A NEW

LITERAL TRANSLATION

FROM THE ORIGINAL GREEK,

OF ALL THE

APOSTOLICAL EPISTLES.

WITH

A COMMENTARY, AND NOTES,

PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.

TO WHICH IS ADDED,

A HISTORY OF THE LIFE OF THE APOSTLE PAUL.

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OF

THE SECOND VOLUME.

A NEW

LITERAL TRANSLATION

OF

ST. PAUL'S FIRST EPISTLE

TO THE

CORINTHIANS.

PREFACE.

SECT. I. *Of the Time of St. Paul's Arrival at Corinth.*

WE are told, Acts xvii. 15. That after Paul was driven by the unbelieving Jews, from Theſſalonica, and Berœa, he went to Athens, the moſt celebrated city in Greece, intending to make the goſpel known to the learned there. But the contempt in which the Athenian philoſophers held his doctrine and manner of preaching, convincing him that it would be to no purpoſe to ſtay long among them, he left Athens ſoon and went to Corinth, now become the metropolis of the province of Achaia, and of equal fame for the ſciences and the arts with Athens itſelf.

On his arrival in Corinth, he found Aquila and his wife Priſcilla, two Jewiſh Chriſtians, *who had lately come from Italy, becauſe Claudius had commanded all Jews to depart from Rome*, Acts xviii. 2. According to the beſt chronologers, Claudius's edict againſt the Jews, was publiſhed in the xith year of his reign, anſwering to A. D. 51. Claudius began his reign on the

24th of January. Wherefore, notwithſtanding his edict againſt the Jews might come forth early in the xith year of his reign, yet, as the Jews would be allowed a reaſonable time to ſettle their affairs, and take themſelves away, we cannot ſuppoſe that Aquila and Priſcilla arrived at Corinth, ſooner than the end of the ſpring in the year 51. And ſeeing they were ſettled in Corinth, and carrying on their buſineſs of tent-making, when the apoſtle arrived, his arrival cannot be fixed ſooner than the ſummer of that year.—This epoch of St. Paul's arrival at Corinth merits attention, becauſe it will be of uſe in fixing the dates of other occurrences, which happened both before and after that event.

Being come to Corinth, the apoſtle immediately preached in the ſynagogue. But the greateſt part of the Jews oppoſing themſelves and blaſpheming, he told them he would go to the Gentiles, Acts xviii. 6. Knowing, however, the temper and learning of the Gentiles in Corinth, and their extreme profligacy of manners, he was in great fear when he firſt preached to them, 1 Cor. ii. 3. But the Lord Jeſus appeared to him in a viſion, and bade him not be afraid, but ſpeak boldly, *becauſe he had much people in that city*, Acts xviii. 9, 10. In obedience to Chriſt's command, Paul preached almoſt two years in Corinth, (ver. 11. 18.) and gathered a very flouriſhing church, in which there were ſome Jews of note, ver. 8. But the greateſt part were idolatrous Gentiles, 1 Cor. xii. 2.—The members of this church being very numerous, were ſo much the object of the apoſtle's attention, that he wrote to them two long and exellent letters, not only for eſtabliſhing them in the belief of his apoſtleſhip, which a falſe teacher, who came among them after his departure, had preſumed to call in queſtion, but to correct certain irregularities, into which many of them had fallen in his abſence, and for other purpoſes which ſhall be mentioned in sect. iv. of this preface.

Sect. II. *Of the Character and Manners of the Corinthians in their Heathen State.*

Before Corinth was deſtroyed by the Romans, it was famous for the magnificence of its buildings, the extent of its commerce, and the number, the learning and the ingenuity of its inhabitants, who carried the arts and ſciences to ſuch perfection, that it

it was called by Cicero, *totius Græciæ lumen, the light of all Greece:* and by Florus, *Græciæ decus, the ornament of Greece.* The lustre, however, which Corinth derived from the number and genius of its inhabitants, was tarnished by their debauched manners. Strabo, Lib. viii. p. 581, tells us, that in the temple of Venus at Corinth, "there were more than a thousand harlots, the slaves "of the temple, who, in honour of the Goddess, prostituted "themselves to all comers for hire, and through these the city "was crowded, and became wealthy." From an institution of this kind, which, under the pretext of religion, furnished an opportunity to the debauched to gratify their lusts, it is easy to see what corruption of manners must have flowed. Accordingly it is known, that lasciviousness was carried to such a pitch in Corinth, that in the language of these times, the appellation of *a Corinthian* given to a woman, imported that she was *a prostitute*, and Κορινθιαζειν, *to behave as a Corinthian*, spoken of a man, was the same as Εταιρευειν, *to commit whoredom.*

In the Achæan war, Corinth was utterly destroyed by the Roman Consul Mummius. But being rebuilt by Julius Cæsar, and peopled with a Roman colony, it was made the residence of the Proconsul who governed the province of Achaia, (See 1 Thess. i. 7. note,) and soon regained its ancient splendour. For its inhabitants increasing exceedingly, they carried on, by means of its two sea-ports, an extensive commerce, which brought them great wealth. From that time forth, the arts which minister to the conveniences and luxuries of life, were carried on at Corinth in as great perfection as formerly; schools were opened, in which philosophy and rhetoric were publicly taught by able masters; and strangers from all quarters crowded to Corinth, to be instructed in the sciences and in the arts. So that Corinth, during this latter period, was filled with philosophers, rhetoricians, and artists of all kinds, and abounded in wealth. These advantages, however, were counterbalanced, as before, by the effects which wealth and luxury never fail to produce. In a word, an universal corruption of manners soon prevailed: so that Corinth, in its second state, became as debauched as it had been in any former period whatever. The apostle, therefore, had good reason in this epistle, to exhort the Corinthian brethren to *flee fornication:* and after giving them a

catalogue of the unrighteous who ſhall not inherit the kingdom of God, 1 Cor. vi. 9, 10. he was well entitled to add, *and ſuch were ſome of you.* In ſhort, the Corinthians had carried vice of every kind to ſuch a pitch, that their city was more debauched than any of the other cities of Greece.

Sect. III. *Of the Converſion of the Corinthians to the Chriſtian Faith.*

After the apoſtle left the ſynagogue, he frequented the houſe of one *Juſtus*, a religious proſelyte whom he had converted. Here the idolatrous inhabitants of the city, prompted by curioſity, came to him from time to time, in great numbers, to hear his diſcourſes. And having themſelves ſeen, or having been credibly informed by others of the miracles which Paul wrought, and of the ſpiritual gifts which he conferred on them who believed, they were ſo impreſſed by his diſcourſes and miracles, that many of them renounced their ancient ſuperſtition. So Luke tells us, Acts xviii. 8. *And many of the Corinthians hearing, believed, and were baptized.*

Of all the miracles wrought in confirmation of the goſpel, that which ſeems to have affected the Greeks moſt, was the *gift of tongues.* For as they eſteemed eloquence more than any other human attainment, that gift, by raiſing the common people to an equality with the learned, greatly recommended the goſpel to perſons in the middle and lower ranks of life. Hence numbers of the inhabitants of Corinth, of that deſcription, were early converted. But with perſons in higher ſtations, the goſpel was not ſo generally ſucceſsful. By their attachment to ſome one or other of the ſchemes of philoſophy which then prevailed, the men of rank and learning had rendered themſelves incapable, or at leaſt unwilling, to embrace the goſpel. At that time, the philoſophers were divided into many ſects, and each ſect having nothing in view, but to confute the tenets of the other ſects, the diſquiſitions of philoſophy among the Greeks, had introduced an univerſal ſcepticiſm which deſtroyed all rational belief. This pernicious effect appeared conſpicuouſly in their ſtateſmen, who, through their philoſophical diſputations, having loſt all ideas of truth and virtue, regarded nothing in their politics but utility.

And

And therefore, in the perſuaſion that idolatry was the only proper religion for the vulgar, they would hear nothing that had the leaſt tendency to make the people ſenſible of its abſurdity. On perſons of this deſcription, the arguments in behalf of the goſpel, advanced by the apoſtle, made no impreſſion; as was ſeen in the Athenian magiſtrates and philoſophers, before whom Paul reaſoned in the moſt forcible manner, againſt the reigning idolatry, without effect. The miracles, which he wrought at Corinth, in confirmation of the goſpel, ought to have drawn the attention of all ranks of men in that city. But the opinion which the philoſophers and ſtateſmen entertained of their own wiſdom, was ſo great, that they deſpiſed the goſpel as mere fooliſhneſs, (1 Cor. i. 23.) rejected its evidences, and remained, moſt of them, in their original ignorance and wickedneſs.

Though, as above obſerved, the common people at Corinth, ſtrongly impreſſed by the apoſtle's miracles, readily embraced the goſpel, it muſt be acknowledged, that they did not ſeem, at the beginning, to have been much influenced thereby, either in their temper or manners. In receiving the goſpel, they had been moved by vanity, rather than by the love of truth. And therefore, when they found the doctrines of the goſpel, contrary in many things to their moſt approved maxims, they neither reliſhed them, nor the apoſtle's explications of them. And as to his moral exhortations, becauſe they were not compoſed according to the rules of the Grecian rhetoric, nor delivered with thoſe tones of voice which the Greeks admired in their orators, they were not attended to by many, and had ſcarce any influence in reſtraining them from their vicious pleaſures. Knowing, therefore, the humour of the Greeks, that they ſought *wiſdom*, that is, a conformity to their philoſophical principles, in every new ſcheme of doctrine that was propoſed to them, and nauſeated whatever was contrary to theſe principles, the apoſtle did not, during his firſt abode in Corinth, attempt to explain the goſpel ſcheme to the Corinthians in its full extent; but after the example of his divine maſter, he taught them as they were able to bear: 1 Cor. iii. 1. *Now I, brethren, could not ſpeak to you as to ſpiritual, but as to fleſhly men, even as to babes in Chriſt.* 2. *Milk I gave you, and not meat. For ye were not then able to receive it. Nay, neither yet now are ye able.*

SECT. IV. *Of the Occasion of writing the First Epistle to the Corinthians.*

Though the Apostle had taught the word of God at Corinth, during more than a year and six months, the religious knowledge of the disciples, for the reasons already mentioned, was but imperfect at his departure. They were therefore more liable than some others, to be deceived by any impostor who came among them, as the event shewed. For after the apostle was gone, a false teacher, who was a Jew by birth, (2 Cor. xi. 22.) came to Corinth with letters of recommendation, (2 Cor. iii. 1.) probably from the brethren in Judea, for which reason he is called a *false apostle*, 2 Cor. xi. 13. having been sent forth by men. This teacher was of the sect of the Sadducees, (See 1 Cor. xv. 12.) and of some note on account of his birth (2 Cor. v. 16, 17) and education; being perhaps a scribe learned in the law, 1 Cor. i. 20.—He seems likewise to have been well acquainted with the character, manners, and opinions of the Greeks: for he recommended himself to the Corinthians, not only by affecting, in his discourses, that eloquence of which the Greeks were so fond, but also by suiting his doctrine to their prejudices, and his precepts to their practices. For example, because the learned Greeks regarded the body, as the prison of the soul, and expected to be delivered from it in the future state, and called *the hope of the resurrection of the flesh, the hope of worms :—a filthy and abominable thing—which God neither will nor can do*, (Celsus ap. Origen. Lib. v. p. 240.) and because they ridiculed the doctrine of the resurrection of the body, Acts xvii. 32. this new teacher, to render the gospel acceptable to them, flatly denied it to be a doctrine of the gospel, and affirmed that the resurrection of the body was neither desirable nor possible: and argued, that the only resurrection promised by Christ was the resurrection of the soul from ignorance and error, which the heretics of these times said was already passed, 2 Tim. ii. 18. Next, because the Corinthians were addicted to gluttony, drunkenness, fornication, and every sort of lewdness, this teacher derided the apostle's precepts concerning temperance and chastity, and reasoned in defence of the licentious practices of the Greeks, as we learn from the apostle's confutation of his arguments, 1 Cor. vi. 12, 13. Nay,

Nay, he went so far as to patronise a person of some note among the Corinthians, who was living in incest with his father's wife, 1 Cor. v. 1. proposing thereby to gain the good will, not only of that offender, but of many others also, who wished to retain their ancient debauched manner of living. Lastly, to ingratiate himself with the Jews, he enjoined obedience to the law of Moses, as absolutely necessary to salvation.

In thus corrupting the gospel, for the sake of rendering it acceptable to the Greeks, the false teacher proposed to make himself the head of a party in the church at Corinth, and to acquire both power and wealth. But Paul's authority as an apostle, standing in the way of his ambition, and hindering him from spreading his errors with the success he wished, he endeavoured to lessen the apostle, by representing him as one who had neither the mental nor the bodily abilities necessary to an apostle. His presence, he said, was mean, and his speech contemptible, 2 Cor. x. 10. He found fault with his birth and education; 2 Cor. x. 10. He even affirmed that he was no apostle, because he had not attended Christ during his ministry on earth, and boldly said that Paul had abstained from taking maintenance, because he was conscious he was no apostle. On the other hand, to raise himself in the eyes of the Corinthians, he praised his own birth and education, boasted of his knowledge and eloquenee, and laid some stress on his bodily accomplishments; by all which he gained a number of adherents, and formed a party at Corinth against the apostle. And, because there were in that party some teachers endowed with spiritual gifts, the apostle considered them also as leaders. Hence, he speaks sometimes of one leader of the faction, and sometimes of divers, as it suited the purpose of his argument.

While these things were doing at Corinth, Paul returned from Jerusalem to Ephesus, according to his promise, Acts xviii. 21. During his second abode in that city, which was of long continuance, some of the family of Chloe, who were members of the church at Corinth, and who adhered to the apostle, happening to come to Ephesus, gave him an account of the disorderly practices, which many of the Corinthian brethren were following, and of the faction which the false teacher had formed among them, in opposition to him, 1 Cor. i. 11. These evils requiring a

ſpeedy remedy, the apoſtle immediately ſent Timothy and Eraſtus to Corinth, Acts xix. 22. 1 Cor. iv. 17. in hopes that if they did not reclaim the faction, they might at leaſt be able to confirm the ſincere. For that purpoſe he ordered his meſſengers to inform the Corinthians, that he himſelf was coming to them directly from Epheſus, to increaſe the ſpiritual gifts of thoſe who adhered to him, 2 Cor. i. 15. and to puniſh, by his miraculous power, the diſobedient, 1 Cor. iv. 18, 19. Such was the apoſtle's reſolution, when he ſent Timothy and Eraſtus away. But before he had time to put this reſolution in execution, three perſons arrived at Epheſus, whom the ſincere part of the church had diſpatched from Corinth with a letter to the apoſtle, wherein they expreſſed their attachment to him, and deſired his directions concerning various matters, which had been the ſubject of much diſputation, not only with the adherents of the falſe teachers, but among the ſincere themſelves.

The coming of theſe meſſengers, together with the extraordinary ſucceſs which the apoſtle had about that time, in converting the Epheſians, occaſioned an alteration in his reſolution reſpecting his journey to Corinth. For inſtead of ſetting out directly, he determined to remain in Epheſus till the following Pentecoſt, 1 Cor. xvi. 8. And then, inſtead of ſailing ſtraightway to Corinth, he propoſed to go firſt into Macedonia, 1 Cor. xvi. 5, 6.—In the mean time, to compenſate the loſs which the Corinthians ſuſtained from the deferring of his intended viſit, he wrote to them his firſt epiſtle, in which he reproved the falſe teacher and his adherents, for the diviſions they had occaſioned in the church. And becauſe they ridiculed him as a perſon rude in ſpeech, he informed them, that Chriſt had ordered him, in preaching the goſpel, to avoid the enticing words of man's wiſdom, leſt the doctrine of ſalvation through the croſs of Chriſt, ſhould be rendered ineffectual. Then addreſſing the heads of the faction, he plainly told them, their luxurious manner of living was very different from the perſecuted lot of the true miniſters of Chriſt. And to put the obedience of the ſincere part of the church to the trial, he ordered them, in a general public meeting called for the purpoſe, to excommunicate the inceſtuous perſon. After which, he ſharply reproved thoſe who had gone into the heathen courts of judicature with their law-

suits, and directed them to a better method of settling their claims on each other, respecting worldly matters.

The Corinthians in their letter, having desired the apostle's advice concerning marriage, celibacy, and divorce; and concerning the eating of meats which had been sacrificed to idols, he treated of these subjects at great length in this epistle. Also because the faction had called his apostleship in question, he proved himself an apostle by various undeniable arguments, and confuted the objection taken from his not demanding maintenance from the Corinthians. Then, in the exercise of his apostolical authority, he declared it to be sinful, on any pretext whatever, to sit down with the heathens in an idol's temple, to partake of the sacrifices which had been offered there. And with the same authority, he gave rules for the behaviour of both sexes in the public assemblies; rebuked the whole church for the indecent manner in which they had celebrated the Lord's Supper; and the spiritual men, for the irregularities which many of them had been guilty of, in the exercise of their gifts; proved against the Greek philosophers and the Jewish Sadducees, the possibility and certainty of the resurrection of the dead; and exhorted the Corinthians, to make collections for the saints in Judea, who were greatly distressed by the persecution which their unbelieving brethren had raised against them.

From this short account of Paul's first epistle to the Corinthians, it is evident, as Locke observes, that the apostle's chief design in writing it, was to support his own authority with the brethren at Corinth, and to vindicate himself from the calumnies of the party formed by the false teacher in opposition to him; and to lessen the credit of the leaders of that party, by shewing the gross errors and miscarriages into which they had fallen; and to put an end to their schism, by uniting them to the sincere part of the church, that all of them unanimously submitting to him as an apostle of Christ, might receive his doctrines and precepts as of divine authority; not those only which he had formerly delivered, but those also which he now taught in his answers to the questions, which the sincere part of the church had proposed to him.

At the conclusion of this account of the epistle, it may not be improper to observe, that because the unteachableness of the Greeks,

Greeks, and their averſion to the doctrines of the goſpel, proceeded from their extreme attachment to their own falſe philoſophy and rhetoric, the apoſtle in different paſſages of this epiſtle, was at great pains to ſhew the vanity of both, together with their pernicious influence in matters of religion. His reaſonings on theſe topics, no doubt, were particularly deſigned for confuting the pretenſions of the Greeks; yet they are not unintereſting to us. They are ſtill of great uſe in beating down theſe high ideas of the powers of the human mind, which ſome modern pretenders to philoſophy are ſo induſtrious in propagating, for the purpoſe of perſuading us, that divine revelation is unneceſſary in matters of religion. They are of uſe likewiſe in ſhewing the falſehood of thoſe philoſophical principles, whereby deiſts have endeavoured to diſprove the facts recorded in the Goſpel hiſtory. Laſtly, they prove that a ſtudied artificial rhetoric, is not neceſſary in communicating to the world the revelations of God.

Sect. V. *Of the Time and Place of writing the Firſt Epiſtle to the Corinthians.*

Of the place where this epiſtle was written, there never has been any doubt. The mention that is made, chap. xvi. 8. of the apoſtle's purpoſe *of remaining in Epheſus till Pentecoſt*, and the ſalutation of the churches of Aſia, ver. 19. ſhew, that this letter was written, not at Philippi, as the ſpurious poſtſcript indicates, but at Epheſus, during the apoſtle's ſecond abode in that city, of which we have the account, Acts xix. 1.—41.

It is not ſo generally agreed, at what particular time of the apoſtle's abode in Epheſus, this letter was written. Mill, in his Prolegomena No. 9. ſays it was written after the riot of Demetrius, becauſe the apoſtle's fighting with wild beaſts at Epheſus, is mentioned in it, chap. xv. 32. which he thinks happened during that riot. But Paul did not then go into the theatre, being reſtrained by the diſciples, and by ſome of the Aſiarchs who were his friends, Acts xix. 30, 31. His fighting with wild beaſts, therefore, at Epheſus, muſt have happened in ſome previous tumult, of which there is no mention in the hiſtory of the Acts.—That the Firſt Epiſtle to the Corinthians was

was written a little while before the riot of Demetrius and the craftsmen, appears to me probable from two circumstances. The first is, the apostle told the Corinthians, chap. xvi. 8, 9. That he resolved to abide in Ephesus till Pentecost, on account of the great success with which he was then preaching the gospel. The second circumstance is, that Demetrius, in his speech to the craftsmen, mentioned the *much people* whom Paul had turned from the worship of idols, as a recent event; and by shewing that Paul's doctrine, concerning the gods who are made with the hands of men, effectually put an end to their occupation and wealth, he excited the craftsmen to make the riot. These two circumstances joined, lead us to conclude, that the First Epistle to the Corinthians was written a little while before the riot. For if it had been written after the riot, the apostle could not have said, *I will abide at Ephesus till Pentecost.*

On supposition that the First Epistle to the Corinthians was written a little while before the riot of Demetrius, its date may be fixed to the end of the year 56, or the beginning of the year 57, in the following manner. The apostle, as has been shewn, sect. 1. came to Corinth the first time, about the beginning of summer in the year 51. On that occasion, he abode near two years, Acts xviii. 11. 18. then set out by sea for Syria, with an intention to celebrate the ensuing feast of Pentecost in Jerusalem, ver. 21. This was the Pentecost which happened in the year 53. Having celebrated that feast, he went immediately to Antioch; and after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, ver. 22, 23. and passing through the upper coasts, he came to Ephesus, Acts xix. 1. In this journey, I suppose he spent a year and four months. These, brought into the account after the feast of Pentecost in the year 53, will make the apostle's second arrival at Ephesus, to have happened in the autumn of 54. At Ephesus, he abode two years and three months; at the end of which the riot of Demetrius happened. These, added to the autumn of 54, bring us to the end of the year 56, or the beginning of the year 57, as the date of the riot, and of the apostle's First Epistle to the Corinthians. Accordingly Pearson places it in the year 57. And Mill more particularly in the beginning of that year: because it is said, chap. v. 7. *For Christ*

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our Passover is sacrificed for us, 8. *Therefore let us keep the feast, not with old leaven,* &c.

Farther, the apostle, a while before the riot of Demetrius, speaking of his going to Jerusalem with the collections, said Acts xix. 21. *After I have been there, I must also see Rome.* From this Lightfoot very well conjectures, that Claudius was then dead, and that the news of his death, which happened October 13. A. C. 54. had reached Ephesus; because if he had been alive, and his edict in force, St. Paul would not have thought of going to Rome. I add, that before he took such a resolution, he must have known that Nero was well affected to the Jews, and that the Christians were re-established at Rome. But as some months must have passed before Nero discovered his sentiments respecting the Jews, and before the church was actually re-established in the city, the apostle could not well be informed of these things, before the spring of the year 56, that is about 18 months after Claudius's death.

Sect. VI. *Of the Messengers by whom the First Epistle to the Corinthians was sent, and of the Success of that Epistle.*

At the time the apostle wrote this letter, he was in great distress, (2 Cor. ii 4.) being afraid that the faction would pay no regard to it. And therefore, instead of sending it by the messengers who had come from Corinth, he sent it by Titus, 2 Cor. vii. 7, 8. 13. 15. that his presence and exhortations might give it the more effect. And as it contained directions concerning the collections for the saints, chap. xvi. the apostle desired Titus to urge the sincere among the Corinthians, to begin that good work, 2 Cor. viii. 6. With Titus, the apostle sent another brother, (1 Cor. xii. 18.) probably an Ephesian, whose name is not mentioned, but who no doubt was a person of reputation; seeing he was appointed to assist Titus in healing the divisions which had rent the Corinthian church. And that they might have time to execute their commission, and return to the apostle at Ephesus, he resolved to remain there till the ensuing Pentecost. It seems he did not think it prudent to go himself to Corinth, till he knew the success of his letter, and how the Corinthians stood affected towards him, after they had read and considered it.

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As this letter, of which Titus was the bearer, contained the apostle's answer to the one which the Corinthians had sent to him, we may believe the messengers by whom it was sent, namely Stephanas, Fortunatus, and Achaicus, 1 Cor. xvi. 17. would go along with Titus and the brethren. Be this, however, as it may, Titus and his companions, on their arrival at Corinth, had all the success in executing their commission, which they could desire. For on delivering the apostle's letter, the Corinthians received them with fear and trembling, (2 Cor. vii. 15.) expressed the deepest sorrow for their miscarriages, (ver. 9.—11.) and paid a ready obedience to all the apostle's orders, ver. 15, 16. But the news of this happy change in their temper, the apostle did not receive, till leaving Ephesus he came into Macedonia, where it seems he waited till Titus arrived, and brought him such an account of the greatest part of the church at Corinth, as gave him the highest joy, 2 Cor. vii. 4. 7. 13.

Because Sosthenes joined the apostle in this letter, Beza thinks he was the apostle's amanuensis in writing it. And for the same reason he supposes the Second Epistle to the Corinthians, to have been written by Timothy. But all this is mere conjecture, as is plain from Beza's note on Gal. vi. 11.

CHAP.

CHAP. I.

View and Illustration of the Matters contained in the First Chapter of this Epistle.

THE teacher who came to Corinth after the apostle's departure, with a view to lessen his authority among the Corinthians, boldly affirmed that he was no apostle. Wherefore, to shew the falsehood of that calumny, St. Paul, after asserting his own apostleship, and giving the Corinthians his apostolical benediction, mentioned a fact well known to them all, by which his title to the apostleship was established in the clearest manner. Having communicated to the Corinthians, a variety of spiritual gifts immediately after their conversion, he thanked God for having enriched them with every spiritual gift, at the time his preaching concerning Christ was confirmed among them, ver. 4.—7. By making the spiritual gifts with which the Corinthians were enriched immediately on their believing, a subject of thanksgiving to God, the apostle in a delicate manner put them in mind, that they had received these gifts long before the false teacher came among them; consequently, that they had received none of their spiritual gifts from him, but were indebted to the apostle himself for the whole of them; also that they were much to blame for attaching themselves to a teacher, who had given them no proof at all, either of his doctrine or of his mission. See the View prefixed to 2 Cor. xii. verses 12, 13.

St. Paul, by thus appealing to the spiritual gifts which he had imparted to the Corinthians, having established his authority as an apostle, exhorted them in the name of the Lord Jesus Christ, to live in union and peace, ver. 10.—For he had heard, that after the example of the disciples of the Greek philosophers, each of them claimed peculiar respect, on account of the supposed eminence of the person who had taught him, and attached himself to that teacher, as if he, rather than Christ, had been the author of his faith, ver. 11, 12.—But to make them sensible that Christ was their only master, the apostle asked them, Whether *Christ*, that is, the church of Christ, was divided into different sects, under different masters, like the Grecian schools of philosophy? and whether any of their teachers was crucified for them? and whether they had been baptized in the name of any of them? ver. 13.—Then thanked God, since they made such a bad use of the reputation of the persons who baptized them, that he had baptized but a few of them, ver. 14, 15, 16.—And to shew that they derived no advantage from the dignity of

of the teachers who baptized them, he told them that he and his brethren apoſtles, who, in reſpect of their inſpiration, were the chief teachers in the church, were ſent by Chriſt, not ſo much to baptize, as to preach the goſpel, ver. 17.

The falſe teacher, by introducing the Grecian philoſophy and rhetoric into his diſcourſes, had endeavoured to render them acceptable to the Corinthians, and had preferred himſelf to Paul, who he ſaid was unſkilful in theſe matters. Leſt therefore, the Corinthians ſhould think meanly of his doctrine and manner of preaching, the apoſtle told them, that Chriſt had *ſent him to preach the goſpel, not with wiſdom of ſpeech*, that is, with philoſophical arguments expreſſed in flowery harmonious language, ſuch as the Greeks uſed in their ſchools; becauſe in that method, the goſpel becoming a ſubject of philoſophical diſputation, would have loſt its efficacy as a revelation from God, ver. 17.—That though the preaching of ſalvation through the croſs, appeared mere fooliſhneſs to the deſtroyed among the heathen philoſophers and Jewiſh ſcribes, yet to the ſaved from heatheniſm and Judaiſm, it was found by experience to be the powerful means of their ſalvation, ver. 18.—That God foretold he would remove both philoſophy and Judaiſm on account of their inefficacy, ver. 19.—and make the Greek philoſophers and Jewiſh ſcribes aſhamed to ſhew themſelves, becauſe they had darkened and corrupted, rather than enlightened and reformed the world, ver. 20.—That having thus experimentally ſhewn the inefficacy of philoſophy, it pleaſed God, by the preaching of doctrines which to the philoſophers appeared fooliſhneſs, to ſave them who believed, ver. 21.—And therefore, notwithſtanding the Jews required *the ſign from heaven*, in confirmation of the doctrines propoſed to them, and the Greeks expected every doctrine to be conformable to their philoſophical principles, the apoſtle preached ſalvation through Chriſt crucified, which he knew was to the Jews a ſtumbling-block, and to the Greeks fooliſhneſs, ver. 22, 23.—But to them who were called, or perſuaded to believe the goſpel, both Jews and Greeks, that doctrine was the powerful and wiſe means which God made uſe of for their ſalvation, ver. 24.—Therefore, ſaid he, it is evident that the fooliſh doctrines of God have more wiſdom in them than the wiſeſt doctrines of men; and the weak inſtruments uſed by God for accompliſhing his purpoſes, are more effectual than the greateſt exertions of human genius, ver. 25.

Having thus defended both the doctrines of the goſpel, and the manner in which they were preached, the apoſtle very properly proceeded to ſhew the Corinthians, the folly of boaſting in their teachers, on account of their learning, their eloquence, their high birth, or their power. Look, ſaid he, at the perſons who

who have called you to the belief of the gofpel; not many philofophers, not many warriors, not many noblemen. have been employed to call you, ver. 26.—But God hath chofen for that purpofe, unlearned perfons, to put to fhame the learned, ver. 27. —by their fuccefs in enlightening and reforming the world, ver. 28.—that no flefh might take any honour to himfelf, in the matter

Old Translation.

CHAP. I. 1 Paul called *to be* an apoftle of Jefus Chrift, through the will of God, and Softhenes *our* brother,

2 Unto the church of God which is at Corinth, to them that are fanctified in Chrift Jefus, called *to be* faints, with all that in every place call upon the name of Jefus Chrift our Lord, both theirs and ours.

Greek Text.

1 Παυλος κλητος αποϛολος Ιησε Χριϛε, δια θεληματος Θεε, και Σωσθενης ὁ αδελφος,

2 Τῃ εκκλησια τε Θεε τῃ εσῃ εν Κορινθω, ἡγιασμενοις εν Χριϛω Ιησε, κλητοις, ἁγιοις, συν πασι τοις επικαλεμενοις το ονομα τε Κυριε ἡμων Ιησε Χριϛε εν παντι τοπω, αυτων τε και ἡμων·

Ver. 1.—1. *A called Apoftle.* Becaufe the faction pretended to entertain doubts of Paul's apoftlefhip, chap. ix. 1. he began this letter with telling them, that he was not, like Matthias, an apoftle made by men, neither did he affume the office by his own authority, but he was called to it by Chrift himfelf, who for that purpofe appeared to him from heaven, as he went to Damafcus to perfecute his difciples; and that in calling him to be an apoftle, Chrift acted by the appointment of God. So Ananias affured Paul, Acts xxii. 14, 15. Wherefore, in refpect of the manner in which Paul was made an apoftle, he was more honourable than all the other apoftles. See Rom. i. 1. note 2.

2. *Softhenes.* If this perfon was the chief ruler of the fynagogue at Corinth, mentioned as active in perfecuting Paul, Acts xviii. 17. we muft fuppofe that he was afterwards converted, and became an eminent preacher of the gofpel: and having a confiderable influence among the Corinthians, he joined in writing this letter, for the reafons mentioned, 1 Theff. Pref. fect. 2.

Ver. 2.—1. *The church of God*, &c. This is a much more augutt title than that mentioned, Gal. i. 2. *The churches of Galatia.*

2. *To the fanctified.* See Eff. iv. 53. and chap. vi. 11. note 2.

3. *To the called* into the fellowfhip of the faints; as the apoftle himfelf explains it, ver. 9.

4. To

matter of converting and ſaving mankind, ver. 29.—the whole glory being due to God, ver. 30, 31. In this light, the mean birth and low ſtation of the firſt preachers of the goſpel, together with their want of literature and eloquence, inſtead of being objections to the goſpel, are a ſtrong proof of its divine original.

NEW TRANSLATION.

CHAP. I. 1 Paul *a called* apoſtle [1] of Jeſus Chriſt, *by* the will of God, and Soſthenes [2] *MY* brother,

2 *To* the church of God[1] which is at Corinth; to *the ſanctified* [2] (εν, 172.) *under* Chriſt Jeſus; *to the called;* [3] *to the ſaints;* [4] with all in every place [5] *who* call *on* the name of *our Lord Jeſus Chriſt,* [6] both *their* and *our LORD:* [7]

COMMENTARY.

CHAP. I. 1 *Paul, a* miraculouſly *called apoſtle of Jeſus Chriſt, agreeably to the will of God, and Soſthenes my fellow labourer* in the goſpel,

2 *To the worſhippers of* the true *God, who are in Corinth; to the ſeparated* from the heathens, by their being *under Jeſus Chriſt; to the called* people of God; *to* thoſe who merit the appellation of *ſaints,* becauſe they have renounced idolatry, and have devoted themſelves to ſerve the true God; *with all in every place, who worſhip our Lord Jeſus Chriſt,* who is *both their and our Lord* who are Jews.

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4. *To the ſaints.* See Eſſ. iv. 48. 1 Cor. vi. 1. where *the ſaints* are oppoſed to the *unrighteous,* that is to idolaters.

5. *All in every place.* Though this epiſtle was written to correct the diſorderly practices of the Corinthians, it contained many general inſtructions, which could not fail to be of uſe to all the brethren in the province of Achaia likewiſe, and even to Chriſtians in every place: for which reaſon, the inſcription conſiſts of three members, and includes them all

6. *Call upon the name of our Lord Jeſus.* Τοις επικαλȣμενοις. This expreſſion we have, Acts vii. 59. *And they ſtoned Stephen,* επικαλȣμενον, *calling upon Chriſt, and ſaying, Lord Jeſus, receive my ſpirit.* See alſo Acts ix. 14. xxii. 16. Rom. x. 12, 13, 14.—Praying to Chriſt was ſo much practiſed by the firſt Chriſtians, that Pliny mentioned it in his letter to Trajan: *Carmen Chriſto, quaſi Deo, dicere, They ſing with one another, a hymn to Chriſt as a God.*

7. *Both their and our Lord.* This the apoſtle mentioned in the beginning of his letter, to ſhew the Corinthians how abſurd it was for the diſciples of one maſter, to be divided into factions under particular leaders. Chriſt is the only *Lord* or *maſter* of all his diſciples, whether they be Jews or Gentiles.

3 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 Χαρις ὑμιν και ειρηνη απο Θεϐ πατρος ἡμων, και Κυριϐ Ιησϐ Χριςϐ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

4 Ευχαριςω τῳ Θεῳ μϐ παντοτε περι ὑμων, επι τῃ χαριτι τϐ Θεϐ τῃ δοθειςῃ ὑμιν εν Χριςῳ Ιησϐ·

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

5 Ὁτι εν παντι επλϐτισθητε εν αυτῳ, εν παντι λογῳ και παςῃ γνωσει,

6 Even as the testimony of Christ was confirmed in you.

6 Καθως το μαρτυριον τϐ Χριςϐ εϐεϐαιωθη εν ὑμιν·

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

7 Ὡςε ὑμας μη υςερεισθαι εν μηδενι χαρισματι, απεκδεχομενϐς την αποκαλυψιν τϐ Κυριϐ ἡμων Ιησϐ Χριςϐ.

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

8 Ὁς και βεϐαιωσει ὑμας ἑως τελϐς ανεγκλητϐς εν τῃ ἡμερᾳ τϐ Κυριϐ ἡμων Ιησϐ Χριςϐ.

Ver. 4. *On account of the grace of God;* that is on account of the *spiritual gifts.* For so the *grace of God* signifies, Rom. xii. 6. *Having gifts differing according to the grace that is given to us.* See also Ephes. iv. 7, 8. 1 Pet. iv. 10. That *grace* hath this signification here, is evident from ver. 5.

Ver 5.—1. *With all speech.* Εν παντι λογῳ, *with all sorts of languages.* From chap. xiv. we learn that many of the Gentiles at Corinth, as well as of the Jews, were endowed with the gift of tongues.

2. *And all knowledge.* See 1 Cor. xii. 8. note 2. What is here said concerning the enriching of the Corinthians with *all knowledge,* is to be understood chiefly of the spiritual men among the Jewish converts; for most of the Gentile converts at Corinth, were *fleshly* or *weak persons,* and *babes in Christ,* chap. iii. 1. 3.

Ver. 6. *When the testimony of Christ:* the testimony concerning Christ. So the phrase signifies, 2 Tim. i. 8. See Ess. iv. 24.

Ver. 7 *So that ye come behind in no gift.* The apostle speaks here, not of individuals, but of the church at Corinth, as having in it spiritual men, who possessed all the different spiritual gifts which common believers could enjoy. Accordingly he asked them, 2 Cor. xii. 13.

3 Grace BE *to* you, and peace (ſee Rom. i. 7. note 3.) from God our Father, and FROM the Lord Jeſus Chriſt.

4 I *give thanks to* my God always *concerning you, on account of* the grace [1] of God which *was* given *to* you, (ἐν, 167.) *through* Jeſus Chriſt:

5 That *ye were enriched* (ἐν) *with every GIFT*, (ſee ver. 7.) by him, *EVEN WITH all ſpeech*, [1] *and all* knowledge, [2]

6 (Καθὼς, 202.) *When* the teſtimony of Chriſt [1] was confirmed (ἐν, 172.) *among* you:

7 So that ye come behind in no gift, [1] waiting for the *revelation* (ſee 1 Pet. i. 7. note 2.) of our Lord Jeſus Chriſt.

8 (Ὃς, 61.) *He* [1] alſo *will* confirm you *until the end, without accuſation*, [2] in the day of our Lord Jeſus Chriſt.

3 May *gracious diſpoſitions be to you, with peace,* temporal and eternal, *from God our Father, and from the Lord Jeſus Chriſt*, by whom God diſpenſes theſe bleſſings.

4 In my prayers, *I give thanks to my God, always concerning you, on account of the grace of God, which was given to you through* the powerful operation, and agreeably to the will of *Jeſus Chriſt:*

5 I mean, *that ye were enriched with every ſpiritual gift by Jeſus Chriſt;* and in particular, *with all ſorts of languages, and with a great meaſure of* inſpired *knowledge,*

6 *When our teſtimony concerning Chriſt*, as the Son of God and Saviour of the world, *was confirmed among you*, by the miracles which I wrought, and the ſpiritual gifts I conferred on you.

7 *So that ye come behind* other churches, *in no gift; firmly expecting the revelation of our Lord Jeſus Chriſt* as the Son of God, by his appearing in the glory of the Father to judge the world.

8 *He* (God, ver. 4.) *alſo will confirm you, until the end,* in the belief of that teſtimony; ſo as to be *without* juſt cauſe of *accuſation, in the day* of the revelation *of our Lord Jeſus Chriſt.*

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13. *What is the thing wherein ye have been inferior to other churches?* See 2 Cor. xii. 12. note 3.

Ver. 8.—1. *He alſo will confirm you.* Ὃς, here, is not the relative, but the perſonal pronoun. For the following verſe ſhews that the perſon ſpoken of is *God,* mentioned ver. 4. *I give thanks to my God,* &c.

2. *Without accuſation.* The apoſtle in this, expreſſes only his charitable judgment, not of individuals, but of the body of the Corinthian church. For by no ſtretch of charity could he hope, that every individual of a church in which there were ſuch great diſorders, would be unaccuſable at the day of judgment. See 1 Theſſ. iii. 13. note 2.

9 God *is* faithful, by whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.

10 Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and *that* there be no diviſions among you; but *that* ye be perfectly joined together in the ſame mind, and in the ſame judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the houſe* of Chloe, that there are contentions among you.

12 Now this I ſay, that every one of you ſaith, I am of Paul, and I of Apollos, and I of Cephas, and I of Chriſt.

9 Πιϛος ὁ Θεος, δι' ȣ εκληθητε εις κοινωνιαν τȣ υἱȣ αυτȣ Ιησȣ Χριϛȣ τȣ Κυριȣ ἡμων.

10 Παρακαλω δε ὑμας, αδελφοι, δια τȣ ὀνοματος τȣ Κυριȣ ἡμων Ιησȣ Χριϛȣ, ἱνα το αυτο λεγητε παντες, και μη ῃ εν ὑμιν σχισματα, ητε δε κατηρτισμενοι εν τῳ αυτῳ νοι και εν τῃ αυτῃ γνωμῃ.

11 Εδηλωθη γαρ μοι περι ὑμων, αδελφοι μȣ, ὑπο των Χλοης, ὁτι εριδες εν ὑμιν εισι.

12 Λεγω δε τȣτο, ὁτι ἑκαϛος ὑμων λεγει· Εγω μεν ειμι Παυλȣ, εγω δε Απολλω, εγω δε Κηφα, εγω δε Χριϛȣ.

Ver. 10.—1. *By the name of our Lord Jeſus Chriſt.* This may ſignify the perſon and authority of our Lord Jeſus Chriſt. See Eſſ. iv. 51. Locke is of opinion, that the apoſtle, intending to aboliſh the names of the leaders whereby the parties diſtinguiſhed themſelves, beſought them by the *name of Chriſt.* The ſame author mentions this as an inſtance, that the apoſtle ſcarcely makes uſe of a word or expreſſion, which hath not ſome relation to his main purpoſe.

2. *Ye be compactly joined,* εν τῳ αυτῳ νοι, *by the ſame mind;* that is, by mutual good affection: *for the ſame mind,* in the ſenſe of *the ſame opinion*, is not to be expected in any numerous ſociety. We have the ſame direction, Rom. xv. 5. thus expreſſed, *the ſame diſpoſition towards one another.* See alſo 1 Pet. iii. 8.

3. *By the ſame,* γνωμῃ, *judgment.* This word denotes *that practical judgment* which precedes volition. The meaning is, that in our deliberations we ſhould yield to each other from mutual affection, and from a love of peace. Accordingly, the heathen moraliſts deſcribed true friendſhip, as cemented by the ſame inclinations and averſions: *Idem velle, et idem nolle,* &c.

Ver. 11.—1. *My brethren.* Locke obſerves that *brethren* is a name of union and friendſhip, and that it is twice uſed by the apoſtle, in this exhortation to union and friendſhip.

2. *By*

9. *Faithful* IS *God*, by whom ye *have been* called *into* the fellowship (1 John i. 3. note 2.) of his Son Jesus Christ our Lord.

9 *Faithful is God, by whom ye have been called to* partake of the benefits of *the fellowship of his Son Jesus Christ our Lord.* He will, therefore, perform his promise concerning your acquittal at the judgment.

10 Now brethren, I beseech you by the name[1] of our Lord Jesus Christ, that ye all speak the same thing, and THAT there be no (σχισματα, see chap. xi. 18. note 2.) divisions among you; but THAT ye be *compactly joined* (εν) *by* the same mind, and *by* the same judgment.[3]

10 *Now brethren,* since ye are called into the fellowship of Christ, *I beseech you, by* every consideration implied in *the name of our Lord Jesus Christ, that ye all agree in the same measures* for promoting the interests of that fellowship, *that there be no divisions among you, but that ye be firmly joined* (See 2 Cor. xiii. 9. note) as members of one body, *by the same good affection* towards each other, *and by the same* practical *judgment.*

11 For it hath been declared *to* me *concerning* you, my brethren,[1] by (των, 70.) *some OF THE FAMILY* of Chloe,[2] that there are contentions among you.

11 I give you this exhortation, *because it hath been told me, concerning you, my brethren, by some of the family of Chloe,* with whom I have conversed in this place, *that there are* (εριδες,) *violent contentions among you.*

12 *And I mention* this, that *each* of you saith, I, *indeed*, am of Paul, and I of Apollos, and I of Cepas,[1] and I of Christ.[2]

12 *And, I mention this* as an instance, *that each of you saith,* peculiar respect is due to me, because *I indeed am* a disciple *of Paul, and I of Apollos, and I of Peter, and I of Christ* himself.

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2. *By some of the family of Chloe.* According to Grotius, these were *Stephanas*, *Fortunatus*, and *Achaicus*, mentioned chap. xvi. 17. who he thinks were Chloe's sons, and the bearers of the letter which the Corinthians sent to the apostle, chap. vii. 1. That they were the bearers of the letter, may be admitted. But I am of opinion, that the apostle had heard of the divisions at Corinth before these messengers arrived. If so, the persons mentioned were not the members of the family of Chloe here spoken of.

Ver. 12.—1. *And I of Cephas.* This seems to have been the boast of the false teacher. For as he came recommended by letters from Judea, he may have been converted by Peter.

2. *And I of Christ.* There were now in the church at Corinth, some Jews, who having heard Christ preach, had been converted by him, and who claimed great respect on that account. Chrysostome

thought

13 Is Chriſt divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God, that I baptized none of you, but Criſpus and Gaius:

15 Leſt any ſhould ſay, that I had baptized in mine own name.

16 And I baptized alſo the houſehold of Stephanas: beſides, I know not whether I baptized any other.

17 For Chriſt ſent me not

13 Μεμεριςαι ὁ Χριςος; μη Παυλος εςαυρωθη ὑπερ ὑμων, η εις το ονομα Παυλυ εβαπτισθητε;

14 Ευχαριςω τῳ Θεῳ ὁτι ϐδενα ὑμων εβαπτισα, ει μη Κρισπον και Γαιον·

15 Ἱνα μη τις ειπῃ ὁτι εις το εμον ονομα εβαπτισα.

16 Εβαπτισα δε και τον Στεφανα οικον· λοιπον ϐκ οιδα ει τινα αλλον εβαπτισα.

17 Ου γαρ απεςειλε με

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thought this was ſaid by Paul himſelf, to ſhew the Corinthians that all ought to conſider themſelves as the diſciples of Chriſt, and of no other maſter; otherwiſe they derogated from the honour due to Chriſt.

The Greeks valued themſelves greatly on the fame of their maſters in philoſophy, and in the arts. This humour, the Corinthians brought with them into the church. For ſome, eſpecially the heads of the faction, claimed an authority over others, on account of the dignity of the perſons who had converted them, and to whom they had attached themſelves as their maſters in the goſpel. But others, who reckoned themſelves equally honourable on account of the reputation of their teachers, oppoſed their pretenſions. Hence aroſe thoſe envyings, ſtrifes, and diviſions, which prevailed in the Corinthian church, and which the apoſtle termed, a *walking after the manner of men*, chap. iii. 3.

Ver. 13.—1. *Is Chriſt divided?* In this paſſage, as in chap. xii. 12. *Chriſt* ſignifies the Chriſtian church. By aſking, *Is Chriſt divided?* the apoſtle inſinuated that the whole body of Chriſtians have him as their only maſter, and that to conſider ourſelves as the diſciples of any other maſter, is to rob him of his honour as our Maſter and Saviour. Others by *Chriſt*, underſtand *the miniſters of Chriſt*. Are the faithful miniſters of Chriſt divided? Do they not all preach the ſame doctrine, and labour for the ſame end? But according to others, *Chriſt* in this paſſage means *Chriſt* himſelf. *Is he divided?* Did one Chriſt ſend Paul, and another Apollos?

2. *Was Paul crucified for you?* This queſtion implies, that the ſufferings of Chriſt have an influence in ſaving the world, which the ſufferings of no other man have, nor can have.

3. *Baptized into the name of Paul.* To be *baptized into the name of any perſon*, or *into a perſon*, is ſolemnly as Locke obſerves, to enter one's ſelf

13 Is Christ divided?[1] Was Paul crucified[2] for you? or were ye baptized (εις) *into* the[3] name of Paul?

13 *Is Christ's church divided* into parties under different leaders? *Was Paul crucified for you* to make atonement for your sins? *Or were ye baptized into the name of Paul*, as his disciples?

14 I *give thanks to* God, that I baptized none of you, *except* Crispus and *Caius*:[1]

14 Since ye reckon yourselves the disciples of the persons who baptized you, rather than of Christ, *I give thanks to God, that I baptized none of you except Crispus and Caius:*

15 Lest any *one* should say, that *into mine own name I had baptized.*

15 *Lest my enemies should say that into mine own name I had baptized*, making you my disciples, and not Christ's; a thought which I utterly detest.

16 And I baptized also the *family* of Stephanas:[1] besides I know not whether I baptized any other.[2]

16 *And I baptized also the family of Stephanas*, my first converts in Achaia. (chap. xvi. 15.) *Besides, I do not recollect whether I baptized any other* person among you.

17 For Christ *hath not*

17 *For Christ hath not sent me to*

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self a disciple of him into whose name he is baptized, and to profess that he submits himself implicitly to his authority, and receives his doctrines and rules. In this sense, the Israelites are said, chap x. 2. to have been *baptized into Moses, in the cloud, and in the sea.*

Ver. 14.—1. *Except Crispus and Caius.* Crispus was the ruler of the synagogue at Corinth; and among the first of the Corinthians who were converted by Paul, Acts xviii. 8. *Gaius*, or *Caius*, was the person with whom the apostle lodged, when he wrote his epistle to the Romans, ch xvi. 23. Both of them were persons of eminence. The other Corinthians may have been baptized by the apostle's assistants, Silas, Titus, and Timothy.

Ver. 16.—1. *Stephanas.* Theophylact says, Stephanas was a person of note among the Corinthians. The family of Stephanas seem all to have been adults when they were baptized. For they are said, chap. xvi. 15. *to have devoted themselves to the ministry to the saints.*

2. *I know not whether I baptized any other.* Here the apostle insinuates that he is speaking, not by inspiration, but from memory. He did not remember whether he baptized any other of the Corinthians. The Spirit was given to the apostles indeed, to lead them into all truth; but it was truth relative to the plan of man's salvation which was thus made known to them, and not truth like the fact here mentioned, the certain knowledge of which was of no use whatever to the world.

to baptize, but to preach the goſpel: not with wiſdom of words, leſt the croſs of Chriſt ſhould be made of none effect.

18 For the preaching of the croſs is to them that periſh, fooliſhneſs: but unto us which are ſaved, it is the power of God.

19 For it is written, I will deſtroy the wiſdom of the wiſe, and will bring to nothing the underſtanding of the prudent.

20 Where *is* the wiſe? where *is* the ſcribe? where *is* the diſputer of this world?

Χριςος βαπτιζειν, αλλ' ευαγγελιζεσθαι·

Ουκ εν σοφια λογȣ, ινα μη κενωθη ὁ σταυρος τȣ Χριςȣ.

18 Ὁ λογος γαρ ὁ τȣ σταυρȣ τοις μεν απολλυμενοις μωρια εςι, τοις δε σωζομενοις ἡμιν δυναμις Θεȣ εςι.

19 Γεγραπται γαρ· Απολω την σοφιαν των σοφων, και την συνεσιν των συνετων αθετησω.

20 Πȣ σοφος; πȣ γραμματευς; πȣ συζητητης τȣ αιωνος τȣτȣ; ουχι εμωρανεν

Ver. 17.—1. *Hath not ſent me to baptize, but to preach.* The apoſtles being endued with the higheſt degree of inſpiration and miraculous powers, had the office of *preaching* committed to them, rather than that of *baptizing*, becauſe they were beſt qualified for converting the world, and had not time to give the converted, either before or after their baptiſm, ſuch particular inſtruction as their former ignorance rendered neceſſary These offices, therefore, were committed to the inferior miniſters of the word.

2. *Not however with wiſdom of ſpeech.* Wiſdom of ſpeech, σοφια λογȣ for λογῳ σοφῳ, means *learned ſpeech.* The obſervation, that the apoſtles were ſent forth to convert mankind, not by the powers of philoſophy and eloquence, was intended to ſhew the Corinthians, how ill founded the boaſting of the faction was, who valued themſelves on the learning and eloquence of their teachers.—To ſhew that this is a declaration of the ſubject which the apoſtle is going to handle, I have ſeparated it from the clauſe which goes before it.

3. *Be deprived of its efficacy.* To have adorned the goſpel with the paint of the Grecian rhetoric, would have obſcured its wiſdom and ſimplicity, juſt as the gilding of a diamond would deſtroy its brilliancy. Beſides, it would have marred its operation as a revelation from God. For the evidence and efficacy of the goſpel ariſes, not from its being proved by philoſophical arguments, and recommended by the charms of human eloquence, but from its being proved by miracles, and founded on the teſtimony of God.

Ver. 18. *For the preaching which is concerning the croſs.* Λογος, *Word,* in ſcripture, is often uſed to denote the preaching of doctrine: Acts vi. 2. *It is not reaſon, that we ſhould leave the word of God and ſerve tables.*

Ver. 19.

sent me to baptize, but to preach [1] the gospel:

Not, *HOWEVER*, with wisdom *of speech*, *that* the cross of Christ *might not be deprived of its efficacy.* [3] (See Philip. ii. 7. note 1.)

baptize, but rather *to preach the gospel*, that I may have leisure to convert unbelievers;

Not, however, by using philosophical arguments expressed in rhetorical language, that the doctrine of salvation through the *cross of Christ, might not be deprived of its efficacy*, as a truth revealed of God.

18 For the preaching [1] (ὁ τȣ ςαυρȣ, 24.) *which IS concerning the cross, to the destroyed, indeed, is* foolishness, but *to us, the saved*, (Rom. xi. 26. note 1.) it is the power of God.

18 *For the preaching concerning the cross* of Christ as the means of salvation, *to the destroyed* among the heathen philosophers and Jewish scribes *is indeed foolishness, but to us who are saved* from the errors of heathenism and Judaism, *it is* found to be *the powerful means whereby God saves sinners.*

19 (Γαρ, 93.) *Therefore* it is written, [1] I will destroy the wisdom of the wise, *and will set aside the knowledge of the intelligent.* [2]

19 *Because* the preaching of a crucified Saviour would be reckoned folly, *it is written, I will explode the philosophy of the philosophers, and will set aside the learning of the scribes* as useless, by making the preaching of a crucified Saviour, more effectual than either for reforming the world.

20 Where IS the *wise man?* [1] *Where the* scribe? [2]

20 *Where is the philosopher? Where the scribe? Where the sceptic*

Ver. 19.—1. *It is written, I will destroy*, &c. This is a quotation from Isaiah xxix. 14. *Behold I will proceed to do a marvellous work amongst this people, even a marvellous work, and a wonder. For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*

2. *The knowledge of the intelligent.* As the prophet had in his eye the Grecian and Jewish literature, the word συνεσιν, *knowledge*, must signify *erudition;* and συνετων, *intelligent*, must mean *learned men.*

Ver. 20.—1. *Where is the wise man?* The Greek philosophers were first name σοφοι, *wise men:* afterwards they changed the appellation into φιλοσοφοι, *Lovers of wisdom.* That they are meant here is plain from ver. 21. where the Gentiles are said, through *wisdom*, to have lost the knowledge of God.

2. *Where the scribe?* The scribes are often mentioned in the gospels. They were an order of learned men among the Jews, much esteemed for their supposed knowledge of the scriptures. Hence they were consulted by Herod concerning the place where the Christ should be born, Matth. ii. 4. If the false teacher was one of this order, the propriety

hath not God made foolish the wisdom of this world?

ὁ Θεος την σοφιαν τȣ κοσμȣ τȣτȣ;

21 For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

21 Επειδη γαρ εν τη σοφια τȣ Θεȣ ȣκ εγνω ὁ κοσμος δια της σοφιας τον Θεον, ευδοκησεν ὁ Θεος δια της μωριας τȣ κηρυγματος σωσαι τȣς πιϛευοντας.

22 For the Jews require a sign, and the Greeks seek after wisdom.

22 Επειδη και Ιȣδαιοι σημειον αιτȣσι, και Ἑλληνες σοφιαν ζητȣσιν·

23 But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

23 Ἡμεις δε κηρυσσομεν Χριϛον εϛαυρωμενον, Ιȣδαιοις μεν σκανδαλον, Ἑλλησι δε μωριαν·

24 But unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God.

24 Αυτοις δε τοις κλητοις Ιȣδαιοις τε και Ἑλλησι Χριϛον Θεȣ δυναμιν και Θεȣ σοφιαν.

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propriety of calling on the scribes to appear with the heathen learned men, to behold the wisdom of this world made foolishness by God, will be evident.

3. *Where the disputer?* By συζητητης, *disputer*, some understand the Jewish doctors who disputed publicly in the synagogues and schools. Thus we are told, Luke ii. 46. that Jesus sat among the doctors *hearing them, and asking them questions*. Others suppose the apostle meant the academics or sceptics, who were great *disputers* Jerome on Gal iii. thought the apostle meant *natural philosophers*, whom the Jews called *sapientes scrutationis*.

Ver. 21. *The world through wisdom.* Here the word σοφια, *wisdom*, signifies the disquisitions of the learned Greeks, to which they gave the name of *philosophy*, but which at length rendered every thing so doubtful, that these learned men lost the persuasion even of the plainest truths.

Ver. 22. *The Jews demand a sign.* Since the apostle wrought great miracles daily in confirmation of the gospel, *the sign* which the Jews demanded, was, in all probability, *the sign from heaven*, which we are told Mark viii. 11. the pharisees sought from our Lord himself. For as Daniel had foretold the coming of the Son of man in the clouds of heaven, to receive the kingdom, the Jews expected that the Christ would make his first appearance in the clouds, and by some great exertion

Where the disputer [3] of this world? Hath not God made foolish the wisdom of this world?

of this world? Let them declare what reformation they have wrought on mankind. *Hath not God shewn the foolishness of the wisdom of this world;* the inefficacy of philosophy in bringing men to the knowledge of God and to the practice of virtue, by leaving them so long to its guidance without effect.

21 (Επειδη γαρ) For *when,* in the wisdom of God, the world *through* wisdom [1] knew not God, (see Rom. i. 21. note 2.) it pleased God, *through* the foolishness of preaching, to save them *who* believe.

21 *For when, in the wise government of God,* (Gal. iv. 4. note 1.) experience had shewn, that *the world, through philosophy, did not attain the knowledge of God, it pleased God, through* what the philosophers call *the foolishness of* public *preaching, to save them who believe* the things preached concerning the Lord Jesus.

22 (Επειδη και, 179.) *And although* the Jews *demand* a sign, [1] and the Greeks *seek wisdom,*

22 *And although the Jews demand a miracle* in proof, that Jesus is the Christ, *and the Greeks seek wisdom,* that is a scheme of philosophy, in the doctrines of the gospel,

23 *Yet* we preach Christ [1] crucified, *to* the Jews, *indeed,* a stumbling-block, and *to* the Greeks foolishness:

23 *Yet, we preach* salvation through *Christ crucified,* which *to the Jews, indeed,* who believe that their Christ will never die, (John xii. 34.) *is a stumbling-block, and to the Greeks* is *foolishness,* who think it absurd to speak of being saved by one who did not save himself:

24 But *to* them *who* are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

24 *But to them who have obeyed the gospel call, both Jews and Greeks,* the doctrine of salvation through *Christ* crucified, is *the powerful and wise means by which God accomplisheth their conversion.*

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ertion of power, wrest the empire of the world from the Romans. No wonder then, that the preaching of the Christ crucified, was to the Jews a stumbling-block.

Ver. 23. *We preach Christ.* The Greek word Χριστος, *Christ,* is the literal translation of the Hebrew word *Messiah,* and both signify *an anointed* person. Now this name being appropriated by the Jewish prophets to the Son of God, whose coming into the world they foretold, the Christian preachers, by applying it to their master, declared him

25 Becauſe the fooliſhneſs of God is wiſer than men; and the weakneſs of God is ſtronger than men.

25 Ὁτι το μωρον τȣ Θεȣ, σοφωτερον των ανθρωπων εϛι· και το ασθενης τȣ Θεȣ, ισχυροτερον των ανθρωπων εϛι.

26 For ye ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble, *are called.*

26 Βλεπετε γαρ την κλησιν ὑμων, αδελφοι, ὁτι ȣ πολλοι σοφοι κατα σαρκα, ȣ πολλοι δυνατοι, ȣ πολλοι ευγενεις.

27 But God hath choſen the fooliſh things of the world, to confound the wiſe; and God hath choſen the weak things of the world, to confound the things which are mighty;

27 Αλλα τα μωρα τȣ κοσμȣ εξελεξατο ὁ Θεος ἱνα τȣς σοφȣς καταισχυνῃ· και τα ασθενη τȣ κοσμȣ εξελεξατο ὁ Θεος ἱνα καταισχυνῃ τα ισχυρα·

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him to be *the Son of God.* Of this uſe of the name *Chriſt*, the following are examples, John x. 24. *How long doſt thou make us to doubt? If thou be the Chriſt tell us plainly.* John xi. 27. *I believe thou art the Chriſt the Son of God which ſhould come.*

Ver. 26. *Call you.* Theſe words I have ſupplied from the firſt clauſe of the verſe. Our tranſlators have ſupplied the words, *are called*, which convey a ſentiment neither true nor ſuitable to the apoſtle's deſign. It is not true: for even in Judea *among the chief rulers, many believed on him*, John xii. 42. particularly Nicodemus and Joſeph of Arimathea. Other Jews likewiſe of rank and learning were called; ſuch as the nobleman, whoſe ſick ſon Jeſus cured, John iv. 53. and Manaen, Herod's foſter-brother, and Cornelius, and Gamaliel, and that great company of prieſts mentioned, Acts vi. 7. *Who were obedient to the faith.* At Epheſus, many who uſed the arts of magic and divination were called, and who were men of learning, as appears from the number and value of their books which they burned after embracing the goſpel, Acts xix. 19. And in ſuch numerous churches as thoſe of Antioch, Theſſalonica, Corinth and Rome, it can hardly be doubted that there were diſciples in the higher ranks of life. There were brethren even in the emperor's family, Philip. iv. 22. In ſhort the precepts in the epiſtles, to maſters to treat their ſlaves with humanity, and to women concerning their not adorning themſelves with gold and ſilver and coſtly raiment, ſhew that many wealthy perſons had embraced the goſpel.—On the other hand, though it were true, *That not many wiſe men*, &c. *were called*, it did not ſuit the apoſtle's argument to mention it here. For ſurely God's not calling many

25 (Ὅτι, 255.) *Therefore*, the foolifhnefs of God is wifer than men, and the weaknefs of God is ftronger than men. (For a fimilar ellipfis, fee John v. 36.)

26 For ye fee *the calling of you*, brethren, *that* not many wife men after the flefh, not many mighty, not many noble *CALL YOU.* [1]

27 But the foolifh *ones* of the world, [1] God hath chofen *TO CALL YOU*, *that he might put to fhame* the wife, and the weak *ones* of the world God hath chofen, *that he might put to fhame the ftrong ones.*

25 *Therefore, the foolifhnefs of God*, the method chofen by God, which men reckon foolifhnefs, *is wifer*, as being more effectual, *than* any method devifed by *men; and the weak inftruments employed by God, are ftronger than* thofe thought ftrong by *men.*

26 (Γαρ) *For ye fee the calling of you, brethren, that not many* perfons *remarkable for human literature, not many mighty* by their offices, *not many eminent for their noble birth*, are chofen to *call you* into the fellowfhip of the gofpel, ver. 9.

27 *But the illiterate ones of the world, God hath chofen to call you, that he might put to fhame the learned; and the weak ones of the world*, perfons poffeffed of no worldly power, *God hath chofen* to call you, *that he might put to fhame thofe, who*, by their rank and office, *were ftrong ones*, perfons who, by their authority and example, might have fuccefsfully reformed others.

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many of the wife, &c. joined with his calling the foolifh ones of the world to believe, did not put to fhame the wife and ftrong, &c. Whereas, if the difcourfe is underftood of the preachers of the gofpel, who were employed to convert the world, all is clear and pertinent. God chofe not the learned, the mighty, and the noble ones of this world to preach the gofpel, but illiterate and weak men, and men of low birth: and by making them fuccefsful in reforming mankind, he put to fhame the legiflators, ftatefmen, and philofophers among the heathens, and the learned fcribes and doctors among the Jews, who never had done any thing to purpofe in that matter.

Ver. 27. *But* τα μωρα, fup. προσωπα, *the foolifh ones of the world.* In this paffage, the apoftle imitated the contemptuous language in which the Greek philofophers affected to fpeak of the Chriftian preachers. Yet as he does it in irony, he thereby aggrandized them. The firft preachers of the gofpel, as Dr. Newton obferves, on Prophecy, vol. 1. p. 237. "were chiefly a few poor fifhermen, of low parentage and "education, of no learning or eloquence, of no reputation or autho- "rity, defpifed as Jews by the reft of mankind, and by the Jews as "the meaneft and worft of themfelves. What improper inftruments "were thefe to contend with the prejudices of the world, the fuperfti- "tion

28 And baſe things of the world, and things which are deſpiſed, hath God choſen, *yea*, and things which are not, to bring to nought things that are:

28 Και τα αγενη τȣ κοσμȣ και τα εξȣθενημενα εξελεξατο ὁ Θεος, και τα μη οντα, ἱνα τα οντα καταργηση·

29 That no fleſh ſhould glory in his preſence.

29 Ὁπως μη καυχησηται πασα σαρξ ενωπιον αυτȣ.

30 But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption:

30 Εξ αυτȣ δε ὑμεις εϛε εν Χριϛῳ Ιησȣ, ὁς εγενηθη ἡμιν σοφια απο Θεȣ, δικαιοσυνη τε και ἁγιασμος και απολυτρωσις·

31 That, according as it is written, He that glorieth, let him glory in the Lord.

31 Ἱνα, καθως γεγραπται· Ὁ καυχωμενος, εν Κυριῳ καυχασθω.

" tion of the people, the intereſts of the prieſts, the vanity of the phi-
" loſophers, the pride of the rulers, the malice of the Jews, the learn-
" ing of the Greeks, and the power of Rome!" But the weaker the inſtruments who converted the world, the greater was the diſplay of the power of God by which they acted. See 2 Cor. iv 7. notes.

Ver. 28. *Thoſe who are not*, are *dead perſons*. Matth. ii. 18. *Rachel weeping for her children, becauſe they are not;* becauſe they are dead. Now in the eaſtern phraſe, *dead ones* are thoſe who, in compariſon of others, are to the purpoſes for which they are choſen, as unfit as if they were dead.

Ver. 30.—1. *Wiſdom from God*, is that ſcheme of religion, which the wiſdom of God hath contrived for the ſalvation of the world. See chap. ii. 6 note 1. chap. xii. 8. note 1.

2. *Righteouſneſs alſo;* that is, the author of the righteouſneſs of faith. For it is on his account, that God counts men's faith for righteouſneſs.

28 And *the ignoble ones* of the world, and *the despised ones, God hath* chosen, *and those who* are not, *that he might* bring to nought *those who* are.

28 *And persons of low birth in the world, and despised persons, God hath chosen* to call you, *and persons who*, in the opinion of the scribes and philosophers, *were no persons*, persons utterly unfit for the work, *that he might bring to nought* the boasting of *those who thought themselves the only persons proper* for such an undertaking:

29 That no flesh *might boast* in his presence.

29 *That no man might boast in his presence*, either as having contrived the gospel, or as having by his own power brought any one to receive it.

30 Of him, (δε, 106.) *therefore, ye are* in Christ Jesus, who *is become to us* (σοφια απο Θεȣ) *wisdom from* God, [1] righteousness [2] *also*, and sanctification, [3] and redemption. [4]

30 *It is owing to God, therefore*, and not to the ability of us preachers, *that ye are* believers *in Christ Jesus, who is become to us* the author of the gospel, which is *wisdom from God*, a wisdom better than any scheme of philosophy; the author of *righteousness also, and sanctification, and redemption*, blessings not to be obtained by philosophy.

31 *So that*, as it is written, (Jer. ix. 23.) He *who boasteth*, let him *boast* in the Lord.

31 *So that, as it is written, he who boasteth*, on account of his being a christian, *let him boast*, not in the preachers who converted him, but *in the Lord* who hath brought him into his church.

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3. *And sanctification:* Not an external and relative, but a real internal sanctification. See Ephes. iv. 24.

4. *And redemption;* namely, from death the punishment of sin, by a glorious resurrection. This is called, *The redemption of our body*, Rom. viii. 23.

CHAP. II.

View and Illuſtration of the Reaſonings in this Chapter.

BECAUSE the learned Greeks had objected to the goſpel, *the fooliſhneſs* (as they were pleaſed to call it) of its doctrines, and *the weakneſs* of its preachers, the apoſtle made anſwer in the foregoing chapter, that by theſe fooliſh doctrines and weak preachers, a reformation had been wrought in the minds and manners of multitudes, which the boaſted philoſophy of the Greeks, and the eloquence of their orators, had not been able to accompliſh. But this being a matter of great importance, and the faction having upbraided Paul in particular, with his want of eloquence, he now proceeded in this chapter, to tell the Corinthians, that Chriſt having ſent him to preach, not with the wiſdom of ſpeech, (See chap. i. 17.) he acted agreeably to his commiſſion, when *he came to them, not with the excellency of ſpeech, or of wiſdom,* declaring the teſtimony of God, ver. 1.—By thus diſclaiming the Grecian philoſophy and rhetoric, and by calling the goſpel *the teſtimony of God,* the apoſtle inſinuated, that the credibility of the goſpel depended neither on its conformity to the philoſophy of the Greeks, nor on the eloquence of its preachers, but on the atteſtation of God, who confirmed it by miracles.—And therefore, however ridiculous it might appear in their eyes, he determined to make known nothing among the Corinthians, either in his private converſations, or in his public diſcourſes, but Jeſus Chriſt, and him crucified for the ſins of men, ver. 2.—At the ſame time, knowing the opinion which the learned Greeks would form of that doctrine in particular, as well as that his diſcourſes were neither compoſed nor pronounced according to the rules of the Grecian rhetoric, his firſt addreſſes to them were *in weakneſs, and in fear, and with much trembling,* ver. 3.—Yet they were accompanied with the powerful demonſtration of the Spirit, who enabled him to prove the things which he preached, by miracles, ver. 4.—that the faith of mankind might be *founded, not in the wiſdom of men,* that method of reaſoning and ſpeaking, which human wiſdom dictates as beſt calculated to perſuade, *but in the power of God,* ver. 5.

However, leſt the things which are ſaid in the preceding chapter, concerning the fooliſhneſs of the doctrines of the goſpel, and in this chapter concerning its having no relation to any of the ſchemes of the Greek philoſophy, might have led the Corinthians to think meanly of it; the apoſtle told them, that in the goſpel, he and his brethren made known a ſcheme of doctrine,

trine, which they who were perfectly inſtructed, knew to be real *wiſdom*. Only *it was not the wiſdom of this world;* it was none of the myſteries of the idol gods worſhipped by the heathens, nor any of the religions eſtabliſhed by the heathen rulers, who are all to be made nought, ver. 6.—What they preached, was *the wiſdom of* the true *God;* a ſcheme of religion contrived by the true God, and made known in a real myſtery.—The apoſtle called the goſpel *a myſtery*, not becauſe it contains doctrines abſolutely unintelligible, but becauſe being of divine original, and containing the moſt important diſcoveries, it was better entitled to the honourable appellation of *a myſtery*, than any of thoſe which were ſo named. This excellent ſcheme of doctrine hitherto kept ſecret, God determined, before the Jewiſh diſpenſation began, to publiſh to the world by the apoſtles of his Son, to their great honour; ſo that they are myſtagogues of a myſtery more excellent than the Eleuſinian, or any other heathen myſtery, ver. 7.—Yet when it was publiſhed, none of the rulers of this world knew it to be *the wiſdom of God;* for if they had known it to be ſo, they would not have crucified the *Lord*, or author *of all the glorious things* diſcovered in the myſtery of God's wiſdom, ver. 8.—This ignorance of the rulers, the apoſtle obſerved, was occaſioned by the greatneſs of the things contained in the myſtery of God's wiſdom. They were what human reaſon could neither diſcover, nor fully comprehend; agreeably to Iſaiah's deſcription of them; *eye hath not ſeen, &c.* ver. 9.—Theſe things, however, God hath revealed to us apoſtles, by his Spirit: for the ſpirit of God who inſpires us, ſearcheth all things, even the deep counſels of God. So that we are well qualified to diſcover theſe counſels to the world, ver. 10, 11.—Farther, he told them, that the apoſtles had not received the inſpiration of evil ſpirits, by which the heathen prieſteſſes, and prophets, and myſtagogues were guided, but the inſpiration that cometh from God, that they might know and publiſh the glorious things, (ſee ver. 9.) which are freely beſtowed by the true God, on them who believe, ver. 12.—Which things, ſaid he, we apoſtles effectually make known to the world, not in language taught by human rhetoric, but in words dictated by the Spirit of God; explaining ſpiritual things, in ſpiritual words, ver. 13. Neverthele ſs, *the animal man*, the man who is guided by his animal paſſions and notions, does not receive the things revealed by the Spirit; becauſe they appear to him fooliſhneſs; neither can he underſtand them, becauſe they muſt be examined ſpiritually, that is, they muſt be examined by the light which divine revelation, and not reaſon, affords, ver. 14.—But *the ſpiritual man*, the man who is not guided by his animal paſſions, and who acknowledges the authority of revelation, and is aſſiſted by the

Spirit of God, is able to examine and receive the things revealed by the Spirit. Yet he himſelf is examined and judged by no animal man: becauſe no animal man can underſtand the principles upon which the ſpiritual man's belief is founded, ver. 15. —For what animal man hath underſtood and approved the gracious

Old Translation.

CHAP. II. 1. And I, brethren, when I came to you, came not with excellency of ſpeech, or of wiſdom, declaring unto you the teſtimony of God.

2 For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

3 And I was with you in weakneſs, and in fear, and in much trembling.

4 And my ſpeech, and my preaching *was* not with enticing words of man's wiſ-

Greek Text.

1 Καγω ελθων προς ὑμας αδελφοι, ηλθον ȣ καθ' ὑπεροχην λογȣ η σοφιας, καταγγελλων ὑμιν το μαρτυριον τȣ Θεȣ.

2 Ου γαρ εκρινα τȣ ειδεναι τι εν ὑμιν ει μη Ιησȣν Χριστον, και τȣτον εσταυρωμενον.

3 Και εγω εν ασθενεια και εν φοβω και εν τρομω πολλω εγενομην προς ὑμας.

4 Και ὁ λογος μȣ και το κηρυγμα μȣ ȣκ εν πειθοις

Ver. 1.—1. *Excellency of ſpeech.* The apoſtle means, that nice choice and arrangement of words, that artificial rounding and diſpoſition of periods, thoſe rhetorical connections, tranſitions, and figures, and thoſe ſtudied tones and geſtures, in which, according to the Greeks, the perfection of eloquence conſiſted.

2. *The teſtimony of God;* that is, the things concerning Chriſt, which God ordered the apoſtles to teſtify; or the things which God himſelf atteſted by the miracles which he enabled the apoſtles to perform. See Eſſ. iv. 25. In either ſenſe, the expreſſion implies that the evidence of the doctrines of the goſpel, is not founded on proofs drawn from human reaſon, but on the authority of God, who hath revealed them by his Spirit, and confirmed them by miracles.

Ver. 2. *I determined,* ειδεναι, *to make known.* See Eſſ. iv. 7. Locke's paraphraſe of the paſſage, agrees with this tranſlation, "I reſolved to "own, or ſhew, no other knowledge among you." In like manner Whitby, "I determined not to diſcover any thing."

Ver. 3. *In weakneſs, and in fear, and in much trembling.* The Greeks could endure no ſcheme of doctrine that was not conformable to their philoſophy: and valued their teachers in proportion to the ſkill which they

cious purpoſes of the Lord Chriſt, reſpecting the ſalvation of the world? or what animal man is able to inſtruct the ſpiritual man? But, added he, we apoſtles have the gracious purpoſes of Chriſt made known to us by the Spirit, ſo that we are able both to know them, and to communicate them to the world, ver. 16.

NEW TRANSLATION.

CHAP. II. 1. (Και, 204.) *Now* I, brethren, when I came to you, came not (καθ') with excellency of ſpeech,[1] (κ) *and* of wiſdom, declaring *to* you the teſtimony[2] of God.

2 For I determined *to make known*[1] *nothing* among you, *but* Jeſus Chriſt, and him crucified.

3 And *I in weakneſs*, and in fear,[1] and in much trembling, was with you.

4 And my *diſcourſe*, and my preaching *WERE* not with *perſuaſive*[1] words *of human* wiſdom, but

COMMENTARY.

CHAP. II. 1. *Now I brethren*, one of the weak perſons who called you, *when I came to you, came not with excellence of ſpeech, and of wiſdom;* I did not, in eloquent ſpeeches, propoſe a new ſcheme of philoſophy, *when I declared to you the things which God hath teſtified.*

2 *For* though I knew ye expected me to bring you ſome new ſcheme of philoſophy, *I determined to preach nothing among you, but Jeſus Chriſt, and him crucified.*

3 *And* knowing that my doctrine, and ſpeech, and bodily preſence, would appear deſpicable to you, *I, in* a ſenſe of my *weakneſs, and in fear, and with much trembling, was with you* at firſt.

4 *And my converſation* in private, *and my preaching* in public, *was not with the perſuaſive language, which human wiſdom dictates* as moſt effec-

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they ſhewed, in ſetting off their opinions by the beauty and harmony of their language No wonder therefore, if the apoſtle, knowing the humour of the Greeks, explained the doctrines of the goſpel to the Corinthian philoſophers, rhetoricians, and people, with fear and much trembling.

Ver. 4 —1. *Perſuaſive words.* The word πειθοις is not found any where elſe in this ſenſe. But Salmaſius, Comment. de lingua Helleniſt. p. 86. obſerves, that it is juſtified by the analogy of the Greek language, in which φειδος ſignifies, *qui parcus eſt;* and μιμος, *qui imitatur;* conſequently πειθος, *qui perſuadit, a perſon or thing that perſuades.*

2. *Demonſtration of the Spirit.* Whitby and Locke, following Origen, by *the demonſtration of the Spirit,* underſtand the evidence ariſing from the Jewiſh ſcriptures, which were dictated by the Spirit of God; and in which the coming of the Chriſt, his preaching, &c. are clearly

foretold,

dom, but in demonſtration of the Spirit, and of power:

ανθρωπινης σοφιας λογοις, αλλ' εν αποδειξει πνευματος και δυναμεως·

5 That your faith ſhould not ſtand in the wiſdom of men, but in the power of God.

5 Ἱνα ἡ πιστις ὑμων μη η εν σοφια ανθρωπων, αλλ' εν δυναμει Θεου.

6 Howbeit we ſpeak wiſdom among them that are perfect: yet not the wiſdom of this world, nor of the princes of this world, that come to nought.

6 Σοφιαν δε λαλουμεν εν τοις τελειοις· σοφιαν δε ου του αιωνος τουτου, ουδε των αρχοντων του αιωνος τουτου των καταργουμενων·

7 But we ſpeak the wiſdom of God in a myſtery,

7 Αλλα λαλουμεν σοφιαν Θεου εν μυστηριω την αποκε-

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foretold. But as the Gentiles neither knew the Jewiſh ſcriptures, nor acknowledged their divine authority, previous to their converſion, nor could read them in the original when ſhewn to them, I do not ſee how the apoſtle could uſe the prophecies contained in them, as arguments for converting the Gentiles. Their only uſe was to confirm the Gentiles after they were converted. And therefore I am of opinion, that *the Spirit* here, as in many other paſſages, ſignifies *the gifts of the Spirit*, accompanied with his ordinary influences on the hearts of mankind.

3. *And of power.* The word δυναμις, *power*, is often uſed in ſcripture, to expreſs *the power of working miracles*, Acts x. 38. *How God anointed Jeſus of Nazareth with the Holy Ghoſt, and*, δυναμει, *with power.*

Ver. 6.—1. *We ſpeak wiſdom.* What the apoſtle here calls *wiſdom*, is the doctrine concerning *the perſon and offices of Chriſt*, treated of in his epiſtles to the Epheſians and Coloſſians; *the juſtification of ſinners by faith counted to them for righteouſneſs*, explained in his epiſtle to the Romans; *the rejection and reſumption of the Jews*, foretold in the ſame epiſtle; *the coming and deſtruction of the man of ſin*, foretold 2 Theſſ. ii.; *the prieſthood, ſacrifice, and interceſſion of Chriſt*, explained in his epiſtle to the Hebrews; and *the reſurrection of the dead*, foretold in this epiſtle: in ſhort, the whole doctrines of the goſpel taken complexly, which are called, chap. xii. 8. *The word of wiſdom*, and chap. i. 39. *wiſdom from God.*

2. *Among the perfect.* The fully initiated into the heathen myſteries, were named Τελειοι, *Perfect*, becauſe theſe myſteries in their whole extent were diſcovered to them. The apoſtle, Heb. vi. 1. calls the deep doctrines of the goſpel, *Perfection*, and here ſirnames the perſons who had theſe doctrines diſcovered to them, *perfect men*, becauſe in the following verſe he terms the goſpel *a myſtery*. In other paſſages however he uſes the word Τελειοι, *Perfect*, to denote perſons fully inſtructed in

with the demonſtration of the Spirit, [2] and of power.[3]

tual for moving the paſſions, *but* I eſtabliſhed my miſſion, *by the gifts of the Spirit* imparted to you, *and by miracles* wrought in your preſence.

5 That your faith *might* not ſtand in the wiſdom of men, but in the power of God. (See 2 Cor. iv. 7. notes.)

5 *That your belief* of the goſpel *might not ſtand in philoſophical arguments eloquently expreſſed, but in the power of God:* in the miracles, which God enabled me to perform, for proving the goſpel.

6 (Δε) *However,* we ſpeak wiſdom [1] among *the perfect:* [2] *But* not the wiſdom of this world; [3] *neither of the rulers* of this world, [4] *who are to be made* nought.

6 *However,* both in private and in public, *we ſpeak* what is known to be *wiſdom, among the thoroughly inſtructed. But* it is *not the wiſdom of* the gods of *this world;* it is none of their myſteries; *neither* is it the wiſdom, or religion, *of the rulers of this world, who,* with their falſe religions, *are to be aboliſhed.*

7 (Αλλα, 78.) *For* we ſpeak the wiſdom of God,

7 *For,* among the fully inſtructed, we ſpeak a ſcheme of religion form-

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in the doctrines of the goſpel, where no alluſion to the heathen myſteries is intended. See Philip. iii. 15.

3. *But not the wiſdom of this world.* As the apoſtle in the beginning of the verſe, gives the name of *wiſdom* to that ſcheme of religion which he taught by inſpiration, *the wiſdom of this world,* if nothing more had been added, might have meant the falſe religions practiſed by the heathen rulers and people jointly. But ſeeing he adds, *neither the wiſdom of the rulers of this world,* it is plain that *the wiſdom of this world,* was ſomething different from *the wiſdom,* or religions, eſtabliſhed *by the heathen rulers.* I therefore ſuppoſe *the wiſdom of this world,* means the *wiſdom of the gods of this world;* or the myſteries which the heathen prieſts feigned to have received from their gods by inſpiration, and which, properly ſpeaking, conſtituted a ſecret religion which they communicated only to the initiated. Whereas the wiſdom of the rulers of this world, means the public and popular religion, invented by the heathen law-givers, and ſupported by the heathen magiſtrates.

4. *Neither of the rulers of this world.* Theſe, according to Eſtius, are *evil ſpirits,* the authors of magic, divination, and idolatry, who were to be deſtroyed by Chriſt, with the whole body of their *wiſdom* or *error.*—Becauſe *the rulers of this world* are ſaid, ver. 8. to have crucified the Lord of glory, Locke, by *the wiſdom of the rulers of this world,* underſtood the wiſdom of the Jewiſh rulers; meaning, I ſuppoſe, the tradition of the elders, and that corrupt form of religion which they had introduced, called, Gal. i. 14. *judaiſm.* For that, as well as heatheniſm, might be called, *The wiſdom of the rulers,* &c. See however the preceding note.

even the hidden *wiſdom* which God ordained before the world unto our glory.

κρυμμενην, ἡν προωρισεν ὁ Θεος προ των αιωνων εις δοξαν ἡμων·

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of Glory.

8 Ἡν ϐδεις των αρχοντων τϐ αιωνος τϐτϐ εγνωκεν· ει γαρ εγνωσαν, ϐκ αν τον Κυριον της δοξης εϛαυρωσαν.

9 But as it is written, Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

9 Αλλα καθως γεγραπται· Ἁ οφθαλμος ϐκ ειδε, και ϐς ϐκ ηκϐσε, και επι καρδιαν ανθρωπϐ ϐκ ανεϐη ἁ ἡτοιμασεν ὁ Θεος τοις αγαπωσιν αυτον·

Ver. 7.—1. *Which was hidden in a myſtery.* The doctrines of the goſpel, called *the wiſdom of God*, lay long hidden in the types and figures of the law or Moſes, and in the Old Teſtament prophecies. Theſe, therefore, conſtituted *the myſtery*, of which the apoſtle ſpeaks; and in which he ſays, *the wiſdom of God was* kept *hidden* during the Moſaic diſpenſation.—To recommend the goſpel to the Greeks, and to wean them from thoſe vain myſteries of which they were ſo paſſionately fond, the apoſtle here, and in various other paſſages, (ſee Epheſ. i. 9. note.) dignified the goſpel with the appellation of *a myſtery*, not only becauſe it had hitherto been kept ſecret, Rom. xvi. 25. Epheſ. iii. 9. Col. i. 26. but becauſe the diſcoveries which it contains, (ſee ver. 6. note 1) were unſpeakably more important than the diſcoveries made in any of the heathen myſteries, and were far more certain, being wiſdom from the true God. See Pref. to the Epheſ. ſect. iii.

2. *To our glory;* that is, according to Whitby, to be the means of the future glory and happineſs of the ſaints. But I prefer the interpretation in the commentary, becauſe St. Paul's deſign is to ſhew, that none but the apoſtles enjoyed the glory of revealing the doctrines of the goſpel in an infallible manner; and that the falſe teacher, and all others who ſet themſelves in oppoſition to the apoſtles, were impoſtors not to be gloried in.

Ver. 8.—1. *None of the rulers of this world knew.* Locke obſerves, that in the writings of the New Teſtament, αιων ϐτ☉, *this world*, commonly ſignifies the ſtate of mankind before the publication of the goſpel, as contra-diſtinguiſhed to the evangelical ſtate or conſtitution, which is commonly called, αιων μελλων, *the world to come.*—By taking notice that none of the rulers of this world, and particularly none of the Jewiſh chief prieſts and elders, knew the goſpel to be from God, the apoſtle ſhewed the Corinthians, what little reaſon they had to value the

which was hidden in a mystery,[1] BUT which God *predetermined* before the *ages*, SHOULD BE SPOKEN *to* our glory.[2]

8 Which WISDOM none of the *rulers* of this world knew:[1] for *if they had* known IT, they would not have crucified the Lord of glory.[2]

9 (Αλλα, 78.) *For*, as it is written, (Isa. lxiv. 4.) *Those things*[1] *eye hath not seen, and ear hath not heard, and* into the heart of man *have not entered*, which God hath prepared for them *who* love him.

ed by *the wisdom of* the true *God, which was* long *hidden in a mystery, but which God predetermined before the Mosaic dispensation* began, *should be explained* by us apostles, *to our* great *honour*.

8 *Which wisdom neither Pilate, nor Herod, nor Caiaphas, nor the elders of the Jews, knew* to be the wisdom of God: *For if they had known it* to be his, *they would not have crucified* Jesus, *the Author of all the glorious things* displayed in the gospel mystery.

9 The ignorance of the rulers, was occasioned by the things contained in the mystery of God's wisdom, being above human comprehension, (see ver. 6. note 1.) *For as it is written, Those blessings, eye hath not seen, and ear hath not heard, and into the heart of man have not entered, which God hath prepared for them who love him.*

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the false teacher, on account of the knowledge he derived from his Jewish instructors.

2. *Would not have crucified the Lord of glory.* The divine person who appeared to the patriarchs, was called by the Jews, *the God of glory*, and *the King of glory*, because when he appeared he was commonly surrounded with fire or light. Psal. xxiv. 10. *Who is this King of glory? The Lord of hosts, he is the king of glory.*—Acts vii. 2. *The God of glory appeared to our father Abraham*—The apostle gave the appellation of *the Lord of glory*, to Jesus, for the important reason mentioned in the commentary, and because the glory in which he appeared during his incarnation, was *the glory of the only begotten of the Father*; the glory of a character absolutely perfect.

Ver. 9. Ἁ οφθαλμος, *Those things eye hath not seen.* As the relative (ἁ) is found twice in this sentence, I think the first stands for the demonstrative pronoun ταυτα. See Ess. iv. 67. and I have so translated it. Clem. Alex. Strom. 5. hath here Αλλα κηρυσσομεν, *But we preach*, which I take to be an explication rather than a various reading.—The meaning of the prophet's words, as applied by the apostle, is that those blessings which God hath prepared for them who love him, and which in the gospel he hath discovered and promised to bestow on them, are so great, that nothing like them have ever been beheld by men, or reported to them. Nay, the mind of man, by its own powers, is not able to form the most distant idea of them.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit ſearcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the ſpirit of the world, but the Spirit which is of God: that we might know the things that are freely given to us of God.

13 Which things alſo we ſpeak, not in the words which man's wiſdom teacheth, but which the holy Ghoſt teacheth; comparing ſpiritual things with ſpiritual.

10 Ἡμιν δε ὁ Θεος απεκαλυψε δια τȣ πνευματ☉ αὑτȣ· το γαρ πνευμα παντα ερευνᾳ, και τα βαθη τȣ Θεȣ.

11 Τις γαρ οιδεν ανθρωπων τα τȣ ανθρωπȣ, ει μη το πνευμα τȣ ανθρωπȣ το εν αυτῳ; οὑτω και τα Θεȣ ȣδεις οιδεν, ει μη το πνευμα τȣ Θεȣ.

12 Ἡμεις δε ȣ το πνευμα τȣ κοσμȣ ελαβομεν, αλλα το πνευμα το εκ τȣ Θεȣ, ἱνα ειδωμεν τα ὑπο τȣ Θεȣ, χαρισθεντα ἡμιν·

13 Ἁ και λαλȣμεν, ȣκ εν διδακτοις ανθρωπινης σοφιας λογοις, αλλ' εν διδακτοις πνευματ☉ ἁγιȣ· πνευματικοις πνευματικα συγκρινοντες.

Ver. 10.—1. *The Spirit*, ερευνα, *ſearcheth.* Le Clerc, thinking it improper to ſpeak of the Spirit's *ſearching*, ſuppoſes that *ſearching*, the cauſe, is put for *knowing*, the effect of ſearching. And therefore, he would have the clauſe tranſlated, *knoweth the depths;* in which ſenſe the word *ſearcheth* ſeems to be uſed, Rev. ii. 23. *I am he*, ὁ ερευνων, *who ſearcheth;* that is, *who fully knoweth the reins and heart.*

2. *The depths of God.* Theſe are the various parts of that grand plan, which the wiſdom of God hath formed for the ſalvation of mankind, their relation to, and dependence on each other, their operation and effect upon the ſyſtem of the univerſe, the dignity of the perſon by whom that plan hath been executed, and the final iſſue thereof in the ſalvation of believers; with many other particulars, which we ſhall not know, till the light of the other world break in upon us.

Ver. 12. *The ſpirit of the world*, is that diabolical inſpiration by which the heathen prieſts and prieſteſſes delivered oracles, and which is here called *the ſpirit of the world*, becauſe by theſe falſe oracles, the devil ruled the heathens, termed in ſcripture *the world*, and *this world.*

Ver. 13.

10 (Δε) But God hath revealed THEM *to* us by his Spirit; for the Spirit[1] searcheth all things, *even the depths* of God.[2]

10 *But*, although no faculty in man could discover these things, *God hath revealed them to us by his Spirit; for the Spirit knoweth all things, even the deep* counsels *of God* respecting the salvation of men.

11 For *who of men* knoweth the *DEPTHS* of a man, *except* the spirit of man which IS in him; *so also, the DEPTHS* of God, *no one knoweth, except* the Spirit of God.

11 This ye may know, by reflecting on yourselves: *for who among men knoweth the depths*, the concealed thoughts and designs of *a man, but the spirit of man which is in him; so also, the deep* concealed designs *of God, no one knoweth, except the Spirit of God* who is conscious of the whole.

12 Now, we have received not the spirit[1] of the world, but the Spirit which *COMETH from* God, that we might know the things *which* are *gifted* to us *by* God.

12 *Now, we have received, not the* inspiration of that evil *spirit who agitates the heathen priests and priestesses, but the inspiration which cometh from God, that we might know* fully *the blessings*, (ver. 9.) *which are gifted to us* and to all who believe, not by any idol, but *by* the true *God*.

13 Which things also we speak, not *in words taught BY human wisdom*, but *in WORDS taught BY the Holy Spirit*,[1] *explaining* spiritual things[2] *in* spiritual *WORDS*.[3]

13 *Which blessings also we declare* to the world, *not in* the flowery *language prescribed by the Greek rhetoricians, but in* the unadorned *language suggested* to us *by the holy Spirit; explaining spiritual things in words dictated by the Spirit*, because they are best adapted to express them.

Ver. 13.—1. *Words taught by the Holy Spirit.* From this we learn, that as often as the apostles declared the doctrines of the gospel, the Spirit presented these doctrines to their minds clothed in their own language; which indeed is the only way in which the doctrines of the gospel could be presented to their minds. For men are so accustomed to connect ideas with words, that they always think in words. Wherefore, though the language in which the apostles delivered the doctrines of the gospel, was really suggested to them by the Spirit, it was properly their own style of language.—This language in which the doctrines of the gospel was revealed to the apostles, and in which they delivered these doctrines to the world, is what St. Paul calls *the form of sound words,* which Timothy had heard from him, and was to hold fast, 2 Tim. i. 13. Every one therefore ought to beware of altering or wresting the inspired language of scripture, in their expositions of the articles

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual, judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But

14 Ψυχικος δε ανθρωπος ου δεχεται τα του πνευματος του Θεου· μωρια γαρ αυτῳ εστι, και ου δυναται γνωναι, ὁτι πνευματικως ανακρινεται.

15 Ὁ δε πνευματικος ανακρινει μεν παντα, αυτος δε ὑπ' ουδενος ανακρινεται.

16 Τις γαρ εγνω νουν Κυριου, ὁς συμβιβασει αυ-

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articles of the Christian faith.—Taylor, in the sixth chapter of his Key, at the end, explains the verse under consideration thus: *Which things we speak not in philosophical terms of human invention, but which the Spirit teacheth in the writings of the Old Testament:* and contends, that the apostle's meaning is, that he expressed the Christian privileges in the very same words and phrases, by which the Spirit expressed the privileges of the Jewish church in the writings of the Old Testament. But if the Spirit suggested these words and phrases to the Jewish prophets, why might he not suggest to the apostles, the words and phrases in which they communicated the gospel revelation to the world? Especially as there are many discoveries in the gospel which could not be expressed clearly, if at all, in the words by which the prophets expressed the privileges of the Jewish church. Besides, it is evident, that when the apostles introduce into their writings the words and phrases of the Jewish prophets, they explain them in other words and phrases, which no doubt were suggested to them by the Spirit. See 2 Tim. iii. 16. note 4.

2. *Explaining spiritual things.* The original word συγκρινοντες, is rightly translated *interpreting* or *explaining*; being used by the LXX. to denote the interpretation of dreams, Gen. xl. 16. 22. xli. 12, 13. 15. Dan. ii. 4. v. 7. 12.

3. *In spiritual words.* So I translate πνευματικοις. But Dr. Pearce translates the clause, *explaining spiritual things to spiritual men.* This sense I acknowledge the original will bear, only it does not agree so well with the first part of the verse, where *words* taught by the Holy Spirit are mentioned.

Ver. 14.—1. *Now an animal man.* An *animal man*, is one who makes the faculties of his animal nature, that is, his senses, his passions, and his natural reason darkened by prejudices, the measure of truth, and the rule of his conduct, without paying any regard to the discoveries of revelation. Of this character were the heathen philosophers, to whom the doctrines of the gospel were *foolishness*, chap. i. 23. Also the Jewish scribes, and those false teachers whom Jude, ver. 19. calls

ψυχικοι,

14 *Now, an animal* man [1] receiveth not the things of the Spirit of God: for they are foolishness *to* him; neither can he know THEM, because they are spiritually *examined.* [2]

14 *Now, an animal man,* who judges of things by his senses and passions and natural reason, *believeth not the matters revealed by the Spirit of God; for they appear foolishness to him; neither can he know them, because they are spiritually examined;* examined by the light which revelation, and not reason, affords.

15 But *the spiritual MAN* [1] *examineth, indeed,* all things, yet *he is examined* (see chap. iv. 3. note 1.) *of no one.*

15 *But the spiritual man is able to examine all things, yet he cannot* be *examined by any animal man;* because such cannot judge of the principles on which a spiritual man's belief is founded.

16 For *what MAN* hath known [1] the mind [2] of the Lord, *who will* in-

16 *For what* animal *man hath known the mind of the Lord,* his deep counsels, (ver. 10.) *so that he can in-*

ψυχικοι, *animal men, not having the Spirit* These all rejected the gospel, because they could not explain its doctrines by their own principles, or preconceived notions.

2. *Because they are spiritually examined.* (Vulgate, *examinantur.*) Beza, by dividing ὁτι thus, ὁ, τι, translates the clause, *neither can he know any thing which is spiritually discerned.*

Ver. 15. *The spiritual man,* being opposed to *the animal man,* is not an *inspired* person, as Whitby thinks, but a person whose spiritual faculties, his reason and conscience, are not biassed by his animal nature, but have their due ascendant; and who entertains a just sense of the authority of revelation, in matters pertaining to God. And being sincerely desirous to know the truth, is assisted in his enquiries by the Spirit. Such a spiritual man, and he only, is able to judge properly of the things revealed by the Spirit of God.

Ver. 16.--1. *For what man hath known,* &c Τις γαρ εγνω νουν κυριου; ὁς συμβιβασει αυτον; This is supposed by some, to be quoted from the LXX. translation of Isa. xl. 13 which runs thus: Τις εγνω νουν κυριου, και τις συμβουλος αυτου εγενετο, ὁς συμβιβασει αυτον. But as the apostle has omitted the middle clause, I think it is an application of the prophet's words to a different subject, rather than a quotation. I have therefore followed Locke, who supposes that the relative αυτον, *him,* refers to the remote antecedent, and denotes, not *the Lord,* but *the spiritual man.*

2. (Νουν, Vulgate, *Sensum.*) *The mind of the Lord;* that is, the plan of the salvation of mankind, which exists in the mind of the Lord; his deep designs concerning us. See 1 Cor. xiv. 14. note, for the meaning of νους.

3. *Who*

we have the mind of Christ.	τον; ἡμεις δε νουν Χριστου εχομεν.

3. *Who will instruct him?* Συμβιβασει αυτον; that is, prove to the spiritual man that the principles on which he judges of spiritual things are false, inform him of things he is ignorant of, and shew him that in believing the gospel he hath fallen into error.—The truth implied in this

CHAP. III.

View and Illustration of the Matters treated in this Chapter.

FROM what is said in this chapter, it appears that the false teacher had represented St. Paul, either as ignorant or as unfaithful, because he had not fully instructed the Corinthians, before his departure. The same teacher had also boasted concerning himself, that he had given them complete instruction. The confutation of these calumnies, the apostle with great propriety introduced, after having in the former chapter, discoursed largely concerning the perfect knowledge of the gospel, given to the apostles by the Spirit. Wherefore, having in that chapter observed, that animal men receive not the things of the Spirit of God, he began this chapter with telling the Corinthians, that though he was an apostle fully instructed, he could not, during his abode with them, speak to them as to spiritual, but as to fleshly or weak persons, even as to *babes* in christianity, ver. 1. This was a severe blow to the pride of the Greeks. Notwithstanding their boasted proficiency in the sciences, they were *fleshly* or weak men, and babes in religious matters. It seems their admiration of their own philosophy, their confidence in human reason as the only judge of truth, and the prevalence of their animal passions, had rendered them incapable of understanding and relishing spiritual things.—He had therefore given them *milk* and not *meat*, because they were not then able to bear meat; neither were they yet able to bear it, ver. 2.—That the Corinthians were still *fleshly*, was evident from the strifes and divisions which were among them, on account of the particular teachers to whom they had attached themselves, ver. 3.—For one said, I am of Paul, and another, I of Apollos, ver. 4. From this we learn, that there were two principal factions in the church at Corinth, the one of which adhered to Paul, and the other

ſtruct him? [3] But we have the mind of Chriſt.

ſtruct the ſpiritual man? But we apoſtles *have the mind of Chriſt,* and are able to inſtruct him.

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this queſtion, muſt afford great ſatisfaction to all the faithful. No natural man, no infidel, hath been, or ever will be able to confute the goſpel; or to ſhew a better method of inſtructing, reforming, and ſaving mankind, than that which God hath choſen, and made known by revelation.

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other to a perſon who is here called *Apollos* figuratively, to avoid giving offence, chap. iv. 6. but who, in all probability, was the falſe teacher; that this teacher boaſted of Peter, by whom he was converted and baptized, as an apoſtle ſuperior to Paul; that he and his followers being the diſciples of Peter, pretended that they were much better inſtructed than the diſciples of Paul; and that they claimed to themſelves ſuperior authority and reſpect on that account.—But in thus aſcribing to one apoſtle, more honour than to another, and in attaching themſelves more to one than to another, the Corinthians were much to blame. For none of their teachers were maſters. They were all but ſervants employed by Chriſt to convert men. And their ſucceſs in the work depended, not on themſelves, but on the gifts which Chriſt had beſtowed on each of them, and the bleſſing with which he accompanied their labours, ver. 5.—Farther, he told them, that in converting the world, the miniſters of Chriſt had different parts aſſigned them. He had planted, and Apollos had watered, but God made what they had planted and watered to grow, ver. 6.—So that the whole depended on the co-operation and bleſſing of God, ver. 7.—But though the miniſters of Chriſt had different parts allotted to them, he aſſured them they were all one, in reſpect of the end for which they laboured; and that each ſhall be rewarded according to the ſincerity and diligence with which he hath laboured, ver. 8.—The apoſtles, therefore, and the other miniſters of the word, were joint labourers employed by God; and the people were God's field, which they were to cultivate, and God's building, which they were to rear, ver. 9. The building of which the apoſtle ſpeaks, is the Chriſtian church, called ver. 16. and in other paſſages, *The temple of God;* becauſe the Chriſtian church, conſiſting of all who profeſs to believe in Chriſt, was formed for preſerving the knowledge and worſhip of God in the world, and to be an habitation

habitation of the Spirit of God, by the graces and virtues, which were to be exercifed in it.

Having mentioned *God's building* or temple, the apoftle told the Corinthians, that as a fkilful architect, he had laid the foundation of that temple in a proper manner at Corinth; and that the falfe teacher had only builded thereon. But he defired every one to take heed to the materials with which he builded, that they be fuitable to the foundation, ver. 10.—Becaufe other foundation of the temple of God, neither apoftle nor inferior teacher, could lay, than that which he had laid: namely that *Jefus is the Chrift*, ver. 11.—If therefore, any teacher built on that foundation fincere converts, metaphorically reprefented by *gold, filver, and valuable ftones*; or if he built hypocritical profeffors thereon, reprefented by *wood, hay, ftubble*, he told them the fire of perfecution, which was ready to fall on the temple or church of God, would difcover the nature of every teacher's work, ver. 12, 13.—If any teacher's converts remained ftedfaft in the day of perfecution, through the pains he had taken in inftructing them, he fhould be rewarded, ver. 14—But if any teacher's converts apoftatized, they fhould perifh, but the teacher himfelf would be faved with difficulty; provided in making fuch converts, he had preached the gofpel fincerely, ver. 15.—And, that the Corinthians might underftand what the building was, of which he fpake, he told them, they themfelves, as a church, were the temple of God, and that the Spirit of God dwelt in them, as a church, ver. 16.—If therefore any teacher wilfully fpoils the temple of God, by building wicked men into it, that is,

OLD TRANSLATION.	GREEK TEXT.
CHAP. III. 1 And I, brethren, could not fpeak unto you as unto fpiritual, but as unto carnal, *even* as unto babes in Chrift.	1 Και εγω, αδελφοι, εκ ηδυνηθην λαλησαι ὑμιν ὡς πνευματικοις, αλλ' ὡς σαρκικοις, ὡς νηπιοις εν Χριςῳ.

Ver. 1. *As to flefhly men.* In the preceding chapter, ver. 14. the apoftle had faid, Ψυχικος ανθρωπος, *an animal man receiveth not the things of the Spirit of God;* meaning by an *animal man* an infidel, who makes his own reafon and imagination, the meafure of truth. Here he calls the Corinthians after their converfion, σαρκικοι, *flefhly men*, which, as different from *animal men*, means perfons of a weak capacity. For notwithftanding they believed the gofpel to be a revelation from God, they were fo much under the influence of their former principles and prejudices,

is, if by knowingly misrepresenting the doctrines and precepts of the gospel, and by flattering wicked men in their sins, he allures them to enter into the Christian church, as the false teacher at Corinth had done, him will God destroy: for the temple of God ought to be composed of holy persons, ver. 17. —And although the teacher, who thus builds wicked men into the church, may think himself wise in so doing, he but deceives himself; and to become truly wise, it behoves him to follow the course which the world esteems foolish: He must preach the gospel sincerely, whatever inconveniencies it may occasion to himself, or to others, ver. 18.—For the wisdom of the world is folly in the sight of God: according to what is written, *He catcheth the wise*, &c. ver. 19, 20. The work of the false teacher, in building the temple of God at Corinth, being of the sort here described and condemned, this passage was a severe rebuke, both to him and to his adherents. Wherefore to lead them to apply it to themselves, the apostle exhorted them, not to boast in any teacher, as if he belonged to them in particular. All the teachers, and all the blessings of the gospel, belong to believers in general; and believers belong all to Christ as his disciples; which is a real ground of boasting, because Christ belongs to God as his disciple or servant, ver. 21, 22, 23. Having therefore Christ for their common master who was commissioned and instructed by God, and being all equally entitled to the benefit of the labours of the ministers of Christ, and to the privileges of the gospel, it was wrong to contend with one another, either about their teachers, or their privileges.

NEW TRANSLATION.

CHAP. III. 1 (Και, 204.) *Now*, I brethren, could not speak *to* you as *to* spiritual, but as (σαρκικοις, 43.) *to fleshly* MEN, EVEN *as to* babes in Christ. (See Heb. v. 12, 13.)

COMMENTARY.

CHAP. III. 1. I am blamed for not instructing you completely before my departure, especially as I say I have the mind of Christ. *But I brethren, could not speak to you as to spiritual, but as to weak men, even as to babes in christian knowledge,* whose prejudices rendered them incapable of being completely instructed.

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prejudices, that they were not yet capable of comprehending spiritual things properly; neither had they conquered their evil passions, as appeared from their strifes and divisions.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul, and another, I *am* of Apollos, are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered: but God gave the increase.

7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

8 Now he that planteth, and he that watereth, are one: and every man shall

2 Γαλα ὑμας εποτισα, και ȣ βρωμα· ȣπω γαρ ηδυνασθε· αλλ' ȣτε ετι νυν δυνασθε.

3 Ἔτι γὰρ σαρκικοι εςε· οπȣ γαρ εν ὑμιν ζηλος και ερις και διχοςασιαι, ȣχι σαρκικοι εςε, και κατα ανθρωπον περιπατειτε;

4 Ὁταν γαρ λεγῃ τις· Εγω μεν ειμι Παυλȣ· ἑτερος δε· Εγω Απολλω· Ουχι σαρκικοι εςε;

5 Τις ουν εςι Παυλος, τις δε Απολλως, αλλ' η διακονοι δι' ὡν επιςευσατε, και ἑκαςῳ ὡς ὁ Κυριος εδωκεν;

6 Εγω εφυτευσα, Απολλως εποτισεν· αλλ' ὁ Θεος ηυξανεν.

7 Ὡςε ȣτε ὁ φυτευων εςι τι, ȣτε ὁ ποτιζων, αλλ' ὁ αυξανων Θεος.

8 Ὁ φυτευων δε και ὁ ποτιζων ἑν εισιν· ἑκαςος δε τον

Ver. 2.—1. *Milk I gave you.* In the original it is *Milk I gave you to drink.* But as the apostle adds, *and not meat*, the genius of the English language does not admit of a literal translation, unless the latter clause is supplied in this manner, *and not meat to eat.* To support the apostle's phraseology, Beza produces the οινον και σιτον εδοντες, of Homer. See also Luke i. 64. in the Greek, where Zacharia's tongue is said to have been *opened* as well as his mouth.

2. *Ye were not then able.* Ουπω signifies *not then*, John iii. 24. vii. 30.

Ver. 3. *Walk after the manner of men.* As the apostle in the following verse, mentions their strifes on account of their teachers, their *envyings and strifes* spoken of in this verse, must be those which arose on account of their spiritual gifts.

Ver.

2 *Milk*[1] *I gave you and not meat*; for ye were not *then*[2] *able TO RECEIVE* IT, (αλλα, 76.) *nay*, neither yet now are ye able,

2 *The firſt principles of Chriſt I gave you, and not the more difficult doctrines* which we ſpeak among the perfect, (chap. ii. 6.) *For ye were not then capable of underſtanding theſe doctrines, nay*, I muſt tell you, *neither yet now are ye capable*,

3 (Ὁτι, 254.) *becauſe* ye are *ſtill fleſhly*. For, whereas, *among* you envying, and ſtrife, and diviſions *SUBSIST*, Are ye not *fleſhly*, and walk *after* the *manner of men?*

3 *becauſe ye are ſtill weak* men, whom paſſion and prejudice render incapable of complete inſtruction. *For whereas envying, and ſtrife, and diviſions ſubſiſt among you, is it not a proof that you are weak, and walk after the manner of men?*

4 (Γαρ, 91.) *Beſides*, while one ſaith, I, *indeed*, am of Paul, and another, *I of* Apollos, are ye not *fleſhly?* (See chap. i. 12. note 2.)

4 *Beſides, while one ſaith, I am* a diſciple *of Paul, and another, I of Apollos*, and each claimeth ſubmiſſion to his opinions, on account of the dignity of the perſon who inſtructed him, *are ye not puffed up with vanity?*

5 (Ουν, 263.) *For* who is Paul, and *who Apollos*, but miniſters by whom ye *have* believed, even as the Lord *hath given to each?*

5 *For who is Paul, and who Apollos?* Not your maſters in religion, *but ſervants* of Chriſt, *by whoſe labours ye have believed*, even *as the Lord hath given* ſpiritual gifts and ſucceſs *to each*.

6 I have planted, Apollos *hath* watered, but God *hath made to grow*.

6 *I have planted* you in God's vineyard, *others have watered* you, by giving you inſtruction, *but God hath made* you *to grow*.

7 So *that* neither *the planter is* any thing[1] *nor the waterer, but God who maketh to grow*.

7 *So that neither the planter has any independent efficacy, nor the waterer, but God, who maketh to grow* by his bleſſing. In ſhort, the honour of the whole belongs to God.

8 (Δε, 100.) *However, the planter and the waterer* are one, and *each* ſhall receive his *proper* reward,

8 *However, the planter and the waterer are one*, in reſpect of the end which they have in view, *and each ſhall receive his proper reward*, ac-

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Ver. 7. *So that neither the planter is any thing*. This is ſaid after the manner of the eaſterns, who repreſent things comparatively ſmall, as nothing. See Eſſ. iv. 26.

receive his own reward, according to his own labour.

ιδιον μισθον ληψεται κατα τον ιδιον κοπον.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

9 Θεȣ γαρ εσμεν συνεργοι. Θεȣ γεωργιον, Θεȣ οικοδομη εϛε.

10 According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon.

10 Κατα την χαριν τȣ Θεȣ την δοθεισαν μοι, ὡς σοφος αρχιτεκτων θεμελιον τεθεικα, αλλος δε εποικοδομει· ἑκαϛος δε βλεπετω πως εποικοδομει.

11 For other foundation can no man lay, than that is laid, which is Jesus Christ.

11 Θεμελιον γαρ αλλον ȣδεις δυναται θειναι παρα τον κειμενον, ὁς εϛιν Ιησȣς ὁ Χριϛος.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

12 Ει δε τις εποικοδομει επι τον θημελιον τουτον, χρυσον, αργυρον, λιθους τιμιους, ξυλα, χορτον, καλαμην·

Ver. 9.—1. *Ye are God's field.* (Beza, *arvum.*) The word γεωργιον, is used to signify *a field,* Prov. xxiv. 30. LXX. It may likewise signify *a vineyard,* or any piece of ground that is under cultivation. See Isa. v. 1, 2. where the Jewish nation is called *God's vineyard.* The metaphor is aptly used to denote the pains which the ministers of religion, God's labourers, ought to take for making their people fruitful in goodness.

2. *God's building.* The original word, οικοδομη, denotes *the act of building,* but here it signifies the building itself. The building which God reared by his labours, was the great temple of the Christian church. This metaphor, the apostle prosecutes in the subsequent part of the chapter; having discussed the metaphor of the *field* in the preceding part, where he speaks of his own planting, and of Apollos watering, and of God's making to grow.

Ver. 10.—1. *According to the grace of God.* This I take to be *the grace of apostleship,* spoken of, Rom. i. 5. 1 Cor. xv. 10. Gal. ii. 9. See also 2 Cor. vi. 1. xii. 9.

2. *As a skilful architect.* The word σοφος, literally signifies *wise:* but it is also used to denote *skilful* in any art or business. Exod. xxxi, 3. *I have filled him with the Spirit of God, in wisdom, and in knowledge—in all manner of workmanship.*

Ver. 11.

according to his *proper* labour.

cording to his fidelity in *his proper labour*, and not according to his ſucceſs in labouring.

9 (Γαϱ, 93.) *Wherefore*, we are *joint labourers of God*. *YE ARE* God'*s field*[1] *ye are God*'s building.[2]

9 *Wherefore, we teachers are joint labourers belonging to God. Ye the people are God's field*, which he employs us to cultivate. And, to uſe another ſimilitude, *ye are God's building*, which he employs us to rear.

10 According to the grace of God[1] which is given *to* me, as a *ſkilful*[2] *architect*, I have laid the foundation, and another buildeth thereon. But let every *one* take heed how he buildeth thereupon.

10 *According to the grace* of apoſtleſhip, which I have received *of God, like a ſkilful architect, I have laid the foundation* of the temple of God at Corinth properly, by preaching that Jeſus is the Chriſt, (See ver. 11.) *and the falſe teacher buildeth thereon; but let every teacher take heed how he buildeth thereon*: let him take heed that the ſuperſtructure which he rears, be ſuitable to the foundation.

11 For other foundation no *one* can lay[1] *except what* is laid, which is Jeſus *the* Chriſt.

11 *For other foundation* of God's temple, *no teacher*, if he teaches faithfully, *can lay, except what is laid* by me, *which is Jeſus the Chriſt*, promiſed in the ſcriptures.

12 Now, if any *one* build *on* this foundation, gold,[1] ſilver, *valuable* ſtones, wood, hay, ſtubble;

12 *Now, if any teacher build on the foundation* Chriſt, ſincere diſciples, repreſented in this ſimilitude by *gold, ſilver, valuable ſtones*; or if he buildeth hypocrites, repreſented by *wood, hay, ſtubble*,

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Ver. 11. *Other foundation no one can lay.* In this place the apoſtle ſpeaks not of the foundation of a ſyſtem of doctrine, but of the foundation of the building or temple of God, conſiſting of all who profeſs to believe the goſpel, as is evident from ver. 9. 16, 17. Of this great temple, Jeſus Chriſt is called the foundation, becauſe on him as *the Chriſt* or *Son of God*, the whole fabric reſts. Hence all believers are ſaid, Epheſ. ii. 20. to be *built upon the foundation of the apoſtles, and prophets, Jeſus Chriſt himſelf being the chief corner ſtone.* See Iſa. xxviii. 16.

Ver. 12. *Build on this foundation gold*, &c. As the apoſtle is ſpeaking of the Chriſtian church, conſiſting of believers of all nations, of which church Chriſt is the foundation, it is evident, that the materials built on this foundation, called *gold, ſilver*, &c. cannot repreſent the

doctrines,

13 Every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

13 Ἑκαςȣ το εργον φανερον γενησεται· ἡ γαρ ἡμερα δηλωσει· ὁτι εν πυρι αποκαλυπτεται· και ἑκαςȣ το εργον ὁποιον εςι, το πυρ δοκιμασει.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

14 Ει τινος το εργον μενει ὁ εποικοδομησε, μισθον ληψεται.

15 If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so, as by fire.

15 Ει τινος το εργον κατακαησεται ζημιωθησεται· αυτος δε σωθησεται, ȣ̔τως δε ὡς δια πυρος.

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doctrines, but the disciples of Christ: So Jerome; Theodoret, and Oecumenius thought. Besides, in no passage of scripture, is the temple or church of God said to consist of the doctrines, but of the disciples of Christ, who are called *living stones built up a spiritual house* or temple, 1 Pet. ii. 5, 6.

Ver. 13. *It is revealed by fire.* That *the fire* of which the apostle speaks, is the fire of persecution, I think evident from 1 Pet. iv. 12. where the persecution to which the first Christians were exposed, is called *πυρωσις, a burning among them, which was to them for a trial.*—According to the common interpretation of this passage, the doctrine which one teaches, is called *his work.* But in that case I wish to know, how *doctrines* can be tried by the fire either of persecution, or of the last judgment; or how they can be burnt by these fires. To introduce doctrines into this passage, quite destroys the apostle's imagery, in which he represents the whole body of those who then professed to believe in Christ, as formed into one great house or temple, for the worship of God; and that temple, as soon to have the fire of persecution thrown upon it. And therefore, if nominal believers, represented by *wood, hay and stubble,* were by any teacher built into the church, the fire of persecution would discover them; because, as parts of the church, they would soon perish by apostacy. The false teacher at Corinth, had in this respect been very blameable, by complying with the passions and prejudices, both of the Jews and Gentiles: and by encouraging them in their sins, had allured into the church at Corinth, a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, whereby he had corrupted the temple of God, ver. 17.

Some of the fathers, perceiving that the apostle in this passage spake, not of doctrines but of persons, supposed that the fire which was to try every one's work, was the fire which is to happen at the day of judg-

ment.

13 Every *one*'s work shall be made manifest: for the day *will make it plain*, because it *is* revealed by fire;[1] (και, 212.) *and so* the fire *will* try every *one*'s work, of what sort it is.

13 *Every teacher's disciples shall be made manifest* in their true characters: *for the day* of persecution which is coming on them, *will make every one's character plain, because it is* of such a nature as to be *revealed by* the *fire* of persecution; *and so that fire* falling on the temple of God, *will try every teacher's disciples, of what sort they are.*

14 *If the work of any one remaineth*, which he hath built *upon THE FOUNDATION*, he shall receive a reward.

14 *If the disciples which any teacher has introduced into the church, endure persecution* for the gospel without apostatizing, *such a teacher shall receive the reward* promised to them who turn others to righteousness, (Dan. xii. 3.)

15 If *the work of any one* shall be burnt, he *will* suffer loss: *himself, however*, shall be saved, yet so as (δια πυρος) *through a* fire.[1]

15 *If the disciples of any teacher, shall*, in time of persecution, *fall away* through the want of proper instruction, *he will lose his reward*: he *himself, however*, having in general acted sincerely, *shall be saved; yet*, with such difficulty, *as* one is saved, who runs *through* a *fire*.

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ment. And therefore, as the apostle speaks of persons, whose work was to be burnt, but themselves saved, they fancied that all men, the righteous as well as the wicked, are to be burnt in the general conflagration; that the separation of the righteous from the wicked is thereby to be made; that the wicked are to be consumed; and that the righteous are to suffer, some more, some less, according to their character. The passages of the fathers to this purpose, Burnet hath collected, De Stat. Mort. ch. vi. But the Romish clergy, perceiving that this doctrine, properly managed, might be made an inexhaustible source of wealth to their order, have represented this fire of purgatory as lighted up from the very beginning of the world, and have kept it burning ever since, and have assumed to themselves, the power of detaining souls in that fire, and of releasing them from it, according to their own pleasure; whereby they have drawn great sums of money from the ignorant and superstitious.

Ver. 15. *Yet so, as* δια πυρος, *through a fire.* This, as Elsner observes, is a proverbial expression, for one's escaping some evil with great difficulty, Psal. lxvi. 12. Διηλθομεν δια πυρος και δια ὑδατος, *We went through fire and through water*; that is, we were in the greatest danger. —Isa. xliii. 2. *When thou walkest through the fire, thou shalt not be burnt.* —Amos

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

16 Ουκ οιδατε ὁτι ναος Θεου εστε, και το πνευμα του Θεου οικει εν ὑμιν;

17 If any man defile the temple of God, him ſhall God deſtroy: for the temple of God is holy, which *temple* ye are.

17 Ει τις τον ναον του Θεου φθειρει, φθερει τουτον ὁ Θεος. ὁ γαρ ναος του Θεου ἁγιος εστιν, ὁιτινες εστε ὑμεις.

18 Let no man deceive himſelf: If any man among you ſeemeth to be wiſe in this world, let him become a fool, that he may be wiſe.

18 Μηδεις ἑαυτον εξαπατατω· ει τις δοκει σοφος ειναι εν ὑμιν εν τῳ αιωνι τουτῳ, μωρος γενεσθω, ἱνα γενηται σοφος.

19 For the wiſdom of this world is fooliſhneſs with God: for it is written, He taketh the wiſe in their own craftineſs.

19 Ἡ γαρ σοφια του κοσμου τουτου, μωρια παρα τῳ Θεῳ εστι. γεγραπται γαρ· Ὁ δρασσομενος τους σοφους εν τῃ πανουργιᾳ αυτων.

20 And again, The Lord knoweth the thoughts of

20 Και παλιν· Κυριος

—Amos iv. 11. *Ye were as a fire brand pluckt out of the burning.*—Jude ver. 23. *Snatching them out of the fire.* See the note on that verſe.

Ver. 17. *If any one*, φθειρει, *deſtroy the temple of God.* Here the apoſtle deſcribes the ſin and puniſhment, not only of ſuch teachers as from worldly motives, allure bad men into the church, or continue them in it, by wilfully perverting the doctrines and precepts of the goſpel; but alſo of thoſe hypocrites who, for worldly ends, intrude themſelves among the faithful, and put on a great ſhew of godlineſs. Whereas, in ver. 15. he deſcribes the ſin of thoſe teachers, who introduce bad men into the church, by ignorantly miſrepreſenting the doctrines and precepts of the goſpel.—The expreſſion in this verſe, *If any one deſtroy the temple of God*, being general, is no doubt applicable to any falſe teacher and hypocritical Chriſtian, who ſpoils the temple of God. Nevertheleſs, I agree with Locke in thinking, that the apoſtle in this paſſage, had the falſe teacher and the faction at Corinth more particularly in his eye, who had ſpoiled the temple of God in the manner above deſcribed.

Ver. 18. *If any one among you*, δοκει, *thinketh to be wiſe.* So δοκει is tranſlated, 1 Cor. viii. 2. The falſe teacher at Corinth, thought himſelf, it ſeems, extremely wiſe, becauſe he had allured the heathens into the church, by concealing ſome of the doctrines and precepts of the goſpel,

16 Know ye not, that ye are the temple of God, and THAT the Spirit of God dwelleth (εν, 172.) *among* you?

16 *Know ye not, that ye*, of whom the church is composed, *are the temple of God*, the building of which I am speaking; *and that the Spirit of God dwelleth among you*, by his gifts and graces, as in his temple?

17 If any *one destroy*[1] the temple of God, him *will* God destroy; for the temple of God is holy, which TEMPLE ye are. (See Eph. ii. 19—22.)

17 *If any one*, handling the word of God deceitfully, allures wicked men into the church; or if any hypocrite intrudes himself into it, whose apostacy *destroys the temple of God, him will God destroy:* for *the temple of God should consist of holy persons, which temple ye are*, ver. 16.

18 Let *no one* deceive himself: if *any one* among you (δοκει ειναι) *thinketh*[1] to be wise (εν τῳ αιωνι τουτῳ) in this *age*, let him become a fool, that he may be wise.

18 *Let no teacher deceive himself* with false notions of prudence. *If any teacher among you thinketh to be wise, in this age* of spreading the gospel, by misrepresenting its doctrines for the purpose of rendering it acceptable to bad men, *let him become a fool* in his own eyes by preaching the gospel sincerely, *that he may be really wise.*

19 For the wisdom of this (κοσμου) world is foolishness with God;[1] for it is written, (Job v. 13.) He *catcheth* the wise in their own craftiness.

19 *For the prudence of this world*, in concealing or misrepresenting the gospel, *is foolishness in the eye of God; for it is written, he catcheth the wise*, &c. that is, he maketh the craftiness of those who think themselves wise, the occasion of their destruction.

20 And again, (Psal. xciv. 11.) The Lord knoweth the *reasonings* of

20 *And in another passage, The Lord knoweth the reasonings*, the subtle contrivances, *of the wise, that*

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gospel, and by misrepresenting others of them. But that sort of wisdom the apostle severely condemned, because it stood in opposition to the wisdom of God, who commanded all the preachers of the gospel, to teach its doctrines and precepts sincerely.

Ver. 19. *The wisdom of this world is foolishness with God;* consequently will issue in punishment to these worldly wise teachers. That this is the apostle's meaning, is evident from his adding, *For it is written, He catcheth the wise in their own craftiness.*

the wife that they are vain.	γινωσκει τους διαλογισμους των σοφων, ὁτι εισι ματαιοι.
21 Therefore let no man glory in men: for all things are yours:	21 Ὡςε μηδεις καυχασθω εν ανθρωποις· παντα γαρ ὑμων εςιν·
22 Whether Paul or Apollos, or Cephas, or the world, or life, or death, or things prefent, or things to come; all are yours;	22 Ειτε Παυλος, ειτε Απολλως, ειτε Κηφας, ειτε κοσμος, ειτε ζωη, ειτε θανατος, ειτε ενεςωτα, ειτε μελλοντα· παντα ὑμων εςιν·
23 And ye *are* Chrift's; and Chrift *is* God's,	23 Ὑμεις δε, Χριςου· Χριςος δε, Θεου.

Ver. 20. *That they are vain.* The fubtle contrivances of men, when oppofed to the methods which God's wifdom hath appointed, are *vain;* are utterly ineffectual for accomplifhing what they intend by them. Wherefore thofe wife teachers, whom the apoftle reproved, laboured to no purpofe, when they endeavoured to build the temple of God by methods which God condemned.

Ver. 21. *Wherefore let no one boaft in men.* Befides the general meaning of this verfe, expreffed in the commentary, I think the apoftle infinuated, that the Corinthians in particular, had no reafon to boaft in the falfe teacher, who had fpoiled the temple of God by building wicked men into it.

Ver. 22. *Or things prefent, or things to come, all are yours.* The apoftle does not mean, as fome fanatics have vainly imagined, that the property of all the things in the world is vefted in believers, by an exclufive title; but that by the direction of the providence of God, all things profperous or adverfe, whether prefent or future, fhall be made fubfervient to the promoting of their virtue in the prefent life, and of their felicity in the life to come. Thus far they may confider themfelves as having an intereft in all things; and may furvey them with pleafure, as making a part of their treafures; and among the reft, death itfelf is theirs, as it is the appointed means of bringing them to the vifion and enjoyment of God.

the wife, that they are vain.[1]

21 *Wherefore*, let no *one boast* in men:[1] for all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;[1]

23 And ye ARE Christ's, and Christ IS God's.[1]

they are vain, when used in opposition to his purposes.

21 *Wherefore*, since we are all joint labourers of God, *let no one boast in men*, as if any teacher belonged peculiarly to him; *for all* the ministers of the gospel, and all its privileges, and all the blessings of providence, *belong equally to you all:*

22 *Whether Paul, or Apollos, or Cephas, or* the fabric of *the world, or life* with its enjoyments, *or death* with its consequences, *or things present, or things to come, all belong to you* in general, and each shall receive such a share of them, as is best for him.

23 *And*, instead of being the disciples of this or that teacher, *ye are Christ's* disciples, *and Christ is God's* disciple.

Ver. 23. *And Christ is God's.* As the foregoing expression, *Ye are Christ's*, means that the Corinthians belonged to Christ as his disciples, this expression, *Christ is God's*, I think means, that in making the gospel revelation, *Christ is God's disciple* or servant. So Christ himself says, John vii. 16. *My doctrine is not mine, but his that sent me.*—viii. 28. *As my Father hath taught me, I speak these things.*—xii. 49. *I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say, and what I should speak.*—xiv. 10. *The words that I speak unto you, I speak not of myself.* This I suppose is the apostle's meaning, likewise, when he tells us, 1 Cor. xi. 3. *The head of Christ is God.*—Others understand the passage thus, All things are appointed for your good, and ye are appointed for Christ's honour, and Christ for God's glory.

CHAP. IV.

View and Illustration of the Matters handled in this Chapter.

LEST, from what was ſaid in the preceding chapters, concerning the inſpiration of the apoſtles by the Spirit, the Corinthians might have imagined that Paul claimed to himſelf and to his brethren, an authority not derived from Chriſt, he began this chapter with telling them, that they were to conſider the apoſtles only as ſervants of Chriſt, and as ſtewards of the myſteries of God, ver. 1.—And, that the thing required of every ſuch ſteward is, that he be faithful in diſpenſing theſe myſteries according as his diſciples are able to receive them, ver. 2.—Therefore, although the falſe teacher accuſed Paul of unfaithfulneſs, becauſe he had taught the Corinthians the firſt principles only, and not the deep doctrines of the goſpel, he told them, it was a very ſmall matter in his eyes, to be condemned as unfaithful by them, or by any man's judgment, ſeeing he did not condemn himſelf, ver. 3.—For he was conſcious to himſelf of no unfaithfulneſs; yet by this he was not juſtified; he meant in the eyes of the faction, who could not ſee his heart. At the ſame time he told them, that the only perſon who had a right to condemn him if he proved unfaithful, was the Lord his maſter, ver. 4.—This being the caſe, he deſired the faction not to condemn him, till the Lord ſhould come to judgment, who will bring to light every thing moſt ſecret, and lay open the deſigns of the heart, of which they were no judges, ver. 5.

Next, to prevent the Corinthians from miſtaking what he had ſaid, concerning their boaſting in himſelf and Apollos, as the heads of the factions, (chap. i. 12. iii. 4.) he declared, that he had applied theſe things to himſelf and Apollos figuratively only, for their ſakes, that by diſclaiming all pretenſions to be the heads of parties, the Corinthians might learn in them, not to eſteem any teacher above what he had written, chap. iii. 5. namely that Paul and Apollos were only ſervants of Chriſt, by whoſe

OLD TRANSLATION.	GREEK TEXT.
CHAP. IV. 1 Let a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God.	1 Ὁυτως ἡμας λογιζεσθω ανθρωπος, ὡς ὑπηρετας Χριστȣ, και οικονομȣς μυστηριων Θεȣ.

Ver. 1. *Stewards of the myſteries of God.* The apoſtle gave to thoſe doctrines which in former ages had been kept ſecret, but which were now

whose ministry the Corinthians had believed ; and that none of them, on account of any teacher, should be puffed up with envy and anger against another, ver. 6.

In what follows, the apostle turning his discourse to the false teacher, says, without naming him, Who maketh thee to differ in gifts from others? Or what spiritual gift hast thou, which thou didst not receive from some apostle? And if thou hast received all thy gifts from the apostles, why dost thou set thyself above them, as if thou hadst not received thy gifts from them, but wert independent of, and superior to them? ver. 7.—Then to shew the Corinthians the difference between the false teacher and the true apostles of Christ, he contrasted the ease and opulence in which that impostor and the other leaders of the faction, were living at Corinth, and their imperious conduct towards the church, with the afflicted and persecuted state of the apostles, ver. 8.—13.—And assured them, that he wrote not these things to shame them, for having increased his sufferings by their calumnious speeches, and disrespectful behaviour. But his design was, affectionately to instruct them, that they might not be seduced by teachers, whose character and relation to them were so different from his, ver. 14.—For he told them, though they had ten thousand instructors in the christian doctrine, yet they had not many fathers. He was their only spiritual father, ver. 15.—And therefore he besought them to imitate him, ver. 16, 17.—To conclude, because the false teacher had boasted, that Paul being afraid to encounter such learned and eloquent opposers, durst not return to Corinth, he assured the Corinthians that he would come soon, and make trial, not of the speech of that insolent person, but of his supernatural power, ver. 18, 19.—For said he, the gospel is not established by the boasting speeches of its preachers, but by the miraculous powers which they exercise for its confirmation, ver. 20.—Then to terrify the faction, he asked them, whether they chose that he should come and exercise his supernatural power in punishing them? Or come in the spirit of peace, on account of their amendment? ver. 21.

NEW TRANSLATION.

CHAP. IV. 1 (Ὀυτως, 266.) *So then*, let a man *consider us as* (ὑπηρετας) *servants ONLY* of Christ, and stewards of the mysteries [1] of God.

COMMENTARY.

CHAP. IV. 1 *So then, let men consider us* apostles in no other light, but *as servants only of Christ, and stewards* appointed by him to dispense the doctrines *of* the gospel, which are *the mysteries of God*.

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now discovered to all through the preaching of the gospel, the appellation of *the mysteries of God*, to recommend them to the Corinthians, as

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself, yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

2 Ὁ δε λοιπον, ζητειται εν τοις οικονομοις, ἱνα πιστος τις ἑυρεθη.

3 Εμοι δε εις ελαχιστον εστιν ἱνα ὑφ᾽ ὑμων ανακριθω, η ὑπο ανθρωπινης ἡμερας, αλλ᾽ ουδε εμαυτον ανακρινω.

4 Ουδεν γαρ εμαυτω συνοιδα· αλλ᾽ ουκ εν τουτω δεδικαιωμαι· ὁ δε ανακρινων με, Κυριος εστιν·

5 Ὡστε μη προ καιρου τι κρινετε, ἑως αν ελθη ὁ Κυριος· ὁς και φωτισει τα κρυπτα του σκοτους, και φανερωσει τας βουλας των καρδιων· και τοτε ὁ επαινος γενησεται ἑκαστω απο του Θεου.

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as was formerly observed, chap. ii. 7. note 1. And he called himself *the steward*, or mystagogue of these mysteries, to intimate, that the deepest doctrines, as well as the first principles of the gospel, were entrusted to him to be dispensed or made known; and that his faithfulness as a steward, consisted not only in his discovering them exactly as he had received them from Christ, but in his discovering them as his hearers were able to receive them.

Ver. 3.—1. *That I be condemned by you.* The word ανακρινειν, properly signifies *to examine*, in order to pass a judicial sentence, either of acquittal or of condemnation, Luke xxiii. 14. Acts iv. 9. But as the simple verb κρινειν, *to judge*, signifies also *to condemn*, Rom. xiv. 22. the compound verb ανακρινειν, *to examine*, may signify *to condemn* in consequence of examination: it being usual in all languages, to put the cause for the effect. This sense, the word ανακρινειν evidently hath in the latter part of the verse: Ουδε εμαυτον ανακρινω, *I do not condemn myself:* for the apostle could not say, *I do not examine*, or *judge myself*. It is the duty of every good man to *examine* and *judge himself:* and it is what the apostle recommended to the Corinthians, 1 Cor. xi. 31. 2 Cor. xiii. 5.

2. *Human judgment.* Ανθρωπινης ἡμερας; literally, *human day*, namely, *of judgment*, in allusion to the great day of judgment.

Ver. 4. *For I am conscious to myself of no fault.* The like form of expression was used by the Latins: *Nil conscire sibi, nulla pallescere culpa.*—

2 *Now*, it is required in ftewards, that (τις) *every one* be found faithful.

2 *Now, it is required in* the *ftewards* of thefe myfteries, *that every one* of them *be found* by his mafter Chrift, *faithful* in difpenfing them.

3 (Δε, 106.) *Therefore, to* me it is a very fmall *matter*, that *I be condemned* [1] *by* you, or *by human* judgment, [2] (αλλα, 78.) *becaufe I do not condemn myfelf.*

3 *Therefore, to me it is a very fmall matter, that I be condemned* as unfaithful, *by you, or by any man's judgment*, for not having taught you more fully; *becaufe I do not condemn myfelf* as unfaithful in that refpect: neither will Chrift my mafter condemn me.

4 For I *am confcious to myfelf of no FAULT.* [1] (Αλλα) *However, I am not by this* juftified *IN YOUR EYES.* But he *who condemneth* me is the Lord.

4 *For I am confcious to myfelf of no fault* in the difcharge of my ftewardfhip. *However, I am not by this juftified*, I know, *in your eyes. But* I add, *he who condemneth*, he who alone hath a right to condemn *me, is the Lord* my mafter.

5 *Wherefore, do not* before the time, *pafs any judgment*, [1] until the Lord come, who both will bring to light the hidden things of darknefs, and *lay open* the counfels of the hearts; [2] and then *praife fhall be to every one from* God.

5 *Wherefore*, as ye cannot fearch mens' hearts, *do not, before the time* I am to be tried, *pafs any judgment* on me as a fteward, *until the Lord* my mafter *come, who both will bring to light things fecretly done, and lay open the defigns of the hearts;* the motives from which men have acted: *and then reward fhall be to every* faithful *fteward, from God* his Judge.

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culpa —We have the Greek phrafe complete, Job xxvii. 6. LXX, Ου γαρ συνοιδα εμαυτω ατοπον πραξας.

Ver. 5.—1. *Do not before the time pafs any judgment.* Neither in church nor ftate could order and peace be maintained, if rulers were not to pafs judgment on offenders, and punifh them. This, therefore, is one of thofe general expreffions, of which there are a number in fcripture, which muft be limited by the fubject to which they are applied. See another example, ver. 7 —The Corinthians were not to pafs any judgment on Paul's general behaviour as an apoftle, till Chrift his mafter came and judged him. In fuch, and in many cafes of a like nature, to judge rightly, we ought to have the knowledge of men's hearts, as the apoftle infinuates in the latter part of the verfe.

2. *Lay open the counfels of the hearts.* What the apoftle hath written here concerning Chrift, is agreeable to what Chrift fays of himfelf, Rev. ii. 23. *All the churches fhall know that I am he who fearcheth the reins and the hearts.* God is called *the fearcher of all hearts*, 1 Chron. xxviii. 9.

6 And these things, brethren, I have in a figure transferred to myself, and *to* Apollos, for your sakes: that ye might learn in us not to think *of men*, above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory as if thou hadst not received *it*.

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the Apostles last, as it were appointed to

6 Ταυτα δε αδελφοι, μετεσχηματισα εις εμαυτον και Απολλω δι' ὑμας, ἱνα εν ἡμιν μαθητε το μη ὑπερ ὁ γεγραπται φρονειν, ἱνα μη εἱς ὑπερ τȣ ἑνος φυσιȣσθε κατα τȣ ἑτερȣ.

7 Τις γαρ σε διακρινει; τι δε εχεις ὁ ȣκ ελαβες; ει δε και ελαβες, τι καυχασαι μη λαβων;

8 Ηδη κεκορεσμενοι εστε, ηδη επλȣτησατε, χωρις ἡμων εβασιλευσατε· και οφελον γε εβασιλευσατε, ἱνα και ἡμεις ὑμιν συμβασιλευσωμεν.

9 Δοκω γαρ ὁτι ὁ Θεος ἡμας τȣς αποστολȣς εσχατȣς

Ver. 6.—1. *I have figuratively applied to myself and Apollos;* I mean by substituting our names, chap. i. 12. iii. 4. in place of the names of the teachers among you, whom I meant to reprove.

2. *Not to esteem any teacher.* Wolf on Philip. i. 7. observes, that the word φρονειν denotes the paying a peculiar regard or attention to a person.

3. *Above what hath been written,* namely, chap. iii. 5.—9. 21. iv. 1. This great apostle, by thus stripping himself of all honour, and by taking to himself the simple character of a servant of Christ, ver. 1. taught the heads of the faction to lay aside their boasting, and to behave with modesty, especially as all the teachers at Corinth, did nothing but build upon the foundation which he had laid, and exercised no spiritual gift but what they had received, either from him, or from some other apostle.

4. *Be puffed up against another.* The word φυσιοω, signifies the state of a person's mind, who is filled with an high opinion of himself, and who, in consequence of that high opinion, indulges hatred and wrath against all who fail in paying him the respect which he thinks his due. This latter operation of pride, is the evil which the apostle condemns in the passage before us, as is plain from the turn of his expression: *That no one of you may, on account of one, be puffed up against another.*

Ver. 8.

6 *Now*, these things, brethren, I have *figuratively applied* to myself and Apollos,[1] for your sakes, that (εν) *by us ye may* learn not to *esteem*[2] *TEACHERS* above *what hath been written*,[3] that no one of you *may*, *on account of one*, be puffed up[4] *against* another.

6 *Now these things, brethren*, concerning the heads of the factions, *I have figuratively applied to myself and Apollos, for your sakes, that by us*, who who disclaim all pre-eminence inconsistent with the honour due to Christ, *ye may learn not to esteem teachers above what hath been written*, ver. 1. and *that no one of you may, on account of any teacher, be puffed up* with anger *against another* who does not esteem that teacher as he does.

7 (Γαρ, 91.) *Besides*, who maketh thee to differ? *For* (Δε, 105.) what hast thou *which* thou didst not receive? *and now*, if thou didst receive IT, why dost thou *boast as not receiving* IT?

7 *Besides*, to the false teacher, I say, *who maketh thee to differ* from others? *For what* spiritual gift *hast thou, which thou didst not receive* from some apostle? *And now, if thou didst receive thy gift* from the apostles, *why dost thou boast as not receiving it*, by setting thyself up against me, who am an apostle?

8 Now ye are *filled*, now ye are *become rich*,[1] ye have *reigned*[2] without us; and, I *wish, indeed, ye had reigned PROPERLY*, that we also might reign with you.

8 *Now ye* false teachers *are living in plenty; now ye are become rich* with the presents ye have received from your admirers. *Ye have reigned during my absence, and I wish, indeed, ye had reigned in a due subordination to Christ, that we also might rule* the church at Corinth, *with you*.

9 For I think that God hath set forth us the apostles last, *as persons* appointed to death:[1] *that*

9 Yours is not the lot of the apostles of Christ, (John xvi. 33.) *For I think that God hath set forth us the apostles, last* of all the prophets,

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Ver. 8.—1. *Are become rich*. Whitby understands this of their being rich in spiritual gifts, as well as in worldly wealth.

2. *Ye have reigned*. The apostle expresses the behaviour of the false teacher by the word *reigning*, either because he governed the faction in an imperious manner, and attempted to rule the sincere part of the church according to his own pleasure, or because he lived at Corinth in affluence.

Ver. 9.—1. *Set forth us the apostles last*, ὡς επιθανατιες, *as persons appointed to death*. This is an allusion to the Roman theatrical spectacles. For from a passage of Seneca's epistles, quoted by Whitby, it appears that in the morning, those criminals to whom they gave a chance of escaping with their life, fought with the wild beasts armed.

But

death. For we are made a ſpectacle unto the world, and to angels, and to men.

απεδειξεν ὡς επιθανατιους, ὁτι θεατρον εγενηθημεν τω κοσμω και αγγελοις και ανθρωποις.

10 We *are* fools for Chriſt's ſake, but ye *are* wiſe in Chriſt: we *are* weak, but ye *are* ſtrong: ye *are* honourable, but we *are* deſpiſed.

10 Ἡμεις μωροι δια Χριστον, ὑμεις δε φρονιμοι εν Χριστω· ἡμεις ασθενεις, ὑμεις δε ισχυροι· ὑμεις ενδοξοι, ἡμεις δε ατιμοι.

11 Even unto this preſent hour, we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling-place;

11 Αχρι της αρτι ὡρας και πεινωμεν, και διψωμεν και γυμνητευομεν, και κολαφιζομεθα, και αστατουμεν,

12 And labour, working with our own hands: being reviled, we bleſs: being perſecuted, we ſuffer it:

12 Και κοπιωμεν εργαζομενοι ταις ιδιαις χερσι· λοιδορουμενοι, ευλογουμεν· διωκομενοι, ανεχομεθα.

But in the afternoon, the gladiators fought naked, and he who eſcaped, was only reſerved for ſlaughter to another day: So that they might well be called επιθανατιους, *perſons appointed to death.* By comparing the apoſtles to theſe devoted perſons, Paul hath given us a ſtrong and affecting picture of the dangers which the apoſtles encountered in the courſe of their miniſtry: dangers, which at length proved fatal to the moſt of them. Their labours and ſufferings were greater than thoſe of the ancient prophets.

2. *A ſpectacle to the world, even to angels, and to men.* By *the angels,* to whom the apoſtles were made a ſpectacle, ſome underſtand the evil angels, who may be ſuppoſed to delight in the blood of the martyrs. Others underſtand the good angels, to whom the faith and conſtancy of the apoſtles gave great joy. I doubt not but both were intended. For it muſt have animated the apoſtles in combating with their perſecutors, to think that they were diſappointing the malice of evil ſpirits, while they were making the angels in heaven, and good men on earth happy, by the faith, and patience, and fortitude which they were exerting in ſo noble a cauſe.

Ver. 10. *We are fools on account of Chriſt,* &c. In this verſe, the apoſtle repeats ironically the things which his enemies in Corinth ſaid of him. And in the ſame ſpirit of irony, he attributes to them the contrary qualities.

Ver. 11.—1. *To the preſent hour, we both hunger and thirſt, and are naked.* This, with his *working with his own hands,* mentioned ver. 12. being written at Epheſus, where he abode near three years, it ſhews us, that the apoſtle took no maintenance from the Epheſians, any more than

we are made a ſpectacle *to* the world, *even* to angels, and to men.[2]

like perſons who, being *appointed to death*, are brought out laſt on the theatre; and *that we are made a ſpectacle to the world, even to angels and to men.*

10 We ARE fools (δια, 112.) *on account of Chriſt*;[1] but ye ARE wiſe in Chriſt: *we* ARE weak, but ye ARE ſtrong: ye ARE *honoured*, but we ARE deſpiſed.

10 *We are* reckoned *fools*, for ſuffering *on account of* preaching *Chriſt* truly. *But ye are wiſe in* your method of preaching *Chriſt*. *We are* ridiculed as *weak* in body and mind; *but ye* no doubt *are ſtrong* in both. *Ye are much eſteemed* by your adherents, *but we are deſpiſed* by them.

11 *To the* preſent hour, we both hunger and thirſt,[1] and are naked, and are buffeted,[2] and have no certain dwelling-place,[3]

11 But which of us are moſt worthy of eſteem as preachers? In preaching Chriſt, I, *to the preſent hour, both ſuffer hunger and thirſt, and am badly clothed, and ſmitten on the face, and have no fixed dwelling place;*

12 And labour,[1] working with our own hands:[2] *when* reviled, we bleſs: *when* perſecuted, we *bear:*

12 *And labour* in the goſpel without hire, *working with my own hands* for maintenance, even in Epheſus. *When reviled, I bleſs; when perſecuted, I* patiently *bear* it.

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than he had done from the Corinthians. For the Epheſian Chriſtians being both numerous and rich, if he had received maintenance from them, he would not have ſuffered hunger and nakedneſs, in which the wretchedneſs of poverty conſiſts, but would have been plentifully ſupplied with the ordinary neceſſaries of life. Had the apoſtle ſpent the whole of his time in working at his trade of tent-making, he no doubt could have procured for himſelf a ſufficiency of convenient food and raiment. But as he employed the moſt of his time in preaching, his gains were ſmall; and even theſe he ſhared with his aſſiſtants, Acts xx. 34. No wonder, therefore, that he was often in great want.— For a more particular account of the apoſtle's ſufferings, ſee 1 Cor. xi. 23.—28. 2 Cor. vi. 3—5.

2. *And are buffeted.* Κολαφιζειν, ſignifies to ſtrike one on the head with the hand. Here it is uſed metaphorically, to denote that the apoſtle was treated in the moſt ignominious manner by the heathens in Epheſus.

3. *And have no certain dwelling place.* The apoſtle, it ſeems, was often obliged to change his lodging in Epheſus, to elude the ſearches of his enemies.

Ver. 12.—1. *And labour.* This word is often uſed by the apoſtle, to denote the labour of preaching the goſpel, 1 Cor. xv. 10. 1 Theſſ. v. 12.

13 Being defamed, we intreat: we are made as the filth of the world, *and are* the off-scouring of all things unto this day.

13 Βλασφημεμενοι, παρακαλεμεν· ὡς περικαθαρματα τε κοσμε εγενηθημεν, παντων περιψημα ἑως αρτι.

14 I write not these things to shame you, but as my beloved sons I warn *you*.

14 Ουκ εντρεπων ὑμας γραφω ταυτα, αλλ᾽ ὡς τεκνα με αγαπητα νουθετω.

15 For though you have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

15 Εαν γαρ μυριες παιδαγωγες εχητε εν Χριςῳ, αλλ᾽ ε πολλες πατερας· εν γαρ Χριςῳ Ιησε δια τε ευαγγελιε εγω ὑμας εγεννησα.

16 Wherefore I beseech you, ye be followers of me.

16 Παρακαλω εν ὑμας, μιμηται με γινεσθε.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remem-

17 Δια τετο επεμψα ὑμιν Τιμοθεον· ὁς εςι τεκνον με αγαπητον και πιςον εν Κυριῳ, ὁς ὑμας α-

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2. *Working with our own hands;* namely, for maintenance. This he mentioned to the Corinthians, to put the false teacher to shame, who not only demanded maintenance from them, but was living in ease and luxury through their liberality to him.

Ver. 13.—1. *We are become the purgations of the world.* The Scholiast on Aristophan. Plut. line 453. observes, that the persons who were sacrificed to the gods, for averting their anger, and for procuring deliverance from any public calamity, were called Καθαρματα, *Purifiers:* and were commonly very mean and worthless persons; and at the time of their being sacrificed, were loaded with execrations, that all the misfortunes of the state might rest on them. The word used here, is περικαθαρματα; yet as the LXX. translate the Hebrew word, which signifies *an expiation*, by περικαθαρμα, Prov. xxi. 18. it is generally supposed, that by taking this appellation, the apostle compared himself to those devoted persons who were sacrificed for the purpose above mentioned. Wherefore, there is no occasion for the reading in Erasm. Schmideus's edition of the New Testament, mentioned by Wetstein; namely, ὡσπερει καθαρματα. See Parkhurst's Diction.

2. *The filth of all things.* The word περιψημα, signifies *filth scoured off*, from περιψαω, *to scour*, or *scrape off all around.* It is used most commonly to denote the sweepings of streets and stalls, which being nuisances, are removed out of sight as quickly as possible.

13 *When* defamed, we *beseech:* we are *become* (ὡς περικαθαρματα) as the *purgations*[1] of the world, (περιψημα) *the filth* of all things,[2] *until now.*

13 *When defamed, we meekly beseech* our enemies to abstain from calumniating us. *We are* so hated by idolaters, *that we are* in their eyes fit to be *sacrifices for averting the calamities of the world. We are regarded as the filth of all things, until now.*

14 I write not these things to shame you,[1] but as my beloved *children,* I *instruct* YOU.

14 *I write not these things to shame you,* for having increased my sufferings by the calumnies ye have uttered against me, but as *my beloved children, I instruct you* how much I exceed the teacher who hath your esteem.

15 For, though *ye* have ten thousand (παιδαγωγες, Gal. iii. 24. note.) *teachers* in Christ, yet *YE HAVE* not many fathers: for, (εν 163.) *to* Christ Jesus, through the gospel, I have begotten you.

15 *For though ye have numberless teachers* who pretend to instruct you *in the gospel, ye have not many fathers;* ye have not many possessed of affection, fidelity and disinterestedness like me. *For, to Christ Jesus, through* faithfully preaching *the gospel, I have begotten you* as disciples.

16 Wherefore, I beseech you, be *imitators* of me.

16 *Wherefore, I beseech you be imitators of me,* rather than of the false teacher, who instructs you from selfish motives.

17 For this *purpose I have sent to* you *Timothy,*[1] who is my beloved son, and faithful in the Lord; *he will put you in mind* of

17 *For this purpose, I have,* some time ago, *sent to you Timothy, who is my beloved disciple, and a faithful minister of the Lord. He will put you in mind of my behaviour and doctrine*

Ver. 14. *I write not these things to shame you,* &c. In this apology for mentioning his sufferings, the apostle hath shewn admirable prudence, and the greatest goodness of heart.

Ver. 17. *I have sent to you Timothy.* The sending of Timothy into Macedonia, is mentioned, Acts xix. 22. But from this passage it is evident, that he was ordered to go on to Corinth, if he found it convenient. The great success with which the apostle preached at Ephesus, after he heard of the dissentions in Corinth, having induced him to remain a while longer at Ephesus, 1 Cor. xvi. 8. he judged it proper to send Timothy and Erastus into Macedonia, to learn how matters stood at Corinth. And if on the information they received, they should judge their presence would be of use, in composing the dissentions among the Corinthians, they were to go forward and attempt it,

 by

brance of my ways which be in Christ, as I teach every where in every church.

ναμνησει τας οδȣς μȣ τας εν Χριςῳ, καθως πανταχȣ εν παση εκκλησιᾳ διδασκω.

18 Now some are puffed up as though I would not come to you.

18 Ὡς μη ερχομενȣ δε μȣ προς ὑμας, εφυσιωθησαν τινες.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

19 Ελευσομαι δε ταχεως προς ὑμας, εαν ὁ Κυριος θεληση, ϗ γνωσομαι ȣ τον λογον των πεφυσιωμενων, αλλα την δυναμιν.

20 For the kingdom of God *is* not in word, but in power.

20 Ου γαρ εν λογῳ ἡ βασιλεια τȣ Θεȣ, αλλ᾽ εν δυναμει.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

21 Τι θελετε; εν ῥαβδῳ ελθω προς ὑμας, η εν αγαπῃ, πνευματι τε πρᾳοτητος;

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by putting them in remembrance of the apostle's doctrine and practice. Yet he was uncertain whether Timothy went to Corinth: for he says, chap. xvi. 10. *If Timothy come*, &c.

Ver. 21. *Shall I come to you with a rod?* The apostle terms the power of punishing obstinate offenders by miracle, *a rod*, because it was to be exercised for chastisement. Perhaps also he had in his eye, the rod which Moses used when he brought the plagues on Egypt.—The opposition which St. Paul met with from the faction at Corinth, led

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CHAP. V.

View and Illustration of the Matters contained in this Chapter.

THE messengers from Corinth, as well as the members of the family of Chloe, had informed the apostle, that one of the brethren was cohabiting with his father's wife, in his father's life-time. In this chapter therefore, St. Paul reproved the whole Corinthian

my ways, which *ARE* in Chriſt, *even* as I teach every where in every church.

as an apoſtle of Chriſt, even as I teach every where, and in every church; by which ye will know, that I never accommodate either my doctrine or my practice, to the humours of wicked men.

18 Now ſome are puffed up, as *if I were not coming* to you.

18 *Now ſome are grown inſolent as fancying*, becauſe I have ſent Timothy, *I am not coming to Corinth* myſelf, being afraid to come.

19 But I will come to you *ſoon*, if the Lord will, and *ſhall* know, not the ſpeech of them *who* are puffed up, but the power.

19 *But I will come to you ſoon, if the Lord will, and ſhall know, not the boaſting of them who are puffed up, but their power* to defend themſelves from the puniſhment which I will inflict on them, if they do not repent.

20 For *not by ſpeech* is the kingdom of God *ESTABLISHED*, but *by* power.

20 *For not by* the plauſible *talking* which ye Greeks call eloquence, *is the goſpel eſtabliſhed, but by* the *power* of miracles, and of ſpiritual gifts.

21 What *do ye incline?* Shall I come *to* you with a rod? Or in love, and IN the ſpirit of meekneſs?

21 To the falſe teacher, therefore, and to his adherents, I ſay, *What do ye incline? Shall I come to you, with a rod to puniſh you? Or in love, and in the Spirit of meekneſs*, becauſe ye have repented.

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led him to ſpeak of his power of puniſhing obſtinate offenders miraculouſly, as a thing which they knew he poſſeſſed, 2 Cor. x 6. xiii. 2, 10. And as he ſpeaks of it, not for the information of poſterity, but to terrify the faction, the evidence of his poſſeſſing that power, which ariſes from his having mentioned it ſo confidently on this occaſion, is very ſtrong.

Corinthian church, for tolerating a ſpecies of whoredom, which was abhorred, even by the heathens, ver. 1.—And this ſcandal was the greater, that they were puffed up with pride, on account of the knowledge and learning of the teacher, by whoſe influence it was tolerated, ver. 2.—But to make the Corinthians ſenſible, that their boaſting of a teacher who had patroniſed ſuch an enormity was criminal, as well as to correct the enormity

mity itſelf, the apoſtle ordered them forthwith, in a public aſſembly of the church called for the purpoſe, to deliver the offender to Satan, for the deſtruction of his fleſh, that his ſpirit being reformed, he might be ſaved in the day of the Lord, ver. 3, 4, 5.—Then ſhewed them the neceſſity of cutting off the inceſtuous perſon, by comparing vice unpuniſhed to leaven, on account of its contagious nature in corrupting a whole ſociety, ver. 6.—And becauſe this was written a little before the paſſover, when the Jews put away all leaven out of their houſes as the ſymbol of corruption or wickedneſs, the apoſtle deſired the Corinthians to cleanſe out the old leaven of lewdneſs, by caſting the inceſtuous perſon out of the church: For ſaid he, Chriſt our paſſover is ſacrificed for us. Alſo he exhorted them to keep the feaſt of the Lord's ſupper, which was inſtituted in commemoration of Chriſt's being ſacrificed for us, and which it would ſeem, was to be celebrated by them at the time of the paſſover, not with the leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth, ver. 7, 8.

Leſt, however, the Corinthians might have underſtood the apoſtle's command to excommunicate the inceſtuous perſon, and to cleanſe out the old leaven, as an order not to keep company with the unconverted heathens, he told them, that was not his meaning; ſince in that caſe they muſt have gone out of the world, ver. 9, 10.—And to make his meaning plain, he now wrote more explicitly, that if any perſon who profeſſed himſelf a Chriſtian, was a known fornicator, &c. they were to puniſh him by keeping no company with him, ver. 11.—This diſtinction in the treatment of heathen and Chriſtian ſinners, the apoſtle ſhewed them was reaſonable, from the conſideration, that church cenſures are not to be inflicted on perſons who are without, but on them who are within the church, ver. 12.—And therefore, while they left it to God to judge and puniſh the wicked heathens, it was their duty to put away the inceſtuous perſon from among themſelves, and to leave the woman with whom he was cohabiting, to the judgment of God, becauſe ſhe was a heathen, ver. 13.

The apoſtle's order to the Corinthians, to keep no company with wicked perſons, though ſeemingly ſevere, was in the true ſpirit of the goſpel. For the laws of Chriſt do not, like the laws of men, correct offenders by fines and impriſonments, and corporal puniſhments, or outward violence of any kind, but by earneſt and affectionate repreſentations, admonitions, and reproofs, addreſſed to their reaſon and conſcience, to make them ſenſible of their fault, and to induce them voluntarily to amend. If this remedy proves ineffectual, their fellow Chriſtians are to ſhew their diſapprobation of their evil courſes, by carefully avoiding

avoiding their company. So Chrift hath ordered, Matt. xviii. 15, 16, 17. *Moreover, if thy brother fhall trefpafs againft thee, go and tell him his fault between thee and him alone: if he fhall hear thee, thou haft gained thy brother.*—16. *But if he will not hear* thee, then *take with thee one or two more, that in the mouth of two or three witneffes every word may be eftablifhed.*—17. *And if he fhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican.*—Earneft reprefentation, therefore, from the injured party, followed with grave admonition and reproof, from the minifters of religion when the injured party's reprefentation is ineffectual, are the means which Chrift hath appointed for reclaiming an offender: and with great propriety, becaufe being addreffed to his reafon and confcience, they are calculated to influence his will as a moral agent, and fo to produce a lafting alteration in his conduct. But if thefe moral and religious means prove ineffectual, Chrift hath ordered the fociety, of which the offender is a member, to fhun his company and converfation, that he may be afhamed, and that others may be preferved from the contagion of his example. This laft remedy will be ufed with the greateft effect, if the refolution of the fociety, to have no intercourfe with the offender, efpecially in religious matters, is openly declared by a fentence deliberately and folemnly pronounced in a public affembly, (as in the cafe of the inceftuous Corinthian,) and is fteadily carried into execution.

The wholefome difcipline which Chrift inftituted in his church at the beginning, was rigoroufly and impartially exercifed by the primitive Chriftians, towards their offending brethren, and with the happieft fuccefs, in preferving purity of manners among themfelves. In modern times however, this falutary difcipline hath been much neglected in the church; but it hath been taken up by gaming clubs, who exclude from their fociety, all who refufe to pay their game debts, and fhun their company on all occafions, as perfons abfolutely infamous. By this fort of excommunication, and by giving to game debts, the appellation of *debts of honour*, the winners on the one hand, without the help of law, and even in contradiction to it, have rendered their unjuft claims effectual, while the lofers on the other, are reduced to the neceffity, either of paying, or of being fhunned by their companions as infamous.—I mention this as an example, to fhew what a powerful influence the approbation or difapprobation of thofe with whom mankind affociate, have upon their conduct; and from that confideration, to excite the friends of religion to fupport her againft the attempts of the wicked, by teftifying on every fit occafion, their difapprobation of vice, and their con-

tempt of its abettors; and more eſpecially, by ſhunning the company and converſation of the openly profane, however dignified

OLD TRANSLATION.

CHAP. V. 1 It is reported commonly *that there is* fornication among you, and ſuch fornication, as is not ſo much as named amongſt the Gentiles, that one ſhould have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

3 For I verily as abſent in body, but preſent in ſpirit, have judged already, as

GREEK TEXT.

1 Ολως ακȣεται εν ὑμιν πορνεια, και τοιαυτη πορνεια ἡτις ȣδε εν τοις εθνεσιν ονομαζεται, ὡςε γυναικα τινα τȣ πατρος εχειν;

2 Και ὑμεις πεφυσιωμενοι εςε, και ȣχι μαλλον επενθησατε, ἱνα εξαρθη εκ μεσȣ ὑμων ὁ το εργον τȣτο ποιησας.

3 Εγω μεν γαρ ὡς απων τῳ σωματι, παρων δε τῳ

Ver. 1.—1 *That there is whoredom.* The word πορνεια is uſed by the LXX. and by the writers of the New Teſtament, in the latitude which its correſpondent word hath in the Hebrew language, namely, to denote all the different kinds of uncleanneſs committed, whether between men and women, or between men, or with beaſts. Accordingly it is uſed in the plural number, chap. vii. 2. *Nevertheleſs*, δια τας πορνειας, *on account of whoredoms.* Here πορνεια, *whoredom*, ſignifies *inceſt* joined with *adultery*, the woman's huſband being ſtill in life, as appears from 2 Cor vii. 12.— In the Old Teſtament, *whoredom* ſometimes ſignifies *idolatry*, becauſe the union of the Iſraelites with God as their king, being repreſented by God himſelf as a marriage, their giving themſelves up to idolatry was conſidered as adultery.

2. *As not even among the heathens is named.* The word ονομαζεται, ſignifies *to be named with approbation*, Rom. xv. 20. Epheſ i. 21. v. 3. —See Gen. vi. 4. where ανθρωποι οἱ ονομαςοι, LXX. *men who are named*, is in our bibles tranſlated, *men of renown*

3. *That one*, εχειν, *hath his father's wife.* The word εχειν ſignifies ſometimes *to uſe*; thus, Deut. xxviii. 30. LXX. Γυναικα ληψῃ, και ανηρ ἑτερος ἑξει, *Thou wilt take a wife, and another will uſe her.*

4. *His father's wife.* It ſeems the woman with whom this whoredom was committed, was not the guilty perſon's mother, but his ſtepmother; a ſort of inceſt which was condemned by the Greeks and Romans, as we learn from Cicero, Orat. pro Cluentio, ſect. 4. and from Virgil, Eneid x. line 389.

Thalamos

nified their ſtation in life, or however great their fortune may be. See 1 Cor. v. 11. note 3.

NEW TRANSLATION.

CHAP. V. 1 It is *generally* reported, THAT THERE IS *whoredom*[1] among you, and ſuch *whoredom*, as *not even among the heathens* is named,[2] that one *hath*[3] his father's wife.[4]

2 And ye are puffed up, and have not rather *bewailed*, (ſee 2 Cor. xii. 21.) *ſo as* he *who* hath done this *work*,[1] might be taken away from among you.

3 (Γαρ, 93.) *Wherefore*, I verily as abſent in body, *yet* preſent in ſpirit,[1]

COMMENTARY.

CHAP. V. 1 *It is generally reported, that there is whoredom* tolerated *among you, and ſuch whoredom, as not even among the* idolatrous *heathens, is approved* either by law or cuſtom, *that one hath his father's wife*, more eſpecially in his father's lifetime.

2 *And*, notwithſtanding this iniquity, *ye are puffed up* with pride, on account of your knowledge, and the knowledge of your teachers, *and have not rather bewailed* your ignorance and wickedneſs, in ſuch a manner, as *that he who hath done this* ſinful *work, might be put out of your church*.

3 *Wherefore, I verily, although abſent in body, yet preſent in ſpirit* in reſpect of the intereſt I take in your

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Thalamos auſum inceſtare novercæ.

Wherefore from the Corinthians tolerating this crime, we may infer, that the guilty perſon was of ſome note among them; perhaps he was one of the teachers of the faction, who being greatly admired for his perſonal qualifications, had eſcaped cenſure by arguing, that ſuch marriages were not forbidden by the goſpel.

Ver. 2. *He who hath done this work.* The apoſtle very properly terms this ſin, εργον, *a work*; and in the following verſe, ſpeaks of the perſon's *working it out*, becauſe it was a practice continued in, and becauſe the offender perhaps had taken great pains to ſcreen himſelf from cenſure.—It is remarkable, that neither here, nor in any of the paſſages where this affair is ſpoken of, is the woman mentioned, who was the other party in the crime. Probably ſhe was a heathen; conſequently not ſubject to the diſcipline of the church. See ver. 13. note.

Ver. 3. *Yet preſent in ſpirit.* Some think the apoſtle, by a particular revelation of the Spirit, knew all the affairs of the Corinthians, as fully as if he had been perſonally preſent with them, juſt as Eliſha was preſent with Gehazi, 2 Kings v. 26. *Went not mine heart with thee*, &c. But if this matter, in all its circumſtances, was made known to St. Paul by the Spirit, Why did he found his knowledge of it, ver. 1. on *general report*? See Col. ii. 5. note.

Ver. 4.

though I were present, *concerning* him that hath so done this deed;

πνευματι, ηδη κεκρικα ὡς παρων, τον ὁυτω τȣτο κατεργασαμενον,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ.

4 εν τῳ ονοματι τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ, συναχθεντων ὑμων και τȣ εμȣ πνευματος. συν τῃ δυναμει τȣ Κυριȣ ἡμων Ιησȣ Χριστȣ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

5 παραδȣναι τον τοιȣτον τῳ Σατανᾳ εις ολεθρον της σαρκος, ἱνα το πνευμα σωθῃ εν τῃ ἡμερᾳ τȣ Κυριȣ Ιησȣ.

Ver. 4.—1. *And of my spirit.* Paul being particularly directed by the Spirit to give this command, with an assurance that the offender's flesh should be destroyed, he ordered them to assemble, not only by the authority of the Lord Jesus, but by the authority of the Spirit who inspired him to give the command; whom therefore he calls *his Spirit.*

2. *With the power of our Lord Jesus.* The word δυναμις here, as in other passages, denotes a miraculous power derived from the Lord Jesus Christ.

Ver. 5.—1. *Deliver such an one.* As the infinitive is used for the verb, in all its modes and tenses, Ess iv. 9. I have translated the word παραδȣναι, *shall deliver.* The Corinthians having been very blameable in tolerating this wicked person, and the faction with their leader who patronised him, having boasted of their knowledge and learning, the apostle did not order the church to use admonition, before proceeding to excommunication, but required them instantly to deliver the offender to Satan, that the faction might be roused to a sense of their danger, and the whole church be convinced of their error in tolerating such gross wickedness.

2. *To Satan.* They who think the punishment to be inflicted on the incestuous person, was only excommunication, explain *the delivering him to Satan* in the following manner. As there are only two families or kingdoms in the moral world, *the kingdom of God* and *the kingdom of the devil,* the expelling of a person from the family or kingdom of God, is a virtual delivering of him into the hands of Satan, to share in all the miseries resulting from his usurped dominion; and a depriving him of all those advantages which God hath provided in his church, for defending men against the snares of the devil, and the machinations of his instruments. In short, by a sentence of excommunication, if it is justly founded,

have *already, as present, judged him who* hath so *wrought out* this *WORK.*

4 *AND MY SENTENCE IS THIS;* Ye *being* gathered together in the name of our Lord Jesus Christ, and *of* my Spirit,[1] *shall* with the power[2] of our Lord Jesus Christ,

5 *deliver* such an one[1] *to* Satan,[2] for the destruction of the flesh,[3] that the spirit may be saved in the day of the Lord Jesus.

affairs, and the knowledge I have of the matter, *have already as present judged him, who hath so* daringly *wrought out this* infamous *work.*

4 *And my sentence is* this, *Ye being assembled together, by the authority and will of our Lord Jesus Christ,* who hath appointed wholesome discipline to be exercised in his church, *and of the spirit who inspires me* to give you this order, *shall, with the power of our Lord Jesus Christ,*

5 *deliver the guilty person to Satan,* by a sentence which one of your presidents shall publicly pronounce, *in order that his flesh,* which he hath so criminally indulged, *may be destroyed,* so as to bring him to repentance, *that his spirit may be saved in the day of judgment.*

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founded, a person is as it were put out of the protection of God. See, however, the following note.

3. *For the destruction of the flesh.* It was observed, ch. iv. 21. note, that the apostles were empowered to punish notorious offenders miraculously, with diseases and death. If so, may we not believe, that the command which the apostle on this occasion gave to the Corinthians, to deliver the incestuous person to Satan, for the destruction of his flesh, was an exertion of that power? Especially as it was to be done, not by their own authority, but by the power of our Lord Jesus Christ, and of the Spirit who inspired Paul to give the command. Accordingly, Chrysostom, Theophylact, and Oecumenius conjectured, that in consequence of his being delivered to Satan, the offender's body was weakened and wasted by some painful disease. But the Latin fathers and Beza thought no such effect followed that sentence; because when the Corinthians were ordered, 2 Cor. ii. 7. to forgive him, no mention is made of any bodily disease that was to be removed from him. Wherefore by the *destruction of the flesh,* they understood the destruction of the offender's *pride, lust,* and other *fleshly passions;* which they thought would be mortified, when he found himself despised and shunned by all. This interpretation, however, does not, in my opinion, agree with the threatenings written, 1 Cor. iv. 21. 2 Cor. xiii. 1. 2. 10. nor with the apostle's design in inflicting that punishment. For when the faction found the offender's flesh wasted, by some grievous disease, in consequence of the apostle's sentence pronounced by the church, it could not fail to terrify such of them as were capable of serious thought.

Ver. 6.

6 Your glorying *is* not good: Know ye not that a little leaven leaveneth the whole lump.

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

6 Ου καλον το καυχημα ὑμων. Ουκ οιδατε ὁτι μικρα ζυμη ὁλον το φυραμα ζυμοι;

7 Εκκαθαρατε ουν την παλαιαν ζυμην, ἱνα ητε νεον φυραμα, καθως εστε αζυμοι· και γαρ το πασχα ἡμων ὑπερ ἡμων ετυθη, Χριστος.

8 Ὡστε ἑορταζωμεν, μη εν ζυμη παλαια, μηδε εν ζυμη κακιας και πονηριας, αλλ' εν αζυμοις ειλικρινειας και αληθειας.

Ver. 6.—1. *Your boasting is not good.* They had boasted in the false teacher as one who understood the gospel better than Paul, and who, perhaps, had defended the incestuous marriage, as a matter permitted by the gospel.

2. *Leaveneth the whole lump.* Many manuscripts, with the Vulgate version, for ζυμοι, *leaveneth,* have here δολοι, *corrupteth,* which Mill thinks is the proper reading.

Ver. 7.—1. *Cleanse out therefore the old leaven.* The incestuous person is called *the old leaven,* because he was not a new offender, but had continued long in the bad practice for which he was to be cast out. Or, as his crime was *whoredom,* it is called *old leaven,* because the Corinthians in their heathen state, had been much addicted to that vice. The Jews were commanded to put away all leaven, both old and new, before they ate the passover, as being an emblem of wickedness, which sours and corrupts the mind, as leaven does the lump into which it is put, if it remains in it long unbaked.

2. *For even our passover Christ is sacrificed for us.* Before the first born of the Egyptians were destroyed, God ordered the Israelites to kill a lamb, and sprinkle the door-posts of their houses with its blood, that the destroying angel might pass over their houses, when he destroyed the first-born of the Egyptians. Hence this sacrifice was called *the passover.* And to commemorate the deliverance effected by it, *the feast of the passover* was instituted to be annually solemnised by the Israelites in their generations. The original sacrifice, however, and the feast of its commemoration, were both of them emblematical. The former prefigured Christ, by the shedding of whose blood, believers, God's first born, are delivered from eternal death. Wherefore, Christ's death is the Christian passover, and is so called in this verse, *Christ our passover is sacrificed for us.* The latter, namely, the commemoration of the deliverance of the first-born from death, in the feast of

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6 Your *boaſting* is not good.[1] Know ye not that a little leaven leaveneth the whole lump.[2]

6 *Your boaſting* in the falſe teacher, and in the great knowledge he has communicated to you, *is not good. Do ye not know, that* as *a little leaven leaveneth the whole lump*, ſo one ſinner ſuffered, will corrupt a whole ſociety by his example.

7 *Cleanſe* out therefore the old leaven,[1] that ye may be a new lump (καθως, 202.) *when ye are without leaven;* for even *our paſſover, Chriſt*, is ſacrificed for us.[2]

6 *Seeing vice is ſo infectious, cleanſe out the old leaven;* put away the inceſtuous perſon, *that ye may be a pure ſociety, when ye are without* the *leaven* of his contagious company. *For even our paſſover Chriſt is ſacrificed for us* Gentiles: the precept given to the Jews to put away leaven, is in its emblematical meaning, applicable to us.

8 Therefore, let us keep the feaſt,[1] not with old leaven,[2] neither with the leaven of malice and wickedneſs;[3] but with the *unleavened QUALITIES* of ſincerity and truth.[4]

8 *Therefore, let us keep the feaſt* of the Lord's ſupper, *not with* the *old leaven* of ſenſuality and uncleanneſs, with which ye were formerly corrupted, *neither with the leaven of malice and wickedneſs, but with the uncorrupted qualities of ſincerity* in your love to God and man, *and truth* in your worſhip.

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the paſſover, prefigured the feaſt of the ſupper, which our Lord inſtituted in commemoration of his own death as our paſſover. This, therefore, is the feaſt which the apoſtle in ver. 8. exhorted the Corinthians to keep, with the unleavened qualities of ſincerity and truth.

Ver. 8.—1. *Therefore let us keep the feaſt.* From 1 Cor. xvi. 8. we learn that when this epiſtle was written, the Jewiſh paſſover was at hand. If ſo, this verſe makes it probable, that the diſciples of Chriſt began very early to celebrate the Lord's ſupper with peculiar ſolemnity, annually on the day on which he ſuffered, which was the day of the Jewiſh paſſover, called in modern language *Eaſter*.

2. *Not with old leaven.* In ver. 7. *leaven* ſignifies *wicked perſons.* Here it denotes *wicked practices*, ſuch as, gluttony, drunkenneſs, whoredom, fraud, &c called *old leaven*, becauſe the Corinthians in their heathen ſtate had been much addicted to theſe practices.

3. *Neither with the leaven*, κακιας και πονηριας, *of malice and wickedneſs. Malice* is ill will in the mind; but *wickedneſs* is ill will expreſſed by actions, eſpecially ſuch as are accompanied with treachery. Hence the devil is ſtyled, ὁ πονηρος, *The wicked one.*—As the apoſtle mentions *ſincerity* and *truth* in the ſubſequent clauſe, it is probable that by *the*

9 I wrote unto you in an epistle, not to company with fornicators.

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

9 Εγραψα ὑμιν εν τῃ επιϛολῃ, μη συναναμιγνυσθαι πορνοις·

10 Και ϐ παντως τοις πορνοις τϐ κοσμϐ τϐτϐ, η τοις πλεονεκταις, η ἁρπαξιν, η ειδωλολατραις· επει οφειλετε αρα εκ τϐ κοσμϐ εξελθειν·

11 Νυν δε εγραψα ὑμιν μη συναναμιγνυσθαι, εαν τις αδελφος ονομαζομενος, η πορνος, η πλεονεκτης, η ειδωλολατρης, η λοιδορος, η μεθυσος, η ἁρπαξ, τῳ τοιϐτῳ μηδε συνεσθιειν.

12 Τι γαρ μοι και τϐς εξω κρινειν; ϐχι τϐς εσω ὑμεις κρινετε;

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leaven of malice and wickedness, he meant all those bad dispositions and actions, which hypocrites cover, by putting on a shew of piety.

4. *Unleavened qualities of sincerity and truth.* The apostle gives the epithet of *unleavened* to *sincerity and truth*, in allusion to the emblematical meaning of the unleavened bread which the Israelites were to eat during the feast of the passover; for thereby they were taught to celebrate that feast with pious and virtuous dispositions.—Αζυμοις being an adjective, we may supply as its substantive, either αρτοις, or πραγμασι.

Ver. 10. *With extortioners.* The word ἁρπαξιν, signifies those who take away their neighbours' goods, either by force or by fraud, and who injure them by any kind of violence.

Ver. 11.—1. *If any one called a brother, be a fornicator*, &c. The words εαν τις αδελφος ονομαζομενος η πορνος, according to Oecumenius and others, may be translated, *If any brother be reputed a fornicator*, &c. For ονομαζομενος, signifies *named*, or *famous*. See ver. 1. note 2.

2. *Or a covetous person.* Πλεονεκτης. This word is rightly translated *a covetous person*, because literally it signifies, one who wishes to have more of a thing than he ought to have: one who is greedy of money, or of sensual pleasure. Hence the expression Ephes. iv. 19. *To work all*

9 (Εγραψα) I *have written to* you in (τη, 71.) *this* epistle, not to *associate* with fornicators.

9 By requiring you to cleanse out the old leaven, ver. 7. *I have* virtually *ordered you in this epistle, not to be familiar with persons addicted to whoredom.*

10 (Και, 205.) *However, not universally* with the fornicators of this world, *and* with the covetous, *and* with extortioners,[1] *and* with idolaters, *since* then, *indeed*, ye *must go* out of the world.

10 *However*, that ye may not misunderstand me, my meaning is, *not*, that ye should seclude yourselves *wholly from* the company of *heathen fornicators, and covetous persons, and extortioners, and idolaters, since in that case ye must renounce all worldly business whatever.*

11 But now, *I write to* you, not *to associate with HIM*, if any *one called*[1] a brother be a fornicator, or *a covetous person*, or an idolater, or a *reviler*, or a drunkard, or an extortioner, with such *a person not even* to eat.[3]

11 *But now*, more particularly, *I order you not to associate with him, if any one called a* Christian *brother, be* a known *fornicator, or a covetous person, or an* occasional *idolater, or a reviler, or a drunkard, or an extortioner, with such a person not even to eat*, either in his own house, or in the house of any other person, and far less at the Lord's table; that he may be ashamed of his evil practices.

12 (Τι γαρ μοι, sup. προσηκει;) for what have I *TO DO* to judge them also *who* are without? do not ye judge them *who* are within?

12 This, and my order to excommunicate the incestuous person, does not relate to heathens: *For what right have I to punish them also, who are without* the church? I have no authority over them. *Have not ye a right to judge* and excommunicate *them who are within* the church?

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all uncleanness, εν πλεονεξια (*with covetousness*, that is) *with greediness.* See the note on that passage.

3. *With such a person, not even to eat.* Were we to observe this rule with strictness, now that all the world around us are become Christians, we should be obliged to go out of the world. Nevertheless, as Wall observes, 'The main sense of it is an everlasting rule; that a con-'scientious Christian should choose, as far as he can, the company, 'intercourse and familiarity of good men, and such as fear God, and 'avoid as far as his necessary affairs will permit, the conversation and 'fellowship of such as St. Paul here describes. This is a thing (what 'decay soever of public discipline there be) in each particular Chris-'tian's power.' See 2 Cor. vi. 14. note.

Ver. 13.

13 But them that are without, God judgeth. Therefore put away from among yourſelves that wicked perſon.

13 Τȣς δε εξω ὁ Θεὸς κρινει. Και εξαρειτε τον πονηρον εξ ὑμων αυτων.

Ver. 13. *But them who are without, God judgeth.* The apoſtle wrote this and the preceding verſe, to ſhew the Corinthians, the reaſon why, after commanding them to paſs ſo ſevere a ſentence on the man, he ſaid

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CHAP. VI.

View and Illuſtration of the Exhortations contained in this Chapter.

THE Corinthians ſince their converſion, had ſued each other, as formerly, in the heathen courts of judicature about worldly matters, often of ſmall importance. This practice was the more blameable, as the Chriſtians, who in the firſt age were not diſtinguiſhed from the Jews, might as Jews, according to the laws of the empire, have held courts of judicature of their own, for determining moſt of the controverſies about worldly matters which aroſe among themſelves. Wherefore by declining the deciſions of their brethren, and by bringing their cauſes into the heathen courts, they ſhewed that they had a mean opinion of the knowledge and integrity of their brethren. Beſides, the frequency of their ſuits, led the heathens, before whom they were brought, to think the Chriſtians not only litigious, but diſpoſed to injure one another. Theſe things, of which the apoſtle was informed, bringing great diſhonour on the Chriſtian name, he rebuked the Corinthians ſeverely, for daring to go to law with one another before the heathens, and not before the ſaints, ver. 1.—Know ye not, ſaid he, that the Chriſtian inſpired teachers, whom he called *ſaints*, *judge the world*, that is, declare the laws by which the world at preſent is ruled, and is to be judged at laſt? And if the world is judged by you, are ye unworthy to judge the ſmalleſt matters? ver. 2.—Do ye not know, that we foretell the judgment and puniſhment of evil angels? Being thus ſupernaturally endowed, why may we not judge in things pertaining to this life? ver. 3.—When therefore ye

13 But them *who* are without God judgeth.[1] (Kai, 208.) Therefore, put away from among yourſelves, *the* wicked perſon.

13 *But the unbelieving Jews and Gentiles who are out of the church, it belongs to God to judge* and puniſh. *Therefore, put away from among yourſelves*, by excommunication, *the wicked perſon* of whom I have been writing.

ſaid nothing to them concerning the woman who was guilty with him. The diſcipline of the church, was not to be exerciſed on perſons out of it. Hence it appears that this woman was a heathen.

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ye have ſet up ſecular ſeats of judgment, as ye ought to do, place thereon as judges, ſuch of the ſpiritual men among you, as on account of the inferiority of their gifts, are leaſt eſteemed in the church, ver. 4.—I ſpeak it to your ſhame, that in your opinion, there is not ſo much as one wiſe man among you, who is fit to judge between his brethren; but brother carrieth his brother into the heathen courts, as if he expected more juſtice from heathens than from Chriſtians, ver. 5, 6.—Now it is utterly wrong in you, to have any law ſuits at all in the heathen courts. Ye had much better ſuffer yourſelves to be injured and defrauded, in ſmall matters, than go to law before unbelievers, ſince the ſeeking redreſs in that manner will be attended with more trouble and loſs, than if ye bare the injury patiently, ver. 7.—Next, becauſe the other parties, by ſuffering themſelves to be ſued in the heathen courts, had ſhewn a diſpoſition to defraud their brethren, the apoſtle denounced the judgment of God againſt all unrighteous perſons whatever: and mentioned particularly, fornicators, idolaters, adulterers, pathics, ſodomites, thieves, and others, ſolemnly declaring that they ſhall for ever be excluded from the kingdom of God, ver. 8, 9, 10.—And ſuch, ſaid he, were ſome of you before your converſion to Chriſtianity, ver. 11.

The falſe teacher, it ſeems, with a view to gain the favour of the Greeks, had taught that luxury and fornication were allowed under the goſpel; and had ſupported that doctrine by the common arguments with which ſenſualiſts in all ages and countries defend their debauched manners. Wherefore, to prevent the unthinking from being ſeduced by theſe arguments, the apoſtle, with great propriety, confuted them in his epiſtle to the Corinthians,

thians, becauſe, of all the Greeks, the inhabitants of Corinth were the moſt debauched; and becauſe, ſuch of them as were Chriſtians, had not yet acquired a juſt ſenſe of the obligations to purity, laid on them by the goſpel. It is true, the apoſtle, according to his manner, hath not ſtated theſe arguments explicitly. Neverthelefs, from the things which he hath written in confutation of them, we learn that they were of the following import. 1. That meats and drinks being made for the uſe of men, and men's belly being made for the enjoyment of meats and drinks, the pleaſures of the table, in their higheſt perfection, muſt be lawful. 2. That the body was made for venereal pleaſures. 3. That the pleaſures of the table and of the bed, may be enjoyed without injury to others. And 4. That by implanting in us ſtrong natural inclinations to theſe pleaſures, God hath ſhewn it to be his will that we ſhould enjoy them.—To the argument, concerning the luxuries of the table, the apoſtle replied, that although all meats and drinks are made for men's uſe, and are in themſelves lawful, the luxurious uſe of them, in ſome circumſtances, may not be expedient. Many kinds of nice meats and drink, even when uſed in moderation, may be prejudicial to one's health; and may not be ſuitable to his income and ſtation. Beſides too great attention to the pleaſures of the table, always creates habits troubleſome both to the luxurious themſelves, and to the perſons with whom they are connected, ver. 12.—To the argument, that the belly is made for eating and drinking, the apoſtle anſwered, that both the belly, and the meats by which it is gratified, are to be deſtroyed: they are to have no place in the future life of the body. From which it follows, that to place our happineſs in enjoyments, which are confined to the preſent ſhort ſtate of our exiſtence, while we neglect pleaſures which may be enjoyed through eternity, is extremely fooliſh, ver. 13.—To the argument whereby the licentious juſtify the unreſtrained enjoyment of women, namely that the body was made for fornication, the apoſtle anſwered, by flatly denying the poſition. The body was not made for fornication, but for the ſervice of the Lord Chriſt, who will raiſe it up at the laſt day fitly formed for his own ſervice, ver. 14.—To the argument, that

Old Translation.	Greek Text.
CHAP. VI. 1 Dare any of you, having a matter againſt another, go to law be-	1 Τολμᾳ τις ὑμων, πραγμα εχων προς τον ἑτερον,

Ver. 1.—1. *Having a matter againſt another.* Locke thinks this a reproof of the faction, who, to ſcreen the inceſtuous perſon from the cenſure

that the lufts of the flefh may be gratified without injury to others, the apoftle replied, firft, that great injury is done to Chrift, when the members of our body, which are his members, are made the members of an harlot, in fuch a manner as to be employed in fulfilling her vicious inclinations, ver. 15.—Secondly, by fornication, a man injures his own foul. For he becomes one perfon with his whore; he acquires the fame vicious inclinations, and the fame vicious manners with her: Nay he makes himfelf her flave, ver. 16.—Whereas he who is joined to the Lord, *is one fpirit*. He acquires the difpofitions and manners of Chrift, and is directed by him, ver. 17.—In the third place, he who commits fornication, fins againft his own body, as well as againft his foul. He waftes its ftrength, and introduces into it painful difeafes, which often occafion its death, ver. 18.—Laftly, by gluttony, drunkennefs, and fornication, great injury is done to the Spirit of God, whofe temple our body is; nay injury even to God himfelf, to whom we belong, not only by the right of creation, but by the right of redemption. We fhould therefore glorify God in our body, and in our fpirit which are his, by making that holy and honourable ufe of our body, which he hath prefcribed, ver. 19, 20.

Here it may be proper to take notice, that the apoftle hath not given a feparate anfwer to the fourth argument, by which immoderate fenfual indulgences are oft-times defended: namely, the argument taken from the ftrong paffions and appetites which God hath implanted in our nature towards fenfual pleafures. But the confutation of that argument is implied, in what he hath faid concerning the injury done by fornication to the body. For if in the conftitution of things, God hath connected difeafes and death, with immoderate fenfual gratifications, he hath in the cleareft manner fhewn it to be his will, that we fhould abftain from them. And therefore, although by implanting in us inclinations to fenfual pleafures, he hath declared it to be his will that we fhould enjoy them, yet by connecting difeafes and death with the immoderate ufe of thefe pleafures, he hath no lefs clearly declared, that he wills us to enjoy them only in moderation.

New Translation.	Commentary.
CHAP. VI. 1 Dare any of you, having a matter againft another,[1] *be judged*	CHAP. VI. 1 *Dare any of you having a matter* of complaint *againft another* brother, be fo regardlefs of

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cenfure of the church, carried the matter into a heathen court of judicature. But his crime being punifhable by the laws of the Greeks, (chap.

fore the unjuſt, and not before the ſaints?

κρινεσθαι επι των αδικων, και ουχι επι των αγιων;

2 Do ye not know that the ſaints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?

2 Ουκ οιδατε ὁτι ὁι αγιοι τον κοσμον κρινουσι; και ει εν ὑμιν κρινεται ὁ κοσμος, αναξιοι εστε κριτηριων ελαχιστων;

3 Know ye not that we ſhall judge angels? how much more things that pertain to this life?

3 Ουκ οιδατε ὁτι αγγελους κρινουμεν; μητι γε βιωτικα;

(chap. v. 1.) I do not ſee why either the father who was injured, or the faction, ſhould have been condemned for bringing the matter before the civil magiſtrate, eſpecially as it was a more effectual method of redreſſing the evil, than by the ordinary cenſures of the church.

2. *By the unrighteous* The heathens are called *unrighteous*, in the ſame ſenſe that Chriſtians are called *ſaints*, or *holy*. See Eſſ. iv. 48.—For as the latter were called *ſaints*, not on account of the real ſanctity of their manners, but on account of their profeſſed faith, ſo the former were called *unrighteous*, on account of their idolatry and unbelief, ver. 6. although many of them were remarkable for their regard to juſtice, and to all the duties of morality.

Ver. 2.—1. *Do ye not know*. Becauſe this queſtion is repeated ſix times in this chapter, Locke thinks it was intended as a reproof to the Corinthians, who, notwithſtanding they boaſted of the knowledge they had received from the falſe teacher, were extremely ignorant in religious matters.

2. *That the ſaints*. This name, though common to all who believed in the true God, (ſee Eſſ. iv. 48.) is ſometimes appropriated to the *ſpiritual men* in the Chriſtian church, who were inſpired with the knowledge of the goſpel. Col. i. 26.

3. *Judge the world*. See Eſſ. iv. 3. Here St. Paul told the Corinthians, that agreeably to Chriſt's promiſe to the apoſtles, Matth. xix. 28. they were at that time actually *judging*, or ruling the world by the laws of the goſpel, which they preached to the world. Hence Chriſt told his apoſtles, John xii. 31. *Now is the judgment of this world.*—But Bengelius ſays, κρινουσι is the future tenſe, and ſignifies *ſhall judge;* and that the apoſtle had in his eye, the ſtate of the world under Conſtantine, when the Chriſtians got poſſeſſion of civil power. This interpretation is mentioned by Whitby likewiſe. Nevertheleſs, the ſubſequent clauſe, *If the world*, κρινεται, *is judged by you*, ſhews, I think, that the apoſtle ſpake of the time then preſent.—Others, becauſe the judgment of angels is ſpoken of in the next verſe, interpret this of the laſt judgment; and by *the ſaints judging the world*, they underſtand the ſaints affording matter for condemning the wicked. But this ſenſe has no relation

by the unrighteous,[1] and not *by* the ſaints?

the honour of your religion, as to *be judged by the heathens, and not by the ſaints?*

2 Do ye not know[1] that the ſaints[2] *judge* the world?[3] and if the world *is judged* (εν) by you, are ye unworthy *of the leaſt ſeats of judicature?*[4]

2 *Do ye not know that the inſpired teachers* among you, *judge the world* by the laws of the goſpel, which they promulgate? *And if the world is* thus *judged by you, are ye,* who are ſo well enlightened, *unworthy to fill the leaſt ſeats of judicature?*

3 *Do ye not know* that we *judge* angels?[1] (μητι γε βιωτικα) *why not then* things *pertaining* to this life? (ſee v. 4. note 1.)

3 *Do ye not know, that we declare the judgment of* the evil *angels,* whereby we are ſtrongly impreſſed with a ſenſe of the juſtice of God? *Why* may we *not then* determine *things pertaining to this life?*

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relation to the apoſtle's argument.—With reſpect to the idea, which many entertain, of the ſaints being Chriſt's aſſeſſors when he judges the world, I obſerve, that it is repugnant to all the accounts given of the general judgment; and particularly to our Lord's own account of that great event, Matth. xxv, where the righteous are repreſented as all ſtanding before his tribunal, along with the wicked, and as receiving their ſentence at the ſame time with them. Beſides, for what purpoſe are the ſaints to be Chriſt's aſſeſſors at the judgment? Is it to give him counſel? or only to aſſent to the ſentence he will paſs on the wicked? Surely not the former: and for the latter, why ſhould their aſſent be neceſſary, more than the aſſent of the holy angels? To found a doctrine of this magnitude, merely on two obſcure paſſages of ſcripture, which can eaſily admit of a different and better interpretation, ſeems not a little raſh.

4. *Are ye unworthy of the leaſt ſeats of judicature?* Κριτηριων ελαχιστων. See James ii. 6. where the word κριτηρια. is tranſlated *judgment ſeats.* It is uſed in the ſame ſenſe often by the LXX, and by the beſt Greek authors, as Wetſtein hath ſhewn. To underſtand the propriety of the apoſtle's rebuke, the reader ſhould know, that the Jews in the provinces, were allowed by the Romans, to hold courts of judicature for determining, according to their own juriſprudence, ſuch controverſies about ſecular affairs as aroſe among themſelves; becauſe their laws and cuſtoms being different from thoſe of all other nations, the heathen juriſprudence could not be uſed in regulating their affairs. See Joſeph. Ant. lib. xiv. p. 487. Genev. Edit. The ſame privilege, I doubt not was enjoyed by the Chriſtians. For as there were many Jews among them, and as they agreed with the Jews in abſtaining from the worſhip of the heathen gods, they were in the firſt age conſidered as Jews, and enjoyed their immunities.

Ver. 3. *That we judge angels?* This, many commentators underſtand of the power which ſome of the firſt Chriſtians poſſeſſed of caſt-

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4 If then ye have judgments of things pertaining to this life, ſet them to judge who are leaſt eſteemed in the church.

4 Βιωτικα μεν ȣν κριτηρια εαν εχητε, τȣς εξȣθενημενȣς εν τη εκκλησια τȣτȣς καθιζετε.

5 I ſpeak to your ſhame. Is it ſo, that there is not a wiſe man amongſt you? no not one that ſhall be able to judge between his brethren?

5 Προς εντροπην ὑμιν λεγω· ὁυτως ȣκ εϛιν εν ὑμιν σοφος, ȣδε ἑις, ὁς δυνησεται διακριναι ανα μεσον τȣ αδελφȣ ἁυτȣ;

6 But brother goeth to law with brother, and that before the unbelievers.

6 Αλλα αδελφος μετα αδελφȣ κρινεται, και τȣτο επι απιϛων;

7 Now therefore there is utterly a fault among you, becauſe ye go to law one with another; why do ye not rather take wrong? why do ye not rather ſuffer yourſelves to be defrauded?

7 Ηδη μεν ȣν ὁλως ἡττημα εν ὑμιν εϛιν, ὁτι κριματα εχετε μεθ' ἑαυτων. Διατι ȣχι μαλλον αδικεισθε, διατι ȣχι μαλλον αποϛερεισθε;

8 Nay, you do wrong and defraud, and that *your* brethren.

8 Αλλα ὑμεις αδικειτε και αποϛερειτε, και ταυτα αδελφȣς.

9 Know ye not that the unrighteous ſhall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor

9 Η ȣκ οιδατε ὁτι αδικοι βασιλειαν Θεȣ ȣ κληρονομησȣσι; Μη πλανασθε· ȣτε πορνοι, ȣτε ειδωλολατραι,

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ing out devils, and of the efficacy of the preaching of the goſpel, in deſtroying the uſurped dominion of evil angels over the children of diſobedience. And it muſt be acknowledged, that the phraſe, *judgment of this world*, hath that ſignification, John xii. 31. But ſuch a ſenſe of *judging*, is foreign to the apoſtle's argument.

Ver. 4. – 1. *Secular ſeats of judicature* So βιωτικα κριτηρια literally ſignifies. See ver. 2 note 4.—*Secular ſeats of judicature*, are thoſe where queſtions relating to the affairs of this life are judged. Thus Luke xxi. 34. Μεριμναι βιωτικαι, ſignifies *the cares of this life*.

2. *Thoſe who are leaſt eſteemed in the church*. Whitby tranſlates the verſe in the following manner: *If ye uſe* the heathen *ſecular judgment ſeats, ye conſtitute thoſe who are deſpiſed in the church, your judges*. But the tranſlation I have given, is more literal, and more agreeable to the apoſtle's deſign. For as the faction boaſted of their knowledge, to

3 ſhew

4 *Well* then, *when* ye have *secular seats of judicature*,[1] *make to sit on THEM, those* who are least esteemed in the church.[2]

4 *Well then, when ye have seats of judicature for trying secular causes, make to sit on them* as judges, *those* spiritual men among you, *who are least esteemed in the church* for their gifts.

5 *For shame to you I say: So then, there is not among you* a wise man, [1] *not even one*, who shall be able *to decide* between his brethren?

5 *For shame to you*, who boast so much of your wisdom, *I say, so then there is not among you a knowing prudent upright man, not even one who is fit to decide between his brethren*, in those disputes which they have about their secular affairs?

6 (Αλλα,) But brother *with brother is judged*, and that *by infidels*.

6 *But one Christian* contending *with another, is judged, and that by heathens*; to the great discredit of the Christian name.

7 Now, therefore, *indeed*, there is *plainly* a fault (εν) *in you, that ye have law suits with one another*. Why do ye not rather *bear injury?* why do ye not rather *bear the being* defrauded?

7 *Now, therefore, indeed, there is plainly a fault in you, that ye have law suits with one another* in the heathen courts; *why do ye not rather bear injury? Why do ye not rather bear the being defrauded*, if the injury done you and the fraud are small?

8 (Αλλα, 81.) *But ye injure*, and defraud; and *that too*, YOUR brethren.

8 *But*, ye are so far from bearing injuries and frauds, that *ye injure and defraud even your* Christian *brethren*.

9 *Do ye not know*, that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters,[1] nor adulterers,

9 *Do ye*, who pretend to be wise men, *not know that the unrighteous shall not inherit the kingdom of God? Be not deceived* by the false teacher, nor by your own lusts: *Neither fornicators, nor idolaters, nor adulterers*,

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shew them how far superior the gifts of the Spirit were to the philosophy and learning of the Greeks, the apostle ordered the Corinthians to appoint the lowest order of spiritual men, as judges in secular causes.

Ver. 5. *So then, there is not among you a wise man?* As the Greeks called those, σοφοι, *wise men*, who were remarkable for their knowledge and genius, and as the faction were very vain of their own talents, this was a severe sarcasm on them.

Ver 9.—1. *Nor idolaters.* Idolaters are put at the head of this catalogue of gross sinners, because among the heathens, idolatry was not only a great crime in itself, but because it was the parent of many

 other

adulterers, nor effeminate, nor abusers of themselves with mankind,

ȣτε μοιχοι, ȣτε μαλακοι, ȣτε αρσενοκοιται,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

10 ȣτε κλεπται, ȣτε πλεονεκται, ȣτε μεθυσοι, ȣ λοιδοροι, ȣχ αρπαγες, βασιλειαν Θεȣ ȣ κληρονομησȣσι.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

11 Και ταυτα τινες ητε· αλλα απελȣσασθε, αλλα ἡγιασθητε, αλλ' εδικαιωθητε, εν τω ονοματι τȣ Κυριȣ Ιησȣ, και εν τω πνευματι τȣ Θεȣ ἡμων.

12 All things are lawful unto me, but all things are not expedient: all things are

12 Παντα μοι εξεστιν, αλλ' ȣ παντα συμφερει· παν-

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other crimes. For the heathens were encouraged in the commission of fornication, adultery, sodomy, drunkenness, theft, &c. by the example of their idol gods.

2. *Nor Catamites.* Μαλακοι. This name was given to men, who suffered themselves to be abused by men, contrary to nature. Hence they are joined here with αρσενοκοιται, *Sodomites*, the name given to those who abused them. The wretches who suffered this abuse, were likewise called *Pathics*, and affected the dress and behaviour of women. For the origin of this name, see Col. iii. 5. note 2.

Ver. 10.—1. *Shall inherit.* In this expression there is an allusion to the covenant with Abraham, in which God promised to him and to his seed by faith, the *inheritance*, or everlasting possession of a heavenly country, under the type of his natural seed inheriting the earthly Canaan.—The repetition of the negative particles in this verse is very emphatical.

2. *The kingdom of God.* The apostle calls the heavenly country promised to the righteous, *the kingdom*, or country *of God*, because in the description of the general judgment, our Lord had so named it: Matth. xxv. 34. *Come ye blessed of my Father, inherit the kingdom prepared for you.*

Ver. 11.—1. *But ye are washed*, &c. This being addressed to the Corinthian brethren in general, it is not to be imagined that the apostle, by their being *washed*, *sanctified*, and *justified*, meant to say that they were all *holy persons*, in the moral sense of the word, and that they were all to be *justified* at the day of judgment. Among the Corinthians there were many unholy persons, whom the apostle reproved sharply for their sins, 2 Cor. xii. 20, 21. and whom he threatened to punish

nor *Catamites*,[3] nor *Sodomites*,

10 nor thieves, nor covetous *persons*, nor drunkards, nor revilers, nor extortioners, shall inherit[1] the kingdom of God.[2]

11 And such were some of YOU; (see Pref. sect. ii.) but ye are washed,[1] but ye are sanctified,[2] but ye are justified,[3] (εν, 165.) *by* the name (51) of the Lord Jesus, and (εν) by the Spirit of our God.

12 All *MEATS* (from ver. 13.) are lawful *for*

nor (μαλακοι) *Catamites*, *nor* (αρσενοκοιται.) *Sodomites*,

10 *nor thieves*, *nor covetous persons*, *nor drunkards*, *nor those who give opprobrious names* to others to their face, *nor extortioners*, (See chap. v. 10. note) *shall inherit the kingdom of God*, Ephes. v. 5.

11 *And such* persons, *were many of you* formerly. *But ye are washed* with the water of baptism, in token of your having vowed to lead a new life; *and ye are consecrated* to the service of God; *and ye are delivered* from heathenish ignorance, *by the power of the Lord Jesus*, *and by* the influences of *the Spirit of the God of us Christians*, given to you.

12 Sensualists justify luxury in eating and drinking, by saying, *all*

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punish severely if they did not repent, 2 Cor. xiii. i. 2.—The Corinthians having been washed with the water of baptism, in token of their having renounced idolatry with all its impurities, they were under the obligation of a solemn vow, carefully to study purity of heart and life.

2. *But ye are sanctified.* By their profession of the gospel, the Corinthians were separated from idolaters, and consecrated to the service of God; a meaning of the word *sanctified*, often to be found in scripture. See Ess. iv. 53.

3. *But ye are justified.* The word *justified*, hath various significations in scripture. Besides the forensic sense, *justified* signifies the being *delivered*, or *freed* from some evil simply, and is so translated in our common English version, Rom. vi. 7. *He that is dead*, (δεδικαιωται απο, *is justified from*,) *is freed from sin.* See also Rom. iv. 25 note 2.

4. *By the Spirit of our God.* Because *justification*, in the forensic sense, is never ascribed to the Spirit, some are of opinion, that the apostle's meaning is, Ye Corinthians, by the gifts of the Spirit conferred on you, are justified in the eyes of all men, for having renounced heathenism and embraced the gospel.

If the terms *washed*, *sanctified*, and *justified*, are understood in their moral sense, the Corinthians may be said to have been *washed*, and *sanctified*, and *justified*, because under the gospel, they enjoyed all the means necessary to their being *washed*, *sanctified and justified*, though perhaps many of them had not made a proper use of these means. See Ess. iv. 1 —Or the passage may be restricted to those who were true believers, and really holy persons.

Ver. 12. *All*

lawful for me, but I will not be brought under the power of any.

τα μοι εξεϛιν, αλλ' ουκ εγω εξουσιασθησομαι υπο τινΘ-.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

13 Τα βρωματα τη κοιλια, και ἡ κοιλια τοις βρωμασιν· ὁ δε ΘεΘ- και ταυτην και ταυτα καταργησει.

Το δε σωμα ου τη πορνεια, αλλα τω Κυριω, και ὁ Κυριος τω σωματι.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

14 Ὁ δε Θεος και τον Κυριον ηγειρε, και ὑμας εξεγερει δια της δυναμεως αυτου.

15 Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

15 Ουκ οιδατε, ὁτι τα σωματα ὑμων, μελη Χριϛου εϛιν; αρας ουν τα μελη του Χριϛου, ποιησω πορνης μελη; μη γενοιτο.

16 What, know ye not that he which is joined to an harlot, is one body? for two (saith he) shall be one flesh.

16 Η ουκ οιδατε ὁτι ὁ κολλωμενος τη πορνη, ἑν σωμα εϛιν; Εσονται γαρ, φησιν, οἱ δυο εις σαρκα μιαν.

Ver. 12. *All meats are lawful for me.* See the Illustration, ver. 12. As the apostle could not say in any sense, that *all things* were lawful for him, the sentence is *elliptical*, and must be supplied, according to the apostle's manner, from the subsequent verse; *All meats are lawful for me to eat.*

Ver. 13 *However God will destroy both it and them;* namely, when the earth with the things which it contains are burnt. From this, it is evident, that at the resurrection, the parts of the body which minister to its nutrition by means of meat and drink, are not to be restored: or if they are to be restored, that their use will be abolished. See chap. xv. 44. note, towards the end.

Ver. 15 *Your bodies are the members of Christ.* This, and all the similar expressions in St. Paul's epistles seem to be founded on what Christ said in his account of the judgment, Matth. xxv. 40. *I was hungry*, &c. *For as much as ye have done it to one of the least of these my brethren ye have done it to me.* For in these words, our Lord declared, that the righteous are a part of himself, and that the members of their bodies are subject to his direction, and the objects of his care.

Ver. 16.—

me[1] *TO EAT*, but all are not *proper*: all *MEATS* are lawful *for* me *TO EAT*; but I will not be *enslaved by* any *MEAT*.

meats are lawful for me to eat. True. *But all meats are not proper.* They may be hurtful to health; or they may be too expensive. And even though *all meats were lawful for me* in these respects, *I will not be enslaved by any* kind of meat.

13 Meats for the belly, and the belly for meats: (δε, 100.) *However*, God *will* destroy both it and them.[1]

13 It is likewise said, that luxury in eating is reasonable, because *meats* are made *for the* stomach, *and the* stomach *for meats*. *However*, men's happiness does not consist in eating, since *God will destroy both the stomach and meats*.

Now the body *WAS* not *MADE* for *whoredom*, (see chap. v. 1. note 1.) but for the Lord, (ver. 20.) and the Lord for the body:

Now, with respect to the use of women, I affirm, that *the body was not made for whoredom*, *but for* glorifying *the Lord* by purity, *and the Lord* was made Lord, *for* glorifying *the body* by raising it incorruptible.

14 (Δε, 103.) And God hath both *raised* the Lord, and will raise up us by his own power.[1]

14 *And* that the body was made for glorifying the Lord, appears from this, that *God hath both raised the Lord, and will raise up us* immortal like him, *by his own power*.

15 *Do ye not know*, (see ver. 2. note 1.) that your bodies are the members of Christ?[1] shall I then take the members of Christ, and make THEM the members of an harlot? *by no means*.

15 Sensualists say, no injury is done to others by whoredom; but *do ye not know that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot?* Shall I, who am Christ's property, enslave myself to an harlot? *By no means*. This would be an injury to Christ.

16 What, *do ye not know*, that he *who is strongly attached* to an harlot, is one body?[1] for *he saith*, *the* two shall be one flesh.[2]

16 *What*, *do ye not know that he who is strongly attached to an harlot, is one body* with her? Hath the same vicious inclinations and manners. This God declared, when he instituted marriage; *For*, *saith he*, *the two shall be one flesh*.

Ver. 16.—1. *He who is* (κολλωμενος, literally, *glued*,) *strongly attached to an harlot*, *is one body*. The body being the seat of the appetites and passions, and the instrument by which our appetites and passions

17 But he that is joined unto the Lord, is one ſpirit.

17 Ὁ δε κολλωμενος τῳ Κυριῳ, ἑν πνευμα εςι.

18 Flee fornication. Every ſin that a man doth, is without the body: but he that committeth fornication, ſinneth againſt his own body.

18 Φευγετε την πορνειαν. Παν ἁμαρτημα ὁ εαν ποιησῃ ανθρωπος, εκτος τȣ σωματος εςιν· ὁ δε πορνευων, εις το ιδιον σωμα ἁμαρτανει.

19 What, know ye not that your body is the temple of the holy Ghoſt *which is* in you, which ye have of God, and ye are not your own?

19 Η ȣκ οιδατε, ὁτι το σωμα ὑμων, ναος τȣ εν ὑμιν ἁγιȣ πνευματος εςιν, ὁυ εχετε απο Θεȣ, και ȣκ εςε ἑαυτων;

20 For ye are bought with a price: therefore glorify God in your body, and in your ſpirit, which are God's.

20 Ηγορασθητε γαρ τιμης· δοξασατε δη τον Θεον εν τῳ σωματι ὑμων, και εν τῳ πνευματι ὑμων, ἁτινα εςι τȣ Θεȣ.

ſions are gratified, *to be one body with an harlot*, is to have the ſame vicious inclinations with her and to give up our body to her to be employed in gratifying her ſinful inclinations.

2, *The two ſhall be one fleſh.* They ſhall be one in inclination and intereſt, and ſhall employ their bodies as if they were animated by one ſoul. This ought to be the effect of the conjunction of man and woman in the bond of marriage; and generally is the conſequence of a man's attachment to his whore.

Ver 17. *He who is ſtrongly attached to the Lord, is one Spirit* The Spirit being the ſeat of the underſtanding, the affections, and the will, *to be one ſpirit with another*, is to have the ſame views of things, the ſame inclinations, and the ſame volitions; conſequently, to purſue the ſame courſe of life.

Ver. 18.—1. *Flee whoredom.* In this prohibition, gluttony and drunkenneſs are comprehended, as the ordinary concomitants of whoredom For the reaſon of the prohibition is equally applicable to theſe vices likewiſe: they are as hurtful to the body as whoredom is. —The way to flee whoredom, is to baniſh out of the mind all laſcivious imaginations, to avoid carefully the objects and occaſion of committing whoredom, and to maintain an habitual temperance in the uſe of meat and drinks.

2. *Sinneth againſt his own body.* The perſon who is addicted to gluttony and drunkenneſs ſinneth againſt his own body, in the ſame manner as the fornicator doth. He debilitates it, by introducing into it many painful

17 But he *who is strongly attached* to the Lord, is one spirit.[1]

18 Flee *whoredom*.[1] Every sin[2] *which* a man *committeth* is (εκ-τος) without the body; but he *who* committeth *whoredom*, sinneth (εις) against his own body.[3]

19 What, *do ye not know*, that your body is the temple of the Holy *Spirit*,[1] (see Eph. ii. 22.) *who* is in you, *whom* ye have *from* God? (και, 224.) *besides*, ye are not your own.

20 For ye are bought[1] with a price: glorify God, therefore, (εν, 162.) *with* your body, and (εν) *with* your spirit, which are God's.

17 *But he who is strongly attached to the Lord, is one Spirit* with him: he hath the same virtuous dispositions and manners.

18 *Flee whoredom*, for this reason also, that *every* other *sin which a man committeth*, *is* committed *without* affecting *the body*. *But he who committeth whoredom, sinneth against his own body*: he wastes its strength, and introduceth into it deadly diseases.

19 *What*, *do ye not know that your body is the temple of the Holy Spirit*, *who is in you* by his gifts; *whom ye have* received *from God*; so that ye ought to keep your bodies unpolluted with those vices which provoke the Spirit to depart. *Besides ye are not your own*, to use your bodies as ye please.

20 *For ye are bought with the price* of the blood of Christ. *Glorify God*, *therefore*, *with your body*, by chastity and temperance, *and with your spirit* by piety, *which* body and spirit *are God*'s, both by creation and redemption.

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painful and deadly diseases.—Perhaps this clause ought to be translated, *He who committeth whoredom, sinneth* (εις, *in*, or) *within his own body*.

Ver. 19. *Your body is the temple of the Holy Spirit*. The two things necessary to constitute a temple, as Whitby observes, belong to the bodies of believers. They are consecrated to the use of the Deity: and he resides in them. In the bodies of the primitive Christians, God resided by his Spirit, who manifested himself by his miraculous gifts; and he still resides in believers, by his ordinary operations. From this, Tertullian, De Cultu Fœmin. lib. 2. c. 2. draws the following inference: "Since all Christians are become the temple of God, by "virtue of his Holy Spirit sent into their hearts, and consecrating their "bodies to his service, we should make chastity the keeper of this sa-"cred habitation, and suffer nothing unclean or profane to enter into "it, lest the God who dwells in it, being displeased, should desert his "habitation thus defiled." Whitby's translation.

Ver. 20. *Ye are bought with a price*. Ye are the property of God, who hath bought you with the price of his Son's blood.

CHAP. VII.

View and Illustration of the Directions given in this Chapter.

TO underſtand the precepts and advices contained in this chapter, it is neceſſary to know, that among the Jews, every perſon whoſe age and circumſtances allowed him to marry, was reckoned to break the divine precept, *increaſe and multiply*, if he continued to live in a ſingle ſtate: a doctrine which the falſe teacher who was a Jew, may be ſuppoſed to have inculcated, to ingratiate himſelf with the Corinthian women. Some of the Grecian philoſophers however affirmed, that if a man would live happily, he ſhould not marry. Nay, of the Pythagoreans, ſome repreſented the matrimonial connection as inconſiſtent with purity. The brethren at Corinth, therefore, on the one hand, being urged to marriage both by their own natural inclinations, and by the doctrine of the Judaizers, and on the other, being reſtrained from marriage by the doctrine of the philoſophers, and by the inconveniencies attending marriage in the then perſecuted ſtate of the church, they judged it prudent to write to the apoſtle, the letter mentioned, ver. 1. in which they deſired him to inform them, whether they might not without ſin abſtain from marriage altogether? and whether ſuch as were already married, might not diſſolve their marriages, on account of the evils to which in their perſecuted ſtate they were expoſed? The letter, in which the Corinthians propoſed theſe and ſome other queſtions to the apoſtle, hath long ago been loſt. But had it been preſerved, it would have illuſtrated many paſſages of the epiſtles to the Corinthians which are now dark, becauſe we are ignorant of the circumſtances to which the apoſtle in theſe paſſages alluded.

To the queſtion, concerning the obligation which perſons grown up and ſettled in the world, were under to enter into the married ſtate, St. Paul anſwered, That although in the preſent diſtreſs, it was better for them to have no matrimonial connections at all, yet to avoid whoredoms, every one who could not live chaſtely in a ſingle ſtate, he told them, was bound to marry; for which reaſon, he explained to them the duties of married perſons, as expreſsly eſtabliſhed by the commandment of God, ver. 1, 2, 3, 4, 5.—But what he was farther to ſay in anſwer to their queſtion, he told them, was not an injunction, like his declaration of the duties of marriage, but only an advice ſuited to their preſent condition, ver. 6.—Namely, he wiſhed that all of them could, like him, live continently unmarried, ver. 7.—Then more

more particularly addressing the widowers and widows among them, he assured them it would be good for them, if, in the then persecuted state of the church, they could live chastely unmarried, as he was doing, ver. 8.—But at the same time he told them, if they found that too difficult, it was better for them to marry than to be tormented with lust, ver. 9.

Next, in answer to their question, concerning the separation and divorce of married persons, the apostle considered, first, the case of the married who were both of them Christians. To these, his command, and the command of Christ was, that the wife depart not from her husband, on account of the inconveniencies attending marriage, ver. 10.—However, if any wife finding the troubles of a married state, in those times of persecution, too great for her to bear, separated herself from her husband, she was in her state of separation to marry no other man; because her marriage still subsisted. And if on trial, she found that she could not live continently in a state of separation, she was to be reconciled to her husband. In like manner, a husband, was not on account of the inconveniencies attending a married state, to put away his wife Or, having put her away, if he could not live chastely without her, he was to be reconciled to her, ver. 11.

In the second place, with respect to such Christians as were married to heathens, he told them, that what he was going to say was his commandment, and not the Lord's; meaning that the Lord, while on earth, had given no precept concerning such a case. These persons, the apostle by inspiration, ordered to live together, if the heathen party was willing so to do; because difference of religion does not dissolve marriage, ver. 12, 13.—And to shew the propriety of continuing such marriages when made, he told them, that the infidel husband was *sanctified*, or rendered a fit husband to his believing wife, by the strength of his affection to her, notwithstanding his religion was different from hers. And that by the same affection, an infidel wife was *sanctified* to her believing husband, ver. 14.—But if the infidel party who proposed to depart, maliciously deserted his or her believing mate, notwithstanding due means of reconciliation had been used; the marriage was, by that desertion, dissolved with respect to the Christian party willing to adhere, and the latter was at liberty to marry another, ver. 15.—In the mean time, to induce persons of both sexes who were married to heathens, to continue their marriages, he told them, it might be a means of converting their infidel yoke-fellows, ver. 16.

In the first age, some of the brethren, entertaining wrong notions of the privileges conferred on them by the gospel, fancied that on their becoming Christians, they were freed from their

their former political as well as religious obligations. To remove that error, the apoſtle, after adviſing the Corinthians to continue their marriages with their unbelieving ſpouſes, ordered every Chriſtian to continue in the ſtate in which he was called to believe; becauſe the goſpel ſets no perſon free from any innocent political, and far leſs from any natural obligation, ver. 17.—The converted Jew, was ſtill to remain under the law of Moſes, as the municipal law of Judea: and the converted Gentile, was not to become a Jew, by receiving circumciſion, ver. 18.—Becauſe, in the affair of men's ſalvation, no regard is had either to circumciſion or uncircumciſion, but to the keeping of the commandments of God, ver. 19—Every one therefore, after his converſion, was to remain in the political ſtate in which he was converted, ver. 20.—In particular, ſlaves after their converſion were to continue under the power of their maſters as before, unleſs they could lawfully obtain their freedom, ver. 21—And a free man, was not to make himſelf a ſlave, ver. 22.—The reaſon was, becauſe being bought by Chriſt with a price, if he became the ſlave of men, he might find it difficult to ſerve Chriſt, his ſuperior maſter, ver. 23.—And therefore the apoſtle a third time, enjoined them to remain in the condition wherein they were called, ver. 24.—This earneſtneſs he ſhewed, becauſe if the brethren diſobeyed the good laws of the countries where they lived; or, if ſuch of them as were ſlaves, ran away from their maſters after their converſion, the goſpel would have been calumniated as encouraging licentiouſneſs.

In the third place, the apoſtle conſidered the caſe of theſe young perſons who never had married, perhaps becauſe they were not well eſtabliſhed in the world, or were ſtill in their father's family. This claſs of perſons of both ſexes, he called *virgins*, and declared that he had no commandment of the Lord concerning them: by which he meant, that Chriſt, during his miniſtry on earth, had given no commandment concerning them; but the apoſtle gave his *judgment* on their caſe, *as one who had obtained mercy from the Lord to be faithful:* That is, he gave his judgment as an apoſtle, who had received inſpiration to enable him faithfully to declare Chriſt's will, ver. 25.—Beginning therefore with the caſe of the male virgin, he declared it to be good in the preſent diſtreſs, for ſuch to remain unmarried, ver.

Old Translation.	Greek Text.
CHAP. VII. 1 Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.	1 Περι δε ὡν εγραψατε μοι, καλον ανθρωπῳ γυναικος μη ἁπτεσθαι.

ver. 26.—But if they married, they were not to ſeek to be looſed. And if their wives happened to die, he told them, they would find it prudent not to ſeek a ſecond wife, ver. 27.—At the ſame time he declared, that if ſuch perſons married again, they did not ſin. The ſame he declared concerning the female virgin: only both the one and the other would find ſecond marriages, in that time of perſecution, attended with great bodily trouble, ver. 28.

By the way, to make the Corinthians leſs ſolicitous about preſent pleaſures and pains, the apoſtle put them in mind of the brevity of life; and from that conſideration, exhorted them to beware of being too much elevated with proſperity, or too much dejected with adverſity, ver. 29, 30, 31.—And to ſhew that he had good reaſons for adviſing both ſexes againſt marriage, while the perſecution continued, he obſerved, that the unmarried man being free from the cares of a family, had more time and opportunity to pleaſe the Lord; whereas, the married man, was obliged to mind the things of the world, that he might pleaſe his wife, ver. 32, 33.—The ſame things he obſerved concerning wives and unmarried women, ver, 34.—And told them, he gave them theſe advices, and pointed out to them the inconveniencies of a married ſtate, together with the advantages of a ſingle life, not to throw a bond upon them; but to lead them to do what was comely, and well befitting their Chriſtian profeſſion, without conſtraint, ver. 35.

Laſtly, with reſpect to female virgins who were in their father's families, and under their father's power, the apoſtle pointed out to the fathers of ſuch virgins, the conſiderations which were to determine them, whether they would give their daughters in marriage, or keep them ſingle, ver. 36.—39

This long diſcourſe the apoſtle concluded, with declaring that all women whether old or young, are by their marriage covenant bound to their huſbands, as long as their huſbands live. But if their huſbands die, they may marry a ſecond time. Yet he gave it as his opinion, that they would be more happy if they remained widows, conſidering the perſecution to which they were expoſed. And in ſo ſaying, he told them he was ſure he ſpake by the Spirit of God, ver. 39, 40.

New Translation.

CHAP. VII. 1 Now, concerning the things *of which* ye wrote *to* me, It is good for a man not to touch a woman.

Commentary.

CHAP. VII. 1 *Now concerning the things of which ye wrote to me*, I ſay *it is good*, in the preſent diſtreſſed ſtate of the church, *for a man* who can live chaſtely, *not to have any matrimonial connection.*

2 Neverthelefs, *to avoid* fornication, let every man have his own wife, and let every woman have her own hufband.

3 Let the hufband render unto the wife due benevolence: and likewife alfo the wife unto the hufband.

4 The wife hath not power of her own body, but the hufband: and likewife alfo the hufband hath not power of his own body, but the wife.

5 Defraud you not one the other, except *it be* with confent for a time, that ye may give yourfelves to fafting and prayer; and come together again, that Satan

2 Δια δε τας πορνειας ἑκαςος την ἑαυτȣ γυναικα εχετω, και ἑκαςη τον ιδιον ανδρα εχετω.

3 Τη γυναικι ὁ ανηρ την οφειλομενην ευνοιαν αποδιδοτω· ὁμοιως δε και ἡ γυνη τω ανδρι.

4 Ἡ γυνη τȣ ιδιȣ σωματος ȣκ εξȣσιαζει, αλλ' ὁ ανηρ· ὁμοιως δε και ὁ ανηρ τȣ ιδιȣ σωματος ȣκ εξȣσιαζει, αλλ' ἡ γυνη.

5 Μη αποςερειτε αλληλȣς, ει μη τι αν εκ συμφωνȣ προς καιρον, ἱνα σχολαζητε τη νηςεια και τη προσευχη· και παλιν επι το αυτο συνερ-

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Ver. 1. *To touch.* Epictetus, fect. 33. ufes this word to denote one's *marrying*.

Ver. 2.--1. *On account of whoredoms.* τας πορνειας. The word *whoredoms* being plural, is emphatical, and denotes all the different kinds of whoredoms mentioned chap. vi. 9. See chap. v. 1. note 1.

2. *Let every woman have her own hufband.* Here the apoftle fpeaks in the imperative mode, ufing the ftyle in which fuperiors give their commands. But although he recommends a fingle life in certain circumftances, this and the injunction ver. 5. given to all who cannot live chaftely unmarried, is a direct prohibition of celibacy to the bulk of mankind. Farther, as no perfon in early life, can forefee what his future ftate of mind will be, or what temptations he may meet with, he cannot certainly know whether it will be in his power to live chaftely unmarried. Wherefore as that is the only cafe in which the apoftle allows perfons to live unmarried, vows of celibacy and virginity taken on in early life, muft in both fexes be finful.

Ver. 3. *The due benevolence.* That compliance with each other's defires, refpecting the matrimonial enjoyment, which is here enjoined to married perfons, is called *the due benevolence*, becaufe it is a duty refulting from the nature of the marriage-covenant.

Ver. 4 *The hufband hath not the command of his own body, but the wife.* The right of the wife to her hufband's body, being here reprefented as precifely the fame with the hufband's right to her body, it excludes the hufband from fimultaneous polygamy, otherwife the right

of

2 (Δια δε, 100, 112.) Nevertheless, *on account of whoredoms*, let every man have *a wife of his own*, and let every woman have her own husband.

2 *Nevertheless, on account of* avoiding *whoredoms, let every man*, who cannot live chastely in a single state, *have a wife of his own, and let every woman*, who finds it difficult to live chastely in a single state, *have her own husband.*

3 Let the husband render *to* the wife (την οφειλομενην) *the* due benevolence;[1] and *in like manner* also, the wife *to* the husband.

3 And to prevent in the wife irregular desires after other men, *let the husband comply with the desires of his wife, respecting the matrimonial enjoyment. And in like manner, also*, let *the wife comply with the desires of her husband.*

4 The wife hath not *the command of* her own body, but the husband; and, *in like manner* also, the husband hath not *the command of* his own body, but the wife.[1]

4 *The wife hath not the command of her own body*, so as to refuse her husband, or give her body to any other man: *but the husband* hath an exclusive right thereto. *And in like manner, also, the husband hath not the command of his own body*, to refuse his wife, or give his body to any other woman; *but his wife* hath an exclusive right to his body.

5 *Deprive not one another, unless, perhaps, by* consent for a time, that ye may *have leisure for* fasting and prayer;[1] and again, *come ye together to*

5 *Deprive not one another, unless perhaps by* mutual *consent for a time, that ye may have leisure for fasting and prayer*, when ye are called to these duties, by some special occurrence. *And* do not continue the separation

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of the husband to his wife's body, would not exclude her from being married to another, during her husband's lifetime. Besides the direction, ver. 2. *Let every woman have her own husband*, plainly leads to the same conclusion.—The right of the wife to her husband's body is a perfect right, being founded on the ends of marriage, namely the procreation of children, their proper education, and the prevention of fornication. But these ends would in a great measure be frustrated, if the wife had not an exclusive right to her husband's person.

Ver. 5.—1. *That ye may have leisure for fasting and prayer.* Because it is the duty of the clergy to pray for their people at all seasons, Jerome and the papists, from this text infer, that they ought to live in perpetual celibacy. But the inference is inept, because the apostle is speaking, not of the ordinary duties of devotion, as is plain from his joining fasting with prayer, but of those acts of devotion to which the people are called by some special occurrence, whether of a public or of a private nature.

tempt you not for your incontinency.

6 But I ſpeak this by permiſſion, *and* not of commandment.

7 For I would that all men were even as I myſelf: but every man hath his proper gift of God, one after this manner and another after that.

8 I ſay therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry, for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but

χεσθε, ἱνα μη πειραζῃ ὑμας ὁ Σατανας δια την ακρασιαν ὑμων.

6 Τȣτο δε λεγω κατα συγγνωμην, ȣ κατ᾽ επιταγην.

7 Θελω γαρ παντας ανθρωπȣς ειναι ὡς καὶ εμαυτον· Αλλ᾽ ἑκαϛος ιδιον χαρισμα εχει εκ Θεȣ, ὁς μεν ȣτως, ὁς δε ȣτως.

8 Λεγω δε τοις αγαμοις και ταις χηραις, καλον αυτοις εϛιν εαν μεινωσιν ὡς καγω.

9 Ει δε ȣκ εγκρατευονται, γαμησατωσαν· κρεισσον γαρ εϛι γαμησαι η πυρȣσθαι.

10 Τοις δε γεγαμηκοσι παραγγελλω ȣκ εγω, αλλ᾽

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2. *And again come ye together to the ſame place.* So the original phraſe, επι το αυτο, properly ſignifies. Form this it appears, that in the firſt age, when married perſons parted for a time to employ themſelves in the duties of devotion, they lived in ſeparate habitations, or rather in different parts of their own houſe. For in the eaſtern countries, the houſes were ſo built, that the women had apartments allotted to themſelves. See Rom. xvi. 1. note 3.

3. *That Satan may not tempt you through your incontinency.* The word ακρασια, tranſlated *incontinency*, properly ſignifies, *the want of the government of one's paſſions and appetites.*— Here I muſt obſerve, that *marriage* being an affair of the greateſt importance to ſociety, it was abſolutely neceſſary that its obligation and duties, as well as the obligation and duties of the other relations of life, ſhould be declared by inſpiration in the ſcriptures. This paſſage, therefore, of the word of God, ought to be read with due reverence, both becauſe it was dictated by the Holy Spirit, and becauſe throughout the whole of his diſcourſe, the apoſtle has uſed the greateſt chaſtity and delicacy of expreſſion.

Ver 6.—1. *But this which follows.* Becauſe the pronoun τȣτο, *this*, often in ſcripture denotes what follows in the diſcourſe, ſee Eſſ. iv. 68 I have added in the tranſlation, *which follows*, to ſhew that by the word *this*, the apoſtle means not what he had ſaid, but what he is going to ſay.

the same place,[2] that Satan *may not tempt you through* your incontinency.[3]

too long, but *again come ye together*, *to the same habitation and bed*, *that Satan may not tempt you* to commit adultery, *through your incontinency*.

6 But *this WHICH FOLLOWS*,[1] I speak *as an advice*,[2] AND not *as an injunction*,

6 These things are precepts, *but this which follows*, *I speak as an advice* to those who are able to receive it, *and not as an injunction to all*;

7 (γαρ, 95.) *That I wish* all men *to be* even as I myself *AM*. *However*, *each* hath his proper gift *from* God, one, *indeed*, after this manner, and another after that.

7 *That I wish all the disciples of Christ*, who can live chastely, *to be* unmarried, *even as I myself am*. *However*, *each hath his proper gift from God*, *one indeed after this manner*, *and another after that*: their bodily constitutions are different, and their strength of mind different.

8 I say, *then*, to the unmarried *MEN*, and *to the* widows,[1] It is good for them, if they *can remain* even as I *DO*.

8 *This then is my advice to the unmarried men*, *and to the widows*; *it is good for them*, at present, *if they can remain* chastely unmarried, *even as I do*. See ver. 26. note 2. Philip. iv. 3. note 1.

9 *Yet*, if they cannot *live continently*, let them marry; for it is better to marry than to burn. (See ver. 2. note 2.)

9 *Yet*, *if they cannot live continently* in a single state, *let them marry*, *because it is better* for them *to bear the inconveniencies attending marriage*, *than to be tormented with unchaste desires*.

10 *Now those who have* married (παραγγελλω) *I*

10 *Now*, from what I have said, ye must not conclude, that married

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2. *I speak*, κατα συγγνωμην, *as an advice*. Bengelius says συγγνωμη, denotes an opinion rightly suited to the state or disposition of another; and in support of that sense of the word, quotes Aristot. Eth. Lib. vi. 10. Συγγνωμη, therefore, is *an advice*. The word γνωμη, hath the same meaning, 2 Cor. viii. 10. and is so translated in our bibles.

Ver. 8. *I say then*, τοις αγαμοις και ταις χηραις, *to the unmarried men*, *and to the widows*. Because χηραις signifies *widows*, Grotius contends, that αγαμοις denotes *widowers*. To this it is objected, that if by *unmarried men*, *widowers* are meant, it will follow, that the apostle was a widower. But the answer is, that this advice, being given to widows as well as widowers, the phrase *remain as I do*, no more implies that the apostle was a widower, than that he was a widow. All that the expression implies, is, that at the time he wrote this letter he was unmarried.

but the Lord, Let not the wife depart from *her* husband:

11 But and if ſhe depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

ὁ Κυριος, γυναικα απο ανδρος μη χωρισθηναι.

11 Εαν δε και χωρισθῃ, μενετω αγαμος, η τῳ ανδρι καταλλαγητω· και ανδρα γυναικα μη αφιεναι.

Ver. 10.—1. *Now thoſe who have married I charge.* So Τοις δε γεγαμηκοσι παραγγελλω, ſhould be tranſlated. For it is the ſame phraſe with Ἱνα παραγγελλῃς τισι, 1 Tim. i. 3. which our tranſlators have rendered, *That thou mighteſt charge ſome.*

2. *Yet not I but the Lord.* The Lord Jeſus during his miniſtry on earth, delivered many precepts of his law in the hearing of his diſciples. And thoſe which he did not deliver in perſon, he promiſed to reveal to them by the Spirit, after his departure. Therefore, there is a juſt foundation for diſtinguiſhing the commandments which the Lord delivered in perſon, from the commandments which he revealed to the apoſtles by the Spirit, and which they made known to the world in their ſermons and writings. This diſtinction is not peculiar to Paul. It is inſinuated likewiſe by Peter and Jude: ſee 2 Pet. iii. 2. Jude ver. 17. where *the commandments of the apoſtles of the Lord and Saviour* are mentioned, not as inferior in authority to the commandments of the Lord, (for they were all as really his commandments, as thoſe which he delivered in perſon,) but as different in the manner of their communication. This authority of the commandments of the apoſtles will be acknowledged, if we conſider that, agreeably to Chriſt's promiſe, John xiv. 16. the Holy Spirit dwelt with the apoſtles for ever, xvi. 13. to lead them into all truth, that is, to give them the perfect knowledge of all the doctrines and precepts of the goſpel. This abiding inſpiration, St. Paul enjoyed equally with the reſt of the apoſtles, ſince as he himſelf tells us repeatedly, 2 Cor. xi. 5. xii. 11. *He was in nothing behind the very greateſt of the apoſtles.* So that he could ſay with truth concerning himſelf, as well as concerning them, 1 Cor. ii. 17. *We have the mind of Chriſt.* And affirm, 1 Theſſ. iv. 8. *He who deſpiſeth us, deſpiſeth not man but God, who certainly hath given his Spirit, the Holy Spirit to us.* Since, therefore, the apoſtle Paul enjoyed the abiding inſpiration of the Spirit, it is evident, that in anſwering the queſtions propoſed to him by the Corinthians, when he diſtinguiſhed *the commandments of the Lord* from *his own commandments*, his intention was not, as many have imagined, to tell us in what things he was inſpired, and in what not; but to ſhew us what commandments the Lord delivered perſonally in his own lifetime, and what the Spirit inſpired the apoſtles to deliver after his departure. This Paul could do with certainty; becauſe, although he was not of the number of thoſe who accompanied our Lord during his miniſtry, all the particulars of his life and doctrine were made known to him by revelation, as may be gathered from 1 Cor. xi. 23. note 1. xv. 3. 1 Tim. v. 18. and from the

many

charge,[1] YET not I, but the Lord; Let not *a* wife depart from HER husband:

persons may leave each other when they please; for *those who have married, I charge, yet not I* only, *but the Lord,* Mark x. 12. *Let not a wife depart from her husband,* except for adultery.

11 But *if she even* depart, let her remain unmarried, or be reconciled to HER husband; and *a husband MUST not* put away HIS wife.[1] Matt. xix. 9.

11 *However, if she even depart, let her remain unmarried:* or if she cannot live chastely in a state of separation, *let her be reconciled to her husband. And a husband must not put away his wife;* but if he puts her away, let him remain unmarried, or be reconciled to his wife.

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many allusions to the words and actions of Christ, found in the epistles which Paul wrote before any of the gospels were published; and from his mentioning one of Christ's sayings not recorded by any of the evangelists, Acts xx. 35.—Farther, that the apostle's intention in distinguishing the Lord's commandments, from what he calls his own commandments, was not to shew us what things he spake by inspiration, and what not, I think evident from his adding certain circumstances, which prove that in delivering his own commandments he was really inspired. Thus when he says, ver. 25. *Now concerning virgins I have not a commandment of the Lord, but I give my judgment as having obtained mercy of the Lord to be faithful,* by affirming that he had obtained mercy of the Lord to be faithful, he certainly meant to tell us that in giving his judgment concerning virgins he was inspired.—So also when he gave his judgment that a widow was at liberty to marry a second time, by adding, ver. 40. *She is happier if she so abide, according to my judgment. And I am certain, that even I have the Spirit of God,* he plainly asserted, that he was inspired in giving that judgment or determination.—Lastly, when he called on these among the Corinthians who had the gift of discerning spirits, to declare whether or not all the doctrines and precepts which he had delivered in this his first epistle to the Corinthians, were the commandments of the Lord, he certainly, in the most express manner, asserted that he had delivered these doctrines and precepts by the inspiration of the Spirit. 1 Cor. xiv. 37 *If any one is really a prophet, or a spiritual person, let him acknowledge the things which I write to you, that they are the commandments of the Lord.*—Upon the whole, I appeal to every candid reader, whether the apostle could have said these things, if the judgment which he delivered on the different subjects in this chapter, had been a mere human or uninspired judgment, and not a judgment dictated by the Spirit of God.

Ver. 11 *A husband must not put away his wife.* Because the obligations lying on husbands and wives are mutual and equal, the apostle, after saying to the wife, *If she even depart, let her remain unmarried or be reconciled to her husband,* did not think it necessary to add in his com-

12 But to the reſt ſpeak I, not the Lord, If any brother hath a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away.

13 And the woman which hath an huſband that believeth not, and if he be pleaſed to dwell with her, let her not leave him.

14 For the unbelieving huſband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband: elſe were your children unclean; but now are they holy.

12 Τοις δε λοιποις εγω λεγω, ουχ ὁ Κυριος· Ει τις αδελφος γυναικα εχει απιστον, και αυτη συνευδοκει οικειν μετ᾽ αυτου, μη αφιετω αυτην.

13 Και γυνη ἡτις εχει ανδρα απιστον, και αυτος συνευδοκει οικειν μετ᾽ αυτης, μη αφιετω αυτον.

14 Ἡγιασται γαρ ὁ ανηρ ὁ απιστος εν τη γυναικι· και ἡγιασται ἡ γυνη ἡ απιστος εν τω ανδρι· επει αρα τα τεκνα ὑμων ακαθαρτα εστι· νυν δε ἁγια εστιν.

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mand to the huſband, *If he put her away let him remain unmarried, or be reconciled to his wife.* Yet for the ſake of plainneſs, I have ſupplied this in the commentary.

Ver. 12. *Let him not put her away.* Perhaps ſome of the more zealous Jewiſh converts, on the authority of Ezra's example, recorded Ezra x. 3. contended, that the Corinthians who before their converſion had been married to idolaters, were bound to put away their ſpouſes if they continued in idolatry. Wherefore the ſincere part of the church having conſulted the apoſtle on that queſtion, he ordered ſuch marriages to be continued, if the parties were willing to abide together. But as difference in religion, often proves an occaſion of family quarrels, the apoſtle in his ſecond epiſtle adviſed them in contracting marriages after their converſion, by no means to marry idolaters. 2 Cor. vi. 14.

Ver. 14. *Otherwiſe certainly your children were unclean.* Our tranſlators ſeem here to have underſtood the terms *ſanctified, unclean, and holy*, in a federal ſenſe, which indeed is the common opinion. But firſt, it is not true in a federal ſenſe, that the unbelieving party in a marriage is ſanctified by the believing party; for evidently no one hath any right to the bleſſings of the goſpel covenant, by the faith of thoſe to whom they are married. In the ſecond place, it is as little true, that the children procreated between believing and unbelieving parents, become *unclean* by the ſeparation of their parents, and *clean* by their continuing together, as the apoſtle aſſerts, if by *unclean* we underſtand excluſion from the covenant, and by *clean*, admiſſion into it. For the title which children have to be members of the covenant, depends not on their parents living together, but on the faith of the believing parent. I therefore

12 But *the* reſt (εγω λεγω, 55.) *I command*, not the Lord, If any brother *have an infidel* wife, (και αυτη, 219, 65.) *who herſelf is well* pleaſed to dwell with him, let him not put her away.[1]

12 *But the reſt* who are married to infidels, *I command, not the Lord*, (See ver. 10. note 2.) who, during his miniſtry, gave no commandment concerning the matter, *If any Chriſtian have an infidel wife, who herſelf is willing to dwell with him, let him not put her away*, on account of her being of a different religion from him.

13 And *a* woman *who* hath an *infidel huſband*, (και) *who himſelf is well* pleaſed to dwell with her, let her not *put him away*.

13 *And a* Chriſtian *woman, who hath an infidel huſband*, whether he be a Jew or a Gentile, *who himſelf is willing to dwell with her, let her not put him away:* neither let her maliciouſly deſert him.

14 For the *infidel* huſband is ſanctified (εν, 163.) *to* the wife, and the *infidel* wife is ſanctified *to* the huſband; *otherwiſe, certainly*, your children *were* unclean;[1] *whereas, indeed, they are* holy.

14 *For the infidel huſband is ſanctified*, is fitted to remain married *to the* believing *wife*, by his affection for her; *and the infidel wife is ſanctified, to the* believing *huſband*, by her affection for him, *otherwiſe certainly your children would be* neglected by you as *unclean: whereas, indeed, they are clean;* they are the objects of your affection and care.

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therefore think with Elſner, that the words in this verſe have neither a federal nor a moral meaning, but are uſed in the idiom of the Hebrews, who by *ſanctified*, underſtood what was fitted for a particular uſe; (ſee Eſſ. iv. 53.) and by *unclean*, what was unfit for uſe, (Eſſ. iv 38.) and therefore to be caſt away. In that ſenſe, the apoſtle ſpeaking of *meat* ſays, 1 Tim. iv. 5. *It is ſanctified* (fitted for your uſe) *by the word of God and prayer.*—ver. 4. *Every creature of God* fit for food *is good, and nothing* fit for food *is to be caſt away as* unclean. The terms in the verſe thus underſtood, afford a rational meaning; namely, that when infidels are married to Chriſtians, if they have a ſtrong affection for their Chriſtian ſpouſes, they are thereby *ſanctified* to them, they are fitted to continue married to them; becauſe their affection to the Chriſtian party, will inſure to that party the faithful performance of every duty; and that if the marriages of infidels and Chriſtians were to be diſſolved, they would caſt away their children as *unclean*, that is, loſing their affection for them, they would expoſe them after the barbarous cuſtom of the Greeks, or at leaſt neglect their education: But that by continuing their marriages, their children are *holy*, they are preſerved as ſacred pledges of their mutual love, and educated with care.

Ver. 15. *The*

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

15 Ει δε ὁ απιςος χωριζεται, χωριζεσθω· ου δεδουλωται ὁ αδελφος ἡ ἡ αδελφη εν τοις τοιουτοις· εν δε ειρηνη κεκληκεν ἡμας ὁ Θεος.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

16 Τι γαρ οιδας, γυναι, ει τον ανδρα σωσεις; Η τι οιδας, ανερ, ει την γυναικα σωσεις;

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I in all churches.

17 Ει μη ἑκαςῳ ὡς ἐμερισεν ὁ Θεος, ἑκαςον ὡς κεκληκεν ὁ Κυριος, ουτω περιπατειτω· και ουτως εν ταις εκκλησιαις πασαις διατασσομαι.

18 Is any man called being circumcised? let him not become uncircumcised:

18 Περιτετμημενος τις εκληθη; μη επισπασθω. Εν

Ver. 15. *The brother or the sister,* ου δεδουλωται εν τοις τοιουτοις, *is not in bondage with such.* The apostle had declared, ver. 11. that the married party, who maliciously deserted the other, was not at liberty to marry during the other's life. Here he declares that the party who was willing to continue the marriage, but who was deserted notwithstanding a reconciliation had been attempted, was at liberty to marry. And his decision is just, because there is no reason why the innocent party, through the fault of the guilty party, should be exposed to the danger of committing adultery.

Ver. 16. *Save thy husband?* The word *save,* signifies *to convert* to the belief and profession of the gospel. Thus Rom. xi. 26. *And so all Israel shall be saved.* See 1 Pet. iii. 1, 2. where the same argument is used to persuade wives to do their duty.

Ver. 17.—1. *But as God,* &c. Here ει μη, stands for αλλα. See Ess. iv. 36. Le Clerc supposing an ellipsis here, supplies it thus: 'I have 'nothing further to add on this subject, *except,* that *as God hath distri-'buted,'* &c. Some join ει μη to the end of the foregoing verse thus: *Whether thou shalt save thy wife,* ει μη, *or not?* Consequently, ver. 17. will begin as verses 20. 24. with the word ἑκαςῳ. But if this were the construction, the words would have been ἡ μη, which Erasmus says is the reading in some copies.

2. *As the Lord hath called every one, so let him walk.* By declaring here, and ver. 20. 24. that men were bound after their conversion, to continue

15 But if the *infidel* depart, let him depart: *the* brother or *the* sister is not *in* bondage (εν, 162.) *with such* ;[1] but God hath called us (εν, 163.) to peace. (See ver. 12, 13.)

15 *But if the infidel* party, offended at the other for becoming a Christian, *depart, let him depart: the* Christian *brother or the sister*, thus maliciously deserted, *is not in* the *bondage* of matrimony *with such persons. But* I do not speak of the believing parties departing, because *God hath commanded us to* live in *peace* with our infidel spouses.

16 (Τι γαρ, 302.) For *how* knowest thou, O wife, whether thou shalt save[1] THY husband? *And* how knowest thou, O *husband*, whether thou shalt save THY wife?

16 Continue with your infidel spouses, who are willing to dwell with you, *for how knowest thou, O* Christian *wife, whether thou shalt convert thy husband?* (See 1 Pet. iii. 1.) *And how knowest thou, O* Christian *husband, whether thou shalt convert thy wife*, if thou continue with her?

17 But as God[1] hath distributed to every *one*, *AND* as the Lord hath called[2] every one, so let him walk: and so in all *the churches, I ordain.*

17 *But* though this should not be the case, yet *as God hath distributed to every one* his lot, *and in the state wherein the Lord* Christ *hath called every one, so let him continue*, fulfilling the duties thereof, unless he can change his condition lawfully. *And so in all the churches I ordain.* See the illustration.

18 *Hath any circumcised one been called?* let him not *be* uncircumcised.[1] *Hath any one been* called in uncircumcision?

18 To apply this rule: *Hath any circumcised person*, who is under the law of Moses as the municipal law of Judea, *been called?* Let him *not be uncircumcised*, by renouncing that

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continue under all the moral and just political obligations, which lay on them before their conversion, the apostle condemned the error of the Judaizers, who taught that by embracing the true religion, all the former obligations, under which the convert lay, were dissolved. The gospel, instead of weakening any moral or just political obligation, strengthens them all.

Ver. 18.—1. *Let him not be uncircumcised.* Μη επισπασθω, literally *ne attrahat*, scil. *præputium.* This Symmachus tells us the Jews did, who went over to the Samaritans. And Celsus the physician, lib. vii. cap. 25. shews how it might be done. By recovering their foreskins, the apostate Jews fancied they freed themselves from their obligation to obey the law of Moses. 1 Maccab. i. 15.

2. *Let*

is any called in uncircumcision? let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it; but if thou mayst be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's free-man: likewise also he that is called *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man wherein he is called, therein abide with God.

ακροβυστια τις εκληθη; μη περιτεμνεσθω.

19 Ἡ περιτομη ουδεν εστι, και ἡ ακροβυστια ουδεν εστιν, αλλα τηρησις εντολων Θεου.

20 Ἑκαστος εν τη κλησει ᾗ εκληθη, εν ταυτῃ μενετω.

21 Δουλος εκληθης; μη σοι μελετω· αλλ' ει και δυνασαι ελευθερος γενεσθαι, μαλλον χρησαι.

22 Ὁ γαρ εν Κυριῳ κληθεις δουλος, απελευθερος Κυριου εστιν· ὁμοιως και ὁ ελευθερος κληθεις, δουλος εστι Χριστου.

23 Τιμης ηγορασθητε· μη γινεσθε δουλοι ανθρωπων.

24 Ἑκαστος εν ᾧ εκληθη, αδελφοι, εν τουτῳ μενετω παρα τῳ Θεῳ.

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2. *Let him not be circumcised.* The Judaizing teachers, urged the Gentile converts, to receive circumcision as necessary to salvation. This the apostle declared to be a renouncing of the gospel, Gal. v. 2, 3.

Ver. 21. *Be not thou careful to be made free.* Doddridge in his note on this passage, transcribes the following remark from Godwin: 'The 'apostle could not in stronger terms express his deep conviction of 'the small importance of human distinctions, than when speaking of 'what seems to great and generous minds the most miserable lot, 'even that of a slave, he says, *Care not for it.*' Doddridge adds, 'If 'liberty itself, the first of all temporal blessings, be not of so great im'portance, as that a man blessed with the high hopes and glorious 'consolations of Christianity, should make himself very solicitous about 'it, how much less is there in those comparatively trifling distinctions, 'on which so many lay so extravagant a stress.'

Ver. 23. *Ye were bought with a price.* Some commentators are of opinion, that the Christians had now begun the practice of buying their brethren from slavery; and that the apostle here addressed those

who

let him not *be* circumcised.[2]

law. *Hath any one been called in uncircumcision? Let him not be circumcised*, in token of his subjection to that law.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

19 Under the gospel, *neither circumcision nor uncircumcision hath any influence* in our salvation: *but the keeping of the commandments of God* alone hath influence.

20 Let every *one remain* in the same calling *in which* he was called.

20 Since the gospel makes no alteration in men's political state, *let every Christian remain in the same* political *state in which he was called.*

21 *Wast* thou called BEING *a bond-man? Be not thou careful*[1] *TO BE MADE FREE. Yet*, if thou *canst even* be made free, *rather use* IT.

21 Agreeably to this rule, *Wast thou called being a bondman? Be not thou solicitous to be made free*, fancying that a bondman is less the object of God's favour than a freeman. *Yet, if thou canst even be made free* by any lawful method, *rather obtain thy freedom.*

22 For *a bond-man who is called by* the Lord, is the Lord's (απελευθερος) *freed-man. In like manner* also, *a free-man who IS called*, is Christ's *bond-man.*

22 But if disappointed, grieve not: *For a bondman who is called by the Lord*, possesses the greatest of all dignities: he *is the Lord's freed man;* being delivered by him from the slavery of sin. *In like manner also, a freeman who is called, being Christ's bondman*, hath his dignity thereby greatly increased.

23 Ye *were* bought with a price:[1] *become not the slaves* of men.

23 *Ye were bought with the price* of Christ's blood. *Become not the slaves of men*, by selling yourselves to them.

24 Brethren, *in what STATE each one was* called, *in that let him remain* (παρα τῳ Θεῳ) with God.[1]

24 *Brethren, whether in a state* of *bondage or of freedom each one was called, in that let him remain*, while he remains *with God:* that is, while he remains a Christian.

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who were redeemed. For they translate the clause interrogatively, *Are ye bought with a price? Become not the slaves of men:* Do not a second time make yourselves slaves. But I see no reason for altering the common translation of this passage.

Ver. 24. *In that let him remain with God.* According to L'Enfant, this exhortation, which is three times given in the compass of the discourse,

25 Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not

25 Περι δε των παρθενων επιταγην Κυριε εκ εχω· γνωμην δε διδωμι ὡς ηλεημενος ὑπο Κυριε πιστος ειναι.

26 Νομιζω εν, τετο καλον ὑπαρχειν δια την ενεστωσαν αναγκην, ὁτι καλον ανθρωπω το ὑτως ειναι.

27 Δεδεσαι γυναικι; μη ζητει λυσιν. Λελυσαι απο γυναικος; μη ζητει γυναικα.

28 Εαν δε και γημης, εχ ἡμαρτες· και εαν γημη

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course, see ver. 17. 20. was intended to correct the disorders among the Christian slaves in Corinth, who agreeably to the doctrine of the false teacher, claimed their liberty, on pretence that as brethren in Christ, they were on an equality with their Christian masters.

Ver. 25.—1. *Now concerning virgins.* The word Παρθενων, translated *virgins*, denotes persons of either sex who never were married. For Elsner, after Suidas, tells us, that men were called παρθενοι, *virgins*, as well as women; of which the following is an undoubted example, Rev. xiv. 4. *These are they which were not defiled with women*; παρθενοι γαρ εισι, *for they are virgins.*

2. *As having obtained mercy.* The apostle in other passages terms his inspiration and supernatural gifts *mercy*, 2 Cor. iv. 1. and *grace*, Gal. ii. 9. Wherefore, as by this *mercy*, he was enabled to be a faithful apostle and steward of the mysteries of God, his *judgment* was not a *judgment of advice*, but *of decision*, being dictated by inspiration.

Ver. 26.—1. *I declare this then to be good.* The word νομιζω, translated *I declare*, properly signifies, *I establish by law*; (See Park. Dict.) and might have been so rendered here. For the apostle does not give a simple opinion, such as any wise man might give, but an inspired decision. See ver. 10. note 2.

2. *On account of the present distress.* The original word signifies *affliction* arising from outward circumstances, Luke xxi. 23. *There shall be*, αναγκη μεγαλη, *great distress in the land.* By mentioning *the present distress*, as the only thing which rendered a single state proper, the apostle hath prevented us from fancying, that *celibacy* is a more holy or perfect state than *matrimony*. The one or the other is proper, according to the circumstances in which men are placed, and the gifts with which they are endowed. Besides, by telling us, ver. 9. *That it is better to marry than to burn*, he hath in effect declared marriage to be good

25 Now, concerning virgins,[1] I have *not a* commandment of the Lord: *but* I give my judgment (see ver. 10. note 2.) as *having* obtained mercy[2] (*two*, 313.) of the Lord to be faithful.

26 I *declare*[1] this, *then*, *to be good on account of* the present distress,[2] *NAMELY*, that IT is good for a man *WHO IS A VIRGIN*, *to continue so.*[3]

27 Art thou bound *to* a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a *SECOND* wife.[1]

28 *And yet*, if thou marry, thou hast not sinned; and if a virgin

25 *Now concerning virgins* of either sex, who are in their father's families, *I have not a commandment of the Lord*, delivered during his ministry, to set before you: *but I give my decision* concerning them, *as having obtained* the *mercy* of inspiration *from the Lord*, to enable me *to be faithful* in all the precepts I deliver.

26 *I declare this*, *then*, *to be good on account of the present persecution*, to which the profession of the gospel now exposes us; *namely*, *that it is good for a man who never was married to continue so*, if he can live chastely unmarried.

27 Yet, *art thou bound to a wife? Seek not to be loosed* from her by an unjust divorce, nor by deserting her. *Art thou loosed from* thy *wife? Seek not a second wife*, if thou can live chastely without a wife.

28 *And yet if thou marry* a second wife, *thou hast not sinned*. *And if a woman who has remained single, marry,*

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good for the generality of mankind, at all times, not excepting a time of persecution.

3. *It is good for a man who is a virgin to continue so.* Though the English word *man*, like its corresponding word in Greek and Latin, denotes both sexes, the Greek word here, might have been translated *a person*, the better to agree with the signification of the word *virgin*; which, as was shewn, ver. 25. note 1. denotes an unmarried person of either sex.—Because the directions which the apostle was about to give, ver. 36. to fathers, concerning the disposal of their children in marriage, were partly to be founded on the inclination and circumstances of the children; before he gave these directions, he very properly addressed the children themselves, and set before them the considerations, by which their inclinations were to be regulated in that matter; namely the inconveniencies attending a married state, and the brevity and uncertainty of all human enjoyments: considerations which he told them, ought to determine them to wish to remain unmarried, during the present distress.

Ver. 27. *Seek not a second wife.* This advice the apostle gave, because it was better in a time of persecution, for one to suffer alone, than

ſinned: nevertheleſs, ſuch ſhall have trouble in the fleſh; but I ſpare you.

ἡ παρθενος, ουχ ἡμαρτε, θλιψιν δε τῃ σαρκι ἑξουσιν οἱ τοιουτοι· εγω δε ὑμων φειδομαι.

29 But this I ſay, brethen, the time is ſhort. It remaineth, that both they that have wives, be as though they had none;

29 Τουτο δε φημι, αδελφοι, ὁτι ὁ καιρος συνεσταλμενος το λοιπον εστιν· ἱνα και οἱ εχοντες γυναικας, ὡς μη εχοντες ωσι·

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they poſſeſſed not;

30 Και οἱ κλαιοντες, ὡς μη κλαιοντες· και οἱ χαιροντες, ὡς μη χαιροντες· και οἱ αγοραζοντες, ὡς μη κατεχοντες·

31 And they that uſe this world, as not abuſing it: for the faſhion of this world paſſeth away.

31 Και οἱ χρωμενοι τῳ κοσμῳ τουτῳ, ὡς μη καταχρωμενοι· παραγει γαρ το σχημα του κοσμου τουτου.

32 But I would have you without carefulneſs. He that is unmarried, careth for the things that belong to the Lord, how he may pleaſe the Lord.

32 Θελω δε ὑμας αμεριμνους ειναι· ὁ αγαμος μεριμνᾳ τα του Κυριου πως αρεσει τῳ Κυριῳ·

33 But he that is married, careth for the things that are of the world, how he may pleaſe *his* wife.

33 Ὁ δε γαμησας μεριμνᾳ τα του κοσμου, πως αρεσει τῃ γυναικι.

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than to increaſe his affliction, by the ſufferings of a wife and children.

Ver. 29. *The time being ſhort.* Doddridge thinks this clauſe might be tranſlated, *The time being contracted;* becauſe the word συνεσταλμενος, properly denotes a ſail furled up.

Ver. 31.—1. *As not abuſing it.* The compound word καταχρασθαι, *to abuſe*, is put ſometimes for the ſimple word χρασθαι, *to uſe*; ſo that, as Biſh. Pearce obſerves, on this verſe, the clauſe might be tranſlated *as not uſing it.* See Grotius on 1 Cor. ix. 18. and Stephen's Theſaur.

2. For

marry, ſhe hath not ſinned: nevertheleſs, *affliction* in the fleſh ſuch ſhall have; but I ſpare you.

ſhe hath not ſinned. Nevertheleſs, much *affliction in the preſent life, ſuch ſhall have,* by multiplying their connections. *But I ſpare you* the pain of hearing theſe evils enumerated.

29 (Δε) *Now,* this I ſay, brethren, *that the time BEING ſhort,*[1] it remaineth, that both they *who* have wives, *ſhould be as not having WIVES;*

29 *Now,* leſt ye ſhould exceed either in joy or in ſorrow, on account of preſent things. *This I ſay, brethren, that the time* of our abode here *being ſhort, it is fit that both they who have wives,* inſtead of loving them inordinately, *ſhould be as not having wives,* becauſe they ſhall ſoon loſe them.

30 And they *who* weep, as *not weeping;* and they *who* rejoice, as *not rejoicing;* and they *who* buy, *as not poſſeſſing;*

30 *And they who mourn* the death of relations, *as not mourning* bitterly; *and they who rejoice* on account of worldly proſperity, *as not rejoicing* immoderately; *and they who buy* eſtates, as little elated *as if they poſſeſſed them not;*

31 And they *who* uſe this world, as not abuſing it.[1] For (σχημα) *the form* of this world paſſeth *by.*[2]

31 *And they who uſe this world, as not abuſing it. For the form of this world,* its pleaſures, its pains, and its glories, like a pageant quickly *paſſeth by* with reſpect to us.

32 (Δε, 104.) *Beſides,* I *wiſh* you *to be* without *anxious care. The unmarried MAN anxiouſly* careth for the things *of* the Lord, how he *ſhall* pleaſe the Lord.

32 *Beſides,* I adviſe you againſt marriage becauſe *I wiſh you to be without anxious* worldly *care. The unmarried man* not incumbered with a family, *anxiouſly careth to promote the intereſts of Chriſt, and how he ſhall pleaſe Chriſt* by doing his will.

33 But he *who hath* married, *anxiouſly* careth for the things *of* the world, how he *ſhall* pleaſe HIS wife.

33 *But he who,* in the preſent ſtate of things, *hath married* a wife, *anxiouſly careth for the things of the world,* and ſtudies *how he ſhall* with them maintain his family, and *pleaſe his wife.*

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2. *For the form of this world,* παραγει, *paſſeth by,* namely, like a pageant. But Grotius imagines the alluſion is to the ſhifting of ſcenes in a theatre.—See 1 John ii. 17. where the word is uſed to expreſs the tranſitory periſhable nature of the things of the preſent life.

34 There is difference alſo between a wife and a virgin: The unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body and in ſpirit: but ſhe that is married, careth for the things of the world, how ſhe may pleaſe *her* huſband.

34 Μεμερισαι ἡ γυνη και ἡ παρθενος· ἡ αγαμος μεριμνα τα τȣ Κυριȣ, ἱνα ἡ ἁγια και σωματι· και πνευματι· ἡ δε γαμησασα μεριμνα τα τȣ κοσμȣ, πως αρεσει τῳ ανδρι.

35 And this I ſpeak for your own profit, not that I may caſt a ſnare upon you, but for that which is comely, and that you may attend upon the Lord without diſtraction.

35 Τȣτο δε προς το ὑμων αυτων συμφερον λεγω· ȣχ ἱνα βροχον ὑμιν επιβαλω, αλλα προς το ευσχημον και ευπροσεδρον τῳ Κυριῳ απερισπαστως.

Ver. 34. *Are divided in the ſame manner.* Some commentators are of opinion, that the word μεμερισαι, tranſlated *there is difference*, ſhould be joined to the preceding verſe, and tranſlated thus, *and is divided.* But in the Syriac verſion, theſe words are joined to this verſe in the following manner: *Diſcrimen autem eſt inter mulierem et virginem.* And the Greek commentators thus interpret the clauſe, Μεμερισαι, τȣτ' εστιν, διαφερȣσιν αλληλων, και ȣ την αυτην εχȣσι φροντιδα: *They differ from one another, and have not the ſame care.* The literal tranſlation of the text, which I have given above, exhibits the ſame meaning more agreeably to the original.

Ver. 35. *What is honourable, and well befitting the Lord, without forcible dragging.* So the original literally ſignifies. For the adjective ευπροσεδρον, denotes a thing that is conveniently placed near another thing, conſequently which ſuits it well: and the adverb απερισπαστως, being derived from περισπαω, *I draw a thing different ways by force*, may be tranſlated, *without forcible dragging.*—The arguments by which the apoſtle, in this and in the three preceding verſes, recommended celibacy to the Corinthians, have been urged by the papiſts in ſupport of the rules of their church, which oblige the clergy and the monaſtic orders, to live unmarried. And it muſt be acknowledged, that at firſt ſight, theſe arguments ſeem to be properly applied by them. Neverthelеſs, when it is conſidered, that the apoſtle's advices were ſuited to Chriſtians in the then perſecuted ſtate of the church, and were addreſſed only to ſuch as could live chaſtely unmarried, it may fairly be preſumed, that the papiſts have ſtretched his advices farther than the apoſtle intended, when they repreſent them as binding in all ages and countries, on thoſe who wiſh to live piouſly. The reaſons advanced by the apoſtle for preferring the ſingle to the married ſtate, are, That unmarried perſons of both ſexes, have more leiſure than the married, *to*

care

34 *The wife and the virgin are divided'* IN THE SAME MANNER. The unmarried woman *anxiouſly* careth for the things of the Lord, that ſhe may be holy both in body and in ſpirit: but ſhe *who hath* married, *anxiouſly* careth for the things of the world, how ſhe *ſhall* pleaſe HER huſband.

34 *The wife and the virgin are divided, in the ſame manner*, in their cares. The unmarried woman not burdened with a family, *anxiouſly attendeth to the duties of religion, that*, avoiding vicious actions, and repreſſing inordinate deſires and fears, *ſhe may be holy both in body and in ſpirit. But ſhe who hath married, anxiouſly careth for the affairs of her family*, and *how ſhe ſhall pleaſe her huſband*; conſequently hath not, like the other, leiſure to attend to the duties of religion, and to the improvement of her mind.

35 *This, however*, I *ſay* for your own profit, not that I may *throw a bond on* you, but TO LEAD YOU *to what* is *honourable, and well becoming* the Lord, without *forcible dragging.*[1]

35 *This, however*, concerning the advantages and diſadvantages of the two ſtates, *I ſay for your own eaſe, not that I may reſtrain you* from marriage in all caſes, *but* by perſuading you to avoid multiplying your connections, *to lead you to* do *what is honourable* to yourſelves as Chriſtians, *and moſt for the intereſt of Chriſt, without forcible dragging.*

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care for the things of the Lord, how they ſhall pleaſe the Lord, and *to render themſelves holy in body and ſpirit.* Theſe reaſon, however, are not peculiar to the clergy, but are applicable to all.—In the firſt ages of Chriſtianity, next to their believing on Chriſt, men's greateſt duty was publicly to confeſs their faith in him, how great ſoever the evils might be which befel them on that account. For by openly confeſſing their faith, eſpecially if they ſealed that confeſſion with their blood, the goſpel was to be continued in the world. This was an object of ſuch importance, that our Lord ſolemnly declared, *Whoſoever ſhall confeſs me before men* in a time of perſecution, *him will I confeſs alſo before my Father who is in heaven. But whoſoever ſhall deny me before men, him will I alſo deny*, &c. I therefore ſuppoſe that the public confeſſion of one's faith in Chriſt in a time of perſecution, is what the apoſtle calls, *a caring for the things of the Lord:* and *a pleaſing of the Lord:* and that *the rendering of one's ſelf holy, both in body and ſpirit*, was more particularly required for that end; as without a great degree of holineſs, no one could confeſs Chriſt before men in a time of perſecution. This duty, therefore, being as difficult as it was neceſſary, that perſons of both ſexes might perform it with the greater eaſe, the apoſtle recommended to both a ſingle ſtate, if they could therein live continently; becauſe being faſtened to the world with fewer ties,

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36 But if any man think that he behaveth himſelf uncomely towards his virgin, if ſhe paſs the flower of *her* age, and need ſo require, let him do what he will, he ſinneth not: let them marry.

36 Ει δε τις ασχημονειν επι την παρθενον αὑτου νομιζει, εαν ῃ ὑπερακμος, και οὑτως οφειλει γινεσθαι· ὁ θελει ποιειτω, ουχ ἁμαρτανει· γαμειτωσαν.

37 Nevertheleſs, he that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart, that he will keep his virgin, doth well.

37 Ὁς δε ἑστηκεν ἑδραιος εν τῃ καρδιᾳ, μη εχων αναγκην, εξουσιαν δε εχει περι του ιδιου θεληματος, και τουτο κεκρικεν εν τῃ καρδιᾳ αὑτου, του τηρειν την ἑαυτου παρθενον, καλως ποιει.

38 So then, he that giveth *her* in marriage, doth well: but he that giveth *her* not in marriage, doth better.

38 Ὡστε και ὁ εκγαμιζων, καλως ποιει· ὁ δε μη εκγαμιζων, κρεισσον ποιει.

39 The wife is bound by the law as long as her huſband liveth; but if her huſ-

39 Γυνη δεδεται νομῳ εφ᾽ ὁσον χρονον ζῃ ὁ ανηρ αυτης·

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they would leave it with the leſs regret, when called to die for the goſpel.

Ver. 36.—1. *If ſhe be above age unmarried.* Εαν ῃ ὑπερακμος. The word ακμη, applied to a woman, is what Virgil thus expreſſes: *Jam matura viro, jam plenis nubilis annis.*—As both the Jews and Greeks reckoned celibacy diſhonourable, ſome fathers might think it ſinful to reſtrain their daughters from marriage; while others following the opinion of the Eſſenes and more rigid philoſophers, fancied they acted properly in reſtraining them. The Corinthians therefore had judged it neceſſary to conſult the apoſtle on that head.

2. *And ſo needs to be married.* This is the literal tranſlation of και οὑτως οφειλει γινεσθαι, the word *married* being ſupplied, conformably to the ſcope of the paſſage. Accordingly the Syriac verſion of this paſſage, as Tremellius hath tranſlated it, is, *Quod præteriit tempus ejus, et non tradiderit eam viro, conveniens* vero *ſit ut tradat eam: Becauſe her time hath paſſed, and he hath not given her to a huſband, but it be proper that he give her.*

Ver. 37. *Doth well:* that is, doth what in his daughter's caſe is on the whole proper; as is plain from the following verſe.

Ver. 38. *Doth better:* doth what is more for the benefit of his daughter; becauſe, if ſhe agrees to it, by keeping her in his own family unmarried, ſhe will be expoſed to fewer temptations than if ſhe were married,

36 But, if any *one* think he *acteth improperly* toward his virgin, if ſhe *be above age* UNMARRIED,[1] *and ſo needs to be* MARRIED,[2] (ὁ θελει ποιειτω) let him do what *ſhe inclineth*, he *does not ſin*: let SUCH marry.

36 As to your queſtion concerning fathers, who have virgin daughters: *If any father is of opinion, that he acteth improperly towards his virgin, if ſhe be above age unmarried, and ſo needs to be married*, whether the neceſſity ariſeth from her conſcience, or inclination, or her being ſought in marriage, *let the father do what ſhe inclineth; he does not ſin* in complying with her inclination, *let ſuch* virgin daughters *marry*.

37 *But* he *who* ſtandeth *firm* in his heart, *not having* neceſſity, (δε) *and* hath power (περι) *concerning* his own will, and hath *determined this* in his *own* heart *to keep* his virgin, doth well.[1]

37 *But he who continueth firmly perſuaded in his mind*, that it is no ſin in his daughter to remain unmarried, *and is under no neceſſity* from her opinion, or inclination, or circumſtances, to give her in marriage, *and hath the direction of his own will* in that affair, being a freeman and not a ſlave, *and hath determined this in his own mind to keep his daughter* unmarried, agreeably to her own inclination, *doth what is preferable.*

38 So then, *even* he *who* giveth HER in marriage doth well; but he *who* giveth HER not in marriage doth better.[1]

38 *So then the father, who giveth his daughter in marriage*, when need requireth it, *doth a lawful action*, even in the preſent diſtreſs: *But he who giveth her not in marriage, doth* what is *better* for her.

39 *A* wife is bound by the law[1] as long as her huſband liveth; but if her huſband be dead, ſhe is at liberty to be married to

39 *A wife is bound* to her huſband *by the law* of God, *as long as her huſband liveth. But if her huſband be dead*, or if he be juſtly divorced from her, or maliciouſly deſerts her, (ver.

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married, and in a better condition for acquiring that holineſs in body and ſpirit, which will enable her to adhere to the goſpel, in a time of perſecution.

Ver. 39.—1. *Is bound by the law.* This may be *the law of the goſpel*, called *the law of faith*, and *the law of liberty*: or it may be *the law of marriage*, given to Adam and Eve in paradiſe. Either way underſtood, the apoſtle repeats what he had enjoined in the preceding part of the chap. ver. 10. 12, 13. namely, that the Corinthian women were not to leave their huſbands on account of the troubles which, in that time of perſecution, attended the married ſtate.

band be dead, ſhe is at liberty to be married to whom ſhe will: only in the Lord.

εαν δε κοιμηθη ὁ ανηρ αυτης, ελευθερα εϛιν ᾡ θελει γαμηθηναι· μονον εν Κυριῳ.

40 But ſhe is happier, if ſhe ſo abide, after my judgment: and I think alſo that I have the Spirit of God.

40 Μακαριωτερα δε εϛιν εαν ὑτω μεινη, κατα την εμην γνωμην· δοκω δε καγω πνευμα Θεȣ εχειν.

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2. *Only in the Lord:* that is, her ſecond huſband muſt be a Chriſtian. So the phraſe ſignifies, 2 Cor. xii. 2. *I know a man in Chriſt*, I know a Chriſtian man.—The apoſtle in his ſecond epiſtle, expreſsly forbade the Corinthian Chriſtians to marry infidels, 2 Cor. vi. 14.

Ver. 40. *And I am certain, that even I have the Spirit of God.* The word δοκω, in this, as in many other paſſages, does not expreſs *doubting*, but *certainty*. Thus, 1 Cor. iv. 9. Δοκω, *I am certain God hath*, &c. —1 Cor. viii. 2. *If therefore any one*, δοκει, *is confident of knowing.*—Heb. iv. 1. *Any of you*, δοκῃ ὑϛερηκεναι, *ſhould actually fall ſhort.*—Mark x. 32. Ὁι δοκȣντες αρχειν, *They who exerciſe rule.*—Luke viii. 18. *What* δοκει εχειν, *he really hath.*—1 Cor. xi. 16. *If any one*, δοκει ειναι, *reſolves to be contentious.*—1 Cor. xiv. 32. *If any one*, δοκει προφητης ειναι, *really is a prophet.*—To ſhew that the Greeks themſelves uſed the word to denote

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CHAP. VIII.

View and Illuſtration of the Matters in this Chapter.

WHEN the heathens offered ſacrifices of ſuch animals as were fit for food, a part of the carcaſe was burnt on the altar, a part was given to the prieſt, and on the remainder the offerers feaſted with their friends, either in the idol's temple, or at home. Sometimes alſo a part was ſent as a preſent to ſuch as they wiſhed to oblige; and if the ſacrifice was large, a part of it was ſold in the public market. To theſe idolatrous feaſts, the heathens often invited the Chriſtians of their acquaintance in Corinth; and ſome of the brethren there, deſirous of preſerving the friendſhip of their neighbours, accepted theſe invitations; perhaps at the perſuaſion of the falſe teacher, who called it an innocent method of avoiding perſecution. They knew an idol was nothing in the world: and therefore their

whom ſhe *pleaſeth;* only in the Lord.[2]

15.) *ſhe is at liberty to be married, to whom ſhe pleaſeth,* (See ver. 8, 9.) *only he muſt be a Chriſtian,* and not too nearly related to her.

40 But ſhe is happier if ſhe ſo abide, *according to* my judgment; (ſee ver. 10. note 2.) and I *am certain*[1] that *even* I have the Spirit of God.

40 *But,* though a widow may lawfully marry a ſecond huſband, *ſhe will be happier if ſhe remain a widow, according to my judgment. And I am certain, that even I,* of whom your teacher hath ſpoken ſo contemptuouſly, *have,* in this judgment, the direction of *the Spirit of God.*

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note *certainty* and *reality,* Dr. Pearce quotes Ulpian, in Demoſth. Olynth. i. who ſays, Το δοκειν ου παντως επι αμφιϐολου ταττουσιν οἱ παλαιοι, αλλα πολλακις και επι του αληθευειν: that is, δοκειν *is uſed by the antients, not always to expreſs what is doubtful, but likewiſe to expreſs what is certain.* From theſe examples, it is evident, that the word δοκω, in this verſe, does not imply, that the apoſtle was in any doubt, whether he was inſpired in giving this judgment. It is only a ſoft way of expreſſing his certain knowledge of his own inſpiration, and may have been uſed in irony of the falſe teacher, who called his inſpiration in queſtion.

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their partaking of the ſacrifice, even in the idol's temple, could not be reckoned a worſhipping of the idol. Beſides, ſuch a feaſt was conſidered by enlightened Chriſtians as a common meal, which under the goſpel they were at liberty to eat; eſpecially if they did it to ſhew their belief that idols have no exiſtence as gods. Theſe arguments, it is true, are not explicitly ſtated by the apoſtle. But the things he hath written in this and in chap. x. being direct confutations of them, we may believe they were mentioned by the Corinthian brethren, in their letter referred to chap. vii. 1.

Agreeably to this ſuppoſition, the apoſtle begins his diſcourſe concerning the eating of things ſacrificed to idols, with acknowledging that the generality of Chriſtians had much more knowledge than the heathens. But at the ſame time he told them, that knowledge often puffeth up individuals with pride, and maketh them neglect the good of their neighbours. Whereas love leadeth one to edify his neighbour, ver. 1.—Next he declared, that whoever is vain of his knowledge, and maketh an

uncharitable uſe of it, knoweth nothing yet as he ought to know; becauſe true knowledge always maketh a man humble and charitable, ver. 2 —and that the way to attain true knowledge in religious matters, is to love God, who in time will make us know things, as we ought to know them, ver. 3.—Having laid down theſe principles, the apoſtle, in anſwer to the firſt argument, whereby the partaking, even in the idol's temple, of the ſacrifices offered there, was pretended to be juſtified, acknowledged that moſt Chriſtians know an idol is nothing in the world; hath no exiſtence as a god, and no ſhare in the government of the world; and that there is no other *God* but one: and no other *Lord* but *Jeſus*, ver. 4, 5, 6.—But at the ſame time he told them, there were ſome weak brethren, who had not that knowledge, but believed idols to be real gods, who poſſeſſed ſome ſhare in the government of the world; conſequently when they ate of the ſacrifices offered to idols, they did it with a *conſcience*, or belief, of the exiſtence of the idol, and of his power in human affairs. In them therefore the eating of ſuch ſacrifices was certainly an act of idolatry, whereby their conſcience was defiled, ver. 7.—Next, to the argument, that the things ſacrificed to idols, being meats the eating of which was lawful under the goſpel, conſequently that they might be eaten in any place, ver. 8.—the apoſtle replied, that in the uſe of their Chriſtian liberty of eating all kinds of meats without diſtinction, they were bound to take care not to lead the weak into ſin, by their example, ver. 9.—This he told them, they would certainly do, by eating the ſacrifices of idols. For, ſaid he, if a weak brother who fancies an idol to be a real god, ſee thee who knoweſt that it is no god, ſitting at the feaſt on the ſacrifice in the idol's temple, will not his ill informed conſcience be encouraged by thy example, to eat of that meat as ſacrificed to a real god? ver. 10.—

OLD TRANSLATION.	GREEK TEXT.
CHAP. VIII. 1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.	1 Περι δε των ειδωλοθυτων, οιδαμεν ὁτι παντες γνωσιν εχομεν, ἡ γνωσις φυσιοι, ἡ δε αγαπη οικοδομει.

Ver. 1.—1. *We know that we all have knowledge.* The apoſtle does not ſpeak of knowledge in general, but of the knowledge mentioned, ver 4. *That an idol is nothing in the world, and that there is no other God but one.* This was the grand ſecret, of the knowledge of which the

10.—And thus, through an improper uſe of thy knowledge, ſhall thy weak brother commit idolatry and periſh, for whom Chriſt died, ver. 11.—Such a conduct, the apoſtle termed a *ſinning againſt the brethren and againſt Chriſt*, ver. 12.—Then, in a high ſtrain of Chriſtian benevolence, he declared, that if his eating any kind of fleſh occaſioned his brother to ſin, he would abſtain from it all his life, ver. 13.—By ſaying this, the apoſtle inſinuated to the faction, that whatever they might pretend, their real motives for joining the heathens in their idolatrous feaſts, were of a ſenſual kind. They loved good cheer and merriment. But for the ſalvation of their brethren, it was their duty willingly to have denied themſelves all ſuch gratifications.

Here it is neceſſary to obſerve, that the apoſtle's deſign in this part of his letter, was not to ſhew the Corinthians the ſinfulneſs of ſitting down with the heathens in an idol's temple, to feaſt on the ſacrifices offered there: that ſubject he treats of chap. x. But his deſign was to make them ſenſible, that although it had been lawful for thoſe who knew the truth concerning idols, to partake of theſe feaſts, they were bound to avoid them, becauſe their weak brethren, who believed idols to have ſome ſhare in the government of the world, would by their example be led to eat theſe feaſts as an act of worſhip, and ſo be guilty of idolatry. —The remaining arguments in vindication of the practice, together with the general queſtion itſelf, concerning the lawfulneſs of eating in the temples, or elſewhere, meats that had been ſacrificed to idols, the apoſtle conſidered afterwards, chap. x.— See chap. xi. 5. note 1. where the reaſon of the apoſtle's treating this ſubject hypothetically, in the part of his letter now under our conſideration, is aſſigned and applied for illuſtrating his treating hypothetically, of women's praying and propheſying in the public aſſemblies for worſhip.

New Translation.	Commentary.
CHAP. VIII. 1 Now, *concerning* things *ſacrificed to* idols, we know that we all have knowledge.[1] Knowledge puffeth up,[2] but *love buildeth up.*[3]	CHAP. VIII. 1 *Now concerning* the arguments you mentioned for eating *things ſacrificed to idols, we know that moſt of us,* (See ver. 7.) *have knowledge* of the vanity of idols. *Knowledge*, however, often *puffeth up* the perſon who hath it, *but love buildeth up* others.

the initiated in the heathen myſteries were exceedingly vain, and which they carefully concealed from the middle and lower ranks of mankind.

Many

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as

2 Ει δε τις δοκει ειδεναι τι, ουδεπω ουδεν εγνωκε καθως δει γνωναι.

3 Ει δε τις αγαπᾳ τον Θεον, ουτος εγνωσται ὑπ᾽ αυτου.

4 Περι της βρωσεως ουν των ειδωλοθυτων, οιδαμεν ὁτι ουδεν ειδωλον εν κοσμῳ, και ὁτι ουδεις Θεος ἑτερος ει μη ἑις.

5 Και γαρ ειπερ εισι λεγομενοι θεοι, ειτε εν ουρανῳ,

Many of the Corinthians therefore, puffed up with that knowledge, embraced every opportunity of shewing it, and of expressing their contempt of idols. For they made no difference between an idol's temple, and a common house; nor between a feast on the sacrifice, and an ordinary meal, but freely joined the heathens in partaking of these sacrifices as common food, in the idol's temple.

2. *Knowledge puffeth up.* When persons boast of their knowledge, it fills them with an high opinion of their own understanding, and leads them to despise others. Whereas love disposes them to promote the good of others.

3. *But love buildeth up.* This metaphor is borrowed from the Old Testament, where they who increase the happiness of society, or of individuals, are said to *build them up*, Psal. xxviii. 5. *He shall destroy them, and not build them up.*—Prov. xiv. 1. *Every wise woman buildeth her house.* See ver. 10. note 2.

Ver. 2. *Hath known nothing yet as he ought to know.* He hath not known what is most necessary to be known on the subject; neither hath he known the purpose for which this knowledge is to be desired, nor the use which he ought to make of it; namely, that thereby he ought to edify others.

Ver. 3. *The same is made to know by him.* Εγνωσται is here used in the transitive sense. See Ess. iv. 7. Accordingly Beza in his note, translates it, *Scire factus est ab eo, Is made to know by him.* But others think the pronoun ὁυτος, *he*, refers to *God*, the immediate antecedent, and translate the clause thus: *He* (God) *is known of him*, namely, in a proper manner: and observe, that ὁυτος is used in the same manner, Acts x. 36. *Jesus Christ*, ὁυτος, *he is Lord of all.*

Ver. 4.—1. *The eating of things sacrificed to idols.* The custom of feasting on the sacrifices in the temples, was of high antiquity, Numb.

2 (Ει δε, 106.) *If, therefore, any one is confident* (see ch. vii. 40. note.) *of knowing* any thing, he *hath known* nothing yet as he ought to know.[1]

3 But if any *one* love God, the same is *made to know*[1] *by* him.

4 Concerning, *then*, the eating *of things sacrificed*[1] *to* idols, we know that an idol is nothing[2] in the world, and that there is *no* other God but one.

5 (Και γαρ, 218.) For *certainly*, though there be *who* are called gods, whe-

2 *If, therefore, any one is confident of knowing any thing* on this subject, which makes him regardless of his neighbour's edification, *he hath known nothing yet* concerning it, *as he ought to know.*

3 *But if any one love God*, and is studious to please him by loving his neighbour, *the same is made to know by him* in a right manner.

4 *Concerning then the eating of things sacrificed to idols, most of us* Christians *know that an idol is nothing in the world:* it hath no existence as a deity, nor any power in the government of the world; *and that there is no other God but one.*

5 *For certainly, though there* be things, *which*, by the heathens, *are* falsely *called gods, both in heaven and*

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xxii. 40. *Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him*, namely, to come and feast with him on his sacrifices. So also, Numb. xxv 2, The daughters of Moab, *called the people unto the sacrifices of their Gods. And the people did eat, and bowed down to their gods* See below, ver. 10. note 1. That they ate these sacrifices sometimes in their own houses, is plain from 1 Cor. x. 27, 28. and that parts of them were sold in the public markets, appears from ver. 25. Of these customs, Plautus likewise hath made mention, Milit. Gloriof. Act iii. Sc i line 117.

Sacrificant? Dant inde partem mihi majorem, quam sibi:
Abducunt ad exta: me ad se, ad prandium, ad cœnam vocant.

2. *We know that an idol is nothing.* The Greek word ειδωλον, translated *idol*, signifies an image formed in the mind, and which exists no where else. Wherefore, to shew that the gods of the heathens were mere creatures of the human imagination, the Jews who used the Greek language, termed them ειδωλα, *idols*. By this word likewise, they signified the pictures and statues which the heathens set up in their temples, as representations of their gods; and by giving them the appellation of *idols*, they declared their persuasion, that the things of which they were the representations, had no existence. Nevertheless, as the apostle knew that some of the heathens worshipped their dead ancestors, legislators, kings, &c. others of them the heavenly bodies, others certain kinds of brute animals, he cannot be understood to say that *an idol is nothing*, in the sense of its having no existence as a being, but of its having no existence as a god, and no share in the government of the world.

Ver. 5.

there be gods many, and lords many,)

ειτε επι της γης· ὡσπερ εισι θεοι πολλοι, και κυριοι πολλοι·)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jefus Chrift, by whom *are* all things, and we by him.

6 Αλλ' ἡμιν εἱς Θεος ὁ πατηρ, εξ ου τα παντα, και ἡμεις εις αυτον· και ἑις Κυριος Ιησους Χριςος, δι' ὁυ τα παντα, και ἡμεις δι' αυτου.

7 Howbeit *there is* not in every man that knowledge: for fome with confcience of the idol unto this hour, eat it as a thing offered unto an idol; and their confcience being weak, is defiled.

7 Αλλ' ουκ εν πασιν ἡ γνωσις· τινες δε τη συνειδησει του ειδωλου ἑως αρτι, ὡς ειδωλοθυτον εσθιουσι, και ἡ συνειδησις αυτων ασθενης ουσα μολυνεται.

8 But meat commendeth us not to God: for neither if we eat, are we the better; neither if we eat not, are we the worfe.

8 Βρωμα δε ἡμας ου παριςησι τω Θεω· ουτε γαρ εαν φαγωμεν, περισσευομεν· ουτε εαν μη φαγωμεν, ὑςερουμεθα.

Ver. 5. *Called gods, whether in heaven or upon earth.* This is an allufion to the famed divifion of the heathen gods, into *celeftial* and *terreftrial.* The former, whom they called Θεοι, *Gods,* they fuppofed to refide generally in the heavens. The latter, whom they called Δαιμονες, *Dæmons,* (fee chap. x. 20. note.) refided for the moft part upon the earth, or in the fea, and performing the office of mediators between the fuperior gods and men, directed terreftrial affairs. Thefe in fcripture are called *Baalim;* and by St. Paul, *Lords;* which is the literal tranflation of *Baalim.*—They had alfo infernal gods, fuch as *Pluto, Proferpine, Rhadamanthus,* &c. who ruled in the invifible world, judged the dead immediately on their death, and appointed them habitations according to their different characters.

Ver. 6. *And we to him.* Και ἡμεις εις αυτον. This fentence being elliptical, to complete it, the word προσκυνουμεν, may be fupplied: *We to him bow down* as worfhippers. See LXX. Numb. xxv. 2. Or the claufe may be tranflated, *We worfhip him.* See Eff. iv. 153. 1 Tim. ii. 5. Rom. xi. 36. Ephef. iv. 5, 6.

Ver. 7. *Their confcience being weak, is defiled.* The *weaknefs* of their confcience, confifted in their believing that idols had a real exiftence as gods, and were employed by God in the government of particular countries and cities. And the *defiling of their confcience,* confifted in their hoping to receive benefit from the idol, or at leaft to avoid the

ther in heaven,[1] or *upon* earth, (*even* as there be gods many, and lords many,)

6 *Yet* to us THERE IS BUT one God, the Father, (ἐξ) of whom *all things* ARE, and we (εις αυτον) *to* him;[1] and one Lord Jesus Christ, (δι') by whom *all things* ARE, and we (δι') by him.

7 *However, this* knowledge IS *not in all*: for some, *until* this hour, *in the* conscience of the idol *AS A GOD*, eat IT as a thing *sacrificed to the* idol *AS A GOD*; and their conscience being weak is defiled.[1]

8 But meat *does not recommend* us to God: for neither if we eat, *do we abound*;[1] neither if we *do not eat*, are we *deficient*.[2]

upon earth, (*even as there be gods many*, and lords many, worshipped by them in different countries,)

6 *Yet, to us* Christians, *there is* in the whole universe *but one God*, justly styled *the Father*, because *of him all things are* as the original cause, *and we* direct our worship *to him*; and *one Lord*, ruler, and mediator, even *Jesus Christ, by whom* as the efficient cause, *all things are* created, *and we by him* worship the Father.

7 *However, this knowledge* that an idol is nothing, and that there is but one God, and one Lord, *is not in all* Christians. *For some*, until this hour, *in the belief of the idol's existence as a* tutelar inferior *god*, *eat the sacrifice, as a thing offered to the idol as a real God; and their conscience being erroneous, is defiled* with idolatry, through their eating these sacrifices.

8 *But* ye tell me, *meat does not* now *recommend us to God. For neither if we eat* all kinds indifferently, *do we* thereby *abound* in goodness; *neither if we do not eat* of some kinds, *are we* on that account *deficient*; therefore, we have a right to eat the sacrifices of idols, even in their temples.

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effects of his wrath, by joining in the sacrifice that was offered to him.

Ver. 8. *For neither if we eat, do we abound.* This is the argument by which the false teacher and his adherents justified their eating of the idol sacrifices. For they reasoned thus; Since the idol sacrifice consists of meat which the gospel allows us to eat, and the eating, or the not eating of that meat, hath no influence to make us either better or worse men, it is a part of our Christian liberty to eat of the idol sacrifice, if we choose to do it. That this is the import of their argument, is evident from ver 9. where the apostle replies, *Nevertheless, take heed, lest perhaps this liberty*, or right *of yours, become a stumbling-block to the weak.*

Ver. 9.

9 But take heed left by any means this liberty of yours become a ftumbling block to them that are weak.

9 Βλεπετε δε μηπως ἡ εξȣσια ὑμων ἀυτη προσκομμα γενηται τοις ασθενȣσιν.

10 For if any man fee thee which haft knowledge fit at meat in the idol's temple, fhall not the confcience of him which is weak, be emboldened to eat thofe things which are offered to idols:

10 Εαν γαρ τις ιδῃ σε τον εχοντα γνωσιν, εν ειδωλειῳ κατακειμενον, ȣχι ἡ συνειδησις αυ]ȣ ασθενȣς οντος οικοδομηθησεται εις το τα ειδωλοθυτα εσθιειν;

11 And through thy knowledge fhall the weak brother perifh, for whom Chrift died?

11 Και απολειται ὁ ασθενων αδελφος επι τῃ σῃ γνωσει, δι' ὁν Χριςος απεθανεν;

12 But when ye fin fo againft the brethren, and wound their weak confcience, ye fin againft Chrift.

12 Ὁυτω δε ἁμαρ]ανοντες εις τȣς αδελφȣς, και τυπτοντες αυτων την συνειδησιν ασθενȣσαν, εις Χριςον ἁμαρτανετε.

13 Wherefore if meat make my brother to offend, I will eat no flefh while the world ftandeth,

13 Διοπερ ει βρωμα σκανδαλιζει τον αδελφον μȣ, ȣ μη φαγω κρεα εις τον αιω-

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Ver. 9. *This right of yours.* The word εξȣσια has this fenfe, chap. ix. 4.—The apoftle does not mean, that they had a right to eat of the facrifices in the idol's temple. For the finfulnefs of that practice, he proves afterwards, chap. x. 15.—23. But his meaning is, *This right which ye claim.*

Ver. 10.—1. *An idol's temple.* Ειδωλειῳ. Jofephus in his difcourfe againft Appion, lib. 2. fays, *The heathens offer hecatombs to their gods,* και χρωνται ἱερειοις πρ☉ ευωχιαν, *and ufe their temples for their banqueting houfes.* This appears likewife from Judges ix. 27. Amos ii. 8. See ver. 4. note 1.

2. *Be built up.* So the Hebrew word *Nibnu,* is tranflated by the LXX. Mal. iii. 15. Οικοδομȣνται ποιȣντες ανομα, *They that do wickednefs are built up.* The fame metaphor is ufed by the Latins: Plaut. Trinum. Act i. Sc. 2. ver. 95. *Qui exædificaret fuam inchoatam ignaviam.* The word *build,* in the metaphorical fenfe, is applied to things bad as well as to things good. For as Le Clerc obferves, it fignifies fimply *to increafe,* as thofe increafe a houfe, who, after laying the foundation, build upon it.

Ver. 12.

9 *Neverthelefs*, take heed left, *perhaps*, *this right*[1] of yours become a ftumbling-block to *the* weak.

9 *Neverthelefs*, though it were lawful to eat thefe facrifices, ye fhould *take heed*, *left perhaps* by your indifcreet ufe of it, *this* pretended *right of yours become a ftumbling-block to the weak*.

10 For if any *one* fee thee *who* haft knowledge (κατακειμενον) *at table* in *an* idol's temple,[1] *will* not the confcience of him *who* is weak (οικοδομηθησεται, be built up)[2] be *encouraged* to eat things *facrificed* to idols?

10 *For if any Chriftian*, who does not know that an idol is nothing, *fee thee who haft* that *knowledge*, *eating a facrifice in an idol's temple*, *Will not the confcience of him who is weak*, and believes thee to join in the worfhip of the idol, *be encouraged* by thy example, *to eat things facrificed to idols*, as real Gods?

11 And (επι τη) through *this* thy knowledge fhall the weak brother perifh, (fee Rom. xiv. 15. note 2.) for whom Chrift died.

11 *And through* the imprudent ufe of *this thy knowledge*, *fhall the weak brother perifh*, by joining idolatry with the gofpel, or by relapfing into heathenifm, *for whom Chrift died?* See 2 Cor. v. 15. note 1.

12 But *by thus finning* againft the brethren, and *wounding*[1] their weak confcience, ye fin againft Chrift.

12 *But*, I muft tell you, *by thus finning againft the brethren*, *and wounding their ill-informed confcience*, *ye fin againft Chrift*, whom ye wound in his members.

13 Wherefore, if meat make my brother *ftumble*, I will (μη εις τον αιωνα) *never*[1] *eat flefh*,

13 *Wherefore*, to occafion one's perifhing being a great fin, I declare that *if my meat make my brother fall into fin*, *I will never*

Ver. 12. *And wounding.* Και τυπτοντες, literally, *And beating*, or *fmiting*, as men do reftive beafts. But *beating*, the caufe, is here put for *wounding*, the effect.

Ver. 13. *I will never eat flefh.* To underftand the propriety of the apoftle's refolution, we muft recollect, that in the heathen countries, a great part of the meat fold in the public markets, was facrificed to their gods. And therefore, as the Jews were extremely fcrupulous in every thing that had any relation to idolatry, it might on fome occafions, be neceffary for the Chriftians to abftain from every kind of flefh, to avoid giving offence to fuch converted Jews as ftill retained their ancient prejudices. This is what the apoftle told the Corinthians he would do, as long as he lived. They who impofe on their weak and fcrupulous brethren, things which they acknowledge to be indifferent, ought well to confider this paffage of the word of God, together with what is written. Rom. xiv. For if the apoftle would

lest I make my brother to offend. | να, ἱνα μη τον αδελφον μυ σκανδαλισω.

would eat no flesh, lest by so doing, he might lead the weak to act contrary to their conscience, how will they answer to Christ, who, by heavy

CHAP. IX.

View and Illustration of the Subjects contained in this Chapter.

THE false teacher having come to Corinth to enrich himself, we may suppose he was much disconcerted, when he found that all the time the apostle had preached among the Corinthians, he had taken nothing from them on account of his maintenance, nor on any other account. Wherefore to remove the obstruction which Paul's disinterestedness had laid in the way of his covetous designs, he boldly affirmed to the Corinthians, that Paul was no apostle because he had not accompanied Christ during his ministry on earth; and that his demanding nothing from them for his maintenance, shewed he was conscious to himself he was no apostle, and had no right to maintenance from the Corinthians. For if he knew himself to be an apostle, why did he not use the rights of an apostle? Why did he not lead about a sister, or a wife to take care of him, as the other apostles did, and demand maintenance for her as well as for himself? This I suppose the false teacher had done. But be that as it may, it cannot be doubted, that the Corinthians in their letter to the apostle, mentioned the particulars which his enemies objected to his character. Wherefore, after deciding some very difficult questions which the Corinthians had proposed to him, and particularly after affirming in the end of chap. vii. that he had decided these questions by the inspiration of the Spirit; and after shewing himself a faithful apostle of Christ, by declaring in the end of chapter viii. his resolution on all occasions to abstain from things indifferent, rather than by using his liberty respecting them, to lead his fellow Christians into sin, he with great propriety introduced the proof of his apostleship, and answered all the objections and calumnies whereby his enemies endeavoured to discredit him in the eyes of the Corinthians.

The

left I make my brother ſtumble.	*eat fleſh, leſt I make my brother fall into ſin.*

heavy penalties, conſtrain others contrary to their conſcience, to comply with things, which they themſelves acknowledge to be indifferent?

The proof of his apoſtleſhip, St. Paul diſcuſſed in a few words, by aſking the Corinthians, whether they did not know him to be an apoſtle? and a freeman, who had a right to preach the goſpel without reward, if he thought fit to do ſo? whether they did not know, that he had ſeen the Lord ſince his reſurrection? and whether themſelves were not his workmanſhip, as an apoſtle of Chriſt? ver. 1.—Whatever he might be to others, he was certainly an apoſtle to them. For their converſion from heatheniſm, followed with the ſpiritual gifts which he had conferred on them, was ſuch an unqueſtionable proof of his apoſtleſhip, that they could entertain no doubt of it, ver. 2.

Next addreſſing the faction, he ſaid, mine anſwer to them who condemn me as no apoſtle, is this: I have a right to be maintained at the charges of the perſons to whom I preach, ver. 3, 4.—I have a right alſo, to lead about a wife who is a believer, to take care of me, and I am entitled to demand maintenance for her likewiſe, even as the other apoſtles do, and the brethren of the Lord, and Peter, ver. 5.—Unleſs it be pretended, that of all the miniſters of the goſpel, I and Barnabas only have not that right, ver. 6.—His right to maintenance, he told them, was founded on the common ſenſe and practice of mankind, who give maintenance to ſoldiers, vine-dreſſers, and ſhepherds, in return for their labours, ver. 7.—It was founded alſo on the law of Moſes, which forbade the Iſraelites to muzzle the ox, while treading out the corn, ver. 8, 9, 10.—Wherefore, having ſown in the minds of the Corinthians ſpiritual things, that is, having given them the firſt knowledge of the goſpel, it was no great return if he partook of their carnal things, ver. 11.—Eſpecially as others (meaning the falſe teacher) who had but lately come among them, had been plentifully maintained by them. But though he had a complete right to maintenance, he had never uſed that right, but had endured every hardſhip, that the goſpel might not be hindered, ver. 12.—Farther, he told them, his

right was founded ſtill more directly on another precept of the law, which appointed thoſe who performed ſacred offices, to eat from the temple, ver. 13.—Nay it was founded on the will of Chriſt, who had expreſsly authoriſed thoſe who preach the goſpel, to live by the goſpel, ver. 14.—But the apoſtle being a freeman, who was at liberty to do in that matter as he pleaſed, he had made uſe of none of theſe precepts and rights; neither did he mention them on this occaſion, to induce the Corinthians to give him maintenance. For he would rather die of want, than be deprived of glorying in having preached the goſpel, without receiving any reward from his diſciples for that important ſervice, ver. 15.—The reaſon was, he had nothing to boaſt of in barely preaching the goſpel; becauſe his conviction of its truth, together with the command of Chriſt, laid him under ſuch a neceſſity of preaching, that he would be abſolutely miſerable, if he did not make known things, which were of ſo great importance to the world, ver. 16.—Now, ſaid he, if I do this with ſuch willingneſs, as to endure every hardſhip in the courſe of the work, for the ſake of doing it ſucceſsfully, I ſhall obtain a diſtinguiſhed reward. Whereas, if a ſtewardſhip of the goſpel is forced on me againſt my will, and I diſcharge it as one conſtrained to undertake it, I ſhall have no diſtinguiſhed reward, ver. 17.—What then is the ground of the diſtinguiſhed reward which I look for? Why this, that when preaching the goſpel, I do it without burdening the perſons to whom I preach, in order that I may make the goſpel ſucceſsful, by not abuſing the power, which

Old Translation.	Greek Text.
CHAP. IX. 1 Am I not an apoſtle? am I not free? have I not ſeen Jeſus Chriſt our Lord? are not you my work in the Lord?	1 Ουκ ειμι αποστολος; ουκ ειμι ελευθερος; ουχι Ιησουν Χριστον τον Κυριον ἡμων ἑωρακα; ου το εργον μου ὑμεις εστε εν Κυριω;
2 If I be not an apoſtle unto others, yet doubtleſs I am to you: for the ſeal of mine apoſtleſhip are ye in the Lord.	2 Ει αλλοις ουκ ειμι αποστολος, αλλα γε ὑμιν ειμι· ἡ γαρ σφραγις της εμης αποστολης ὑμεις εστε εν Κυριω.

Ver. 2. *The ſeal of mine apoſtleſhip ye are in the Lord.* This the apoſtle had good reaſon to ſay, becauſe as he inſinuates, 2 Cor. xii. 12. they had been converted by his working among them miracles peculiar to an apoſtle: and becauſe after their converſion he had beſtowed ſpiritual gifts on many of them in ſuch abundance, that, as a church, they

which the gospel gives me, of demanding maintenance. For I who aim at a distinguished reward, would abuse that power, if by demanding maintenance, I hindered the success of my preaching, ver. 18.—For the same reason, though I be a freeman with respect to all men, (see ver. 1.) I have made myself a slave to all men, by complying with their prejudices and humours, as far as I could do it innocently, that I might gain the more disciples to Christ, ver. 19.—More particularly, to the Jews I became as a Jew, &c. ver. 20, 21, 22.—All this I do, for the sake of preaching the gospel successfully, that I may become a joint partaker of the rewards of the gospel, with the most eminent apostles, ver. 23.

But, because the faction thought the apostle a fool for not demanding maintenance, and because the rest might be surprised at his subjecting himself to so many inconveniencies and hardships while preaching the gospel, he put them in mind of the bodily labours and hardships, to which their countrymen, who contended in the games, subjected themselves, for the trifling reward of a crown of green leaves which soon withered. Whereas, he and his brethren apostles, in return for the bodily labours and hardships which they endured, expected to obtain an incorruptible crown, namely that distinguished reward of which he had been speaking. The greatness therefore of the reward sufficiently justified the apostles in the pursuit, although it was attended with so much labour and suffering; and shewed that they had good reason to disregard every temporal advantage, while pursuing a felicity of such magnitude, ver. 24.—27.

New Translation.

CHAP. IX. 1 Am I not an apostle? am I not *a freeman?* (see ver. 19.) have I not seen Jesus Christ our Lord? (1 Cor. xv. 8. Acts xviii. 9. xxii. 14, 15. 18. xxiii. 11. xxvi. 16.) are not *ye* my work in the Lord?

2 If *to others* I be not an apostle, yet to you, *at least* I am, for the seal [1] of mine apostleship *ye are* in the Lord.

Commentary.

CHAP. IX. 1 My enemies say I am no apostle, because I do not demand maintenance. But I appeal to you; *Am I not an apostle? Am I not a freeman,* who may demand a reward for my labour, or not, as I choose? *Have I not seen Jesus Christ our Lord?* And can bear witness to his resurrection? *Are not ye my converts in the Lord?*

2 *Though to others I should not be* thought *an apostle, yet to you at least I am* an apostle: *for the proof of mine apostleship, ye are* by your being *in the Lord,* through my preaching and miracles.

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they were inferior to no church whatever. 1 Cor. i. 5, 6, 7. 2 Cor. xii. 13.

3 Mine anſwer to them that do examine me, is this,

3 Ἡ εμη απολογια τοις εμε ανακρινουσιν, ἁυτη εστι·

4 Have we not power to eat and to drink?

4 Μη ουκ εχομεν εξουσιαν φαγειν και πιειν;

5 Have we not power to lead about a ſiſter a wife, as well as other apoſtles, and *as* the brethren of the Lord, and Cephas?

5 Μη ουκ εχομεν εξουσιαν αδελφην γυναικα περιαγειν, ὡς και ὁι λοιποι αποστολοι, και ὁι αδελφοι του Κυριου, και Κηφας;

6 Or I only and Barnabas, have not we power to forbear working?

6 Η μονος εγω και Βαρναβας ουκ εχομεν εξουσιαν του μη εργαζεσθαι;

Ver. 3. *To them who condemn me.* For this ſenſe of the word ανακρινουσι, ſee chap. iv. 3. note 1. The apoſtle's enemies did not, as our tranſlators expreſs it, *examine him* about his not taking maintenance; as little did they pretend to examine him concerning his apoſtleſhip. But they urged his not taking maintenance, as a proof that he knew himſelf to be no apoſtle. This St. Paul termed *a condemning him.*

Ver. 4. *Have we not,* εξουσιαν, *a right to eat and to drink.* The right which all the miniſters of the word had to be maintained by their diſciples, the apoſtle expreſſed by a right *to eat and to drink,* becauſe Chriſt had ſaid to the twelve, Matt. x. 9. *Provide neither gold nor ſilver nor braſs in your purſes.* 10. *For the workman is worthy of his meat.* In like manner to the ſeventy, Luke x. 7. *In the ſame houſe abide, eating and drinking ſuch things as they give, for the labourer is worthy of his hire.*—The word *power,* by which our translators have rendered εξουσια, does not expreſs the apoſtle's meaning. *Power* is only an ability to do a thing; whereas, the apoſtle means *a right* to do what he is ſpeaking of.

Ver. 5.—1. *To lead about,* αδελφην γυναικα, *a ſiſter wife,* that is, *a Chriſtian wife.* Or, the tranſlation may be, *a ſiſter woman, a Chriſtian woman.* Clem. Alexand. as quoted by Whitby ſays, "They carried "their wives about, not as wives, but as ſiſters, to miniſter to thoſe "that were miſtreſſes of families; that ſo the doctrine of the Lord "might, without any reprehenſion, enter into the apartments of the "women." Neverthelefs, the manner in which this affair is ſpoken of, inclines one to think, that the *ſiſter wife,* or *woman,* was carried about to miniſter to the apoſtles, rather than to inſtruct their converts of the female ſex.—In the eaſtern countries, for the reaſon mentioned, Rom. xvi 1. note 3. when people of condition travelled, they either lodged with their acquaintance, or carried ſervants with them, who provided ſuch things as were neceſſary to their accommodation in the public

3 Mine anſwer to them *who condemn* [1] me, is this,

3 *Mine anſwer to them who condemn me*, for not taking maintenance, *is this*,

4 Have we not *a right* to eat and to drink? [1]

4 *Have I not*, as an apoſtle, *a right to eat and to drink* at the expence of thoſe to whom I preach?

5 Have we not *a right* to lead about a *ſiſter wife*, [1] as *the* other apoſtles, [2] and *the* brethren of the Lord, and Cephas? [3]

5 *Have I not*, as an apoſtle, *a right to carry about a Chriſtian wife* to take care of me? And may I not require maintenance for her alſo? *even as the other apoſtles* do, *and* particularly *the brethren of the Lord*, (James, Judas, and Simon,) *and Peter?*

6 Or *have* I only and Barnabas [1] *not a right* to forbear working?

6 *Or have I only and Barnabas*, of all the preachers of the goſpel, *not a right to forbear working* for our maintenance while preaching?

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public lodging houſes. In the Gentile countries, where the apoſtles preached, they had no acquaintance or friends with whom they could lodge: and therefore ſome of them, particularly the brethren of the Lord and Peter, found it neceſſary to carry about with them a wife to make proviſion for them, at the expence of thoſe to whom they preached. This right, Paul told the Corinthians, belonged as much to him and to Barnabas, as to the other apoſtles. But to render the goſpel free of charge, he neither had uſed this right, ver. 12. nor ever would uſe it, ver. 15. Wherever he came he maintained himſelf by his own labour.

2. *As the other apoſtles?* It ſeems all the apoſtles took maintenance from their diſciples except Paul.

3. *And Cephas?* From this we learn, that Peter, here called by his original name, continued to live with his wife after he became an apoſtle: alſo, that Peter as an apoſtle, poſſeſſed no rights which were not common to Paul, and to all the reſt. Theſe facts I mention, becauſe traced to their obvious conſequences, they utterly ſubvert the main pillars of popery.

Ver. 6. *Or have I only and Barnabas?* From this it appears, that Barnabas as well as Paul, preached the goſpel without demanding maintenance from his diſciples; and that like Paul, he was hated for his doctrine by the Judaizers. See Pref 2 Cor. ſect. 2. at the end. The honourable mention which Paul made of Barnabas, in this paſſage of his epiſtle to the Corinthians, deſerves notice, as it ſhews, that theſe good men, notwithſtanding their ſharp contention about John Mark, mentioned Acts xv. 39. entertained no reſentment againſt each other on that account, but mutually eſteemed each other; and perhaps on ſome occaſions after that, preached the goſpel together as before.

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

7 Τις στρατευεται ιδιοις οψωνιοις ποτε; τις φυτευει αμπελωνα, και εκ του καρπου αυτου ουκ εσθιει; η τις ποιμαινει ποιμνην, και εκ του γαλακτος της ποιμνης ουκ εσθιει;

8 Say I these things as a man? or saith not the law the same also?

8 Μη κατα ανθρωπον ταυτα λαλω; η ουχι και ὁ νομος ταυτα λεγει;

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

9 Εν γαρ τω Μωσεως νομω γεγραπται· Ου φιμωσεις βουν αλοωντα. Μη των βοων μελει τω Θεω;

10 Or saith he it altogether for our sakes? for our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and he that thresheth in hope, should be partaker of his hope.

10 Η δι' ἡμας παντως λεγει; Δι' ἡμας γαρ εγραφη, ὁτι επ' ελπιδι οφειλει ὁ αροτριων αροτριαν· και ὁ αλοων, της ελπιδος αὑτου μετεχειν, επ' ελπιδι.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

11 Ει ἡμεις ὑμιν τα πνευματικα εσπειραμεν, μεγα ει ἡμεις ὑμων τα σαρκικα θερισομεν;

12 If others be partakers of *this* power over you, *are* not we rather? Neverthe-

12 Ει αλλοι της εξουσιας ὑμων μετεχουσιν, ου μαλλον ἡ-

Ver. 9. *Muzzle the ox treading out the corn.* The people of the east did not thresh their corn as we do; but they pressed out the grain, by causing oxen to tread on the ears. This argument from the law of Moses, may have been intended for the Jewish converts at Corinth, some of whom I suppose had joined the false teacher. The same may be said of the argument, ver. 13.

Ver. 10. *Doth he command this*, &c. The precept concerning oxen, being introduced in the law immediately after precepts enjoining justice and mercy in punishments, it was certainly intended to impress the

7 Who *ſerveth in the wars on* his own charges *at* any time? who planteth a vineyard, and *doth not eat* of the fruit *of it?* or who feedeth a flock, and *doth not eat* of the milk of the flock?

8 *Do I ſpeak* theſe things *according to man* (Rom. vi. 19. note 1.) *ONLY?* or *doth not the law, alſo, ſay theſe things?*

9 For in the law of Moſes it is written, Thou ſhalt not muzzle the ox *treading out* the corn.[1] Doth God take care *of* oxen *ONLY?*

10 Or (λεγει, 55.) *doth he command THIS chiefly* for our ſakes?[1] For our ſakes (γαρ, 94.) *certainly it was* written: *becauſe* he *who* ploweth, *ought to* plow in hope; and, *he who* threſheth in hope, *OUGHT to partake* of his *own* hope.

11 If we have ſown ſpiritual things *in* you, IS IT a great *matter*, if we ſhall reap your carnal things?

12 If others *partake* of (της, 71.) *this* power over you,[1] *OUGHT* not we ra-

7 *Who ſerveth in the wars, on his own charges at any time? Who planteth a vineyard, and doth not* think himſelf entitled to *eat of the fruit of it? Or what ſhepherd feedeth a flock, and doth not* juſtly *eat of the milk of the flock?* In like manner, I, who preach to you, ought to be maintained by you.

8 *Do I ſpeak theſe things, according to the reaſon and practice of men only? Or doth not the law alſo, preſcribe theſe things?*

9 *For in the law of Moſes, it is written,* (Deut. xxv. 4.) *thou ſhalt not muzzle the ox, treading out the corn. Doth God,* by this precept, *take care of oxen only,* that they be properly fed?

10 *Or, doth he command this chiefly for our ſakes? For our ſakes certainly the command* concerning oxen *was written,* to teach us what is due to thoſe who labour for us. *Becauſe he who ploweth, ought to plow in hope* of receiving food and wages, *and he who threſheth in hope* of food and wages, *ought to receive* the object *of his own hope.*

11 *If,* by the goſpel, *I have ſown* the *ſpiritual ſeed* of knowledge and virtue *in you, is it a great matter, if* in return, *I ſhall reap* a ſmall ſhare of *your carnal things?* A little meat and drink to ſupport me while I preach to you?

12 *If other teachers,* who have come to you ſince I left you, *partake of this power over you,* of eating and

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the Iſraelites with a ſenſe of the obligations of juſtice and humanity towards rational creatures, as the apoſtle here affirms.

Ver. 12.—1. *Power over you.* Εξεσιας υμων. We have the ſame form of expreſſion, Matt. x. 1. John xvii. 2.—The *others* who partook

 of

leſs, we have not uſed this power; but ſuffer all things, leſt we ſhould hinder the goſpel of Chriſt.

μεις; αλλ' ȣκ εχρησαμεθα τῃ εξȣσιᾳ ταυτῃ· αλλα παντα ϛεγομεν, ἱνα μη εγκοπην τινα δωμεν τῳ ευαγγελιῳ τȣ Χριϛȣ.

13 Do ye not know that they which miniſter about holy things, live *of the things* of the temple? and they which wait at the altar, are partakers with the altar?

13 Ουκ οιδατε ὁτι ὁι τα ἱερα εργαζομενοι, εκ τȣ ἱερȣ εσθιȣσιν; ὁ τῳ θυσιαϛηριῳ προσεδρευοντες, τῳ θυσιαϛηριῳ συμμεριζονται;

14 Even ſo hath the Lord ordained, that they which preach the goſpel, ſhould live of the goſpel.

14 Ὁυτω και ὁ Κυριος διεταξε τοις το ευαγγελιον καταγγελȣσιν, εκ τȣ ευαγγελιȣ ζῃν.

15 But I have uſed none of theſe things, neither have I written theſe things, that it ſhould be ſo done unto me: for *it were* better for me to die, than that any man ſhould make my glorying void.

15 Εγω δε ȣδενι εχρησαμην τȣτων. Ουκ εγραψα δε ταυτα, ἱνα ȣτω γενηται εν εμοι· καλον γαρ μοι μαλλον αποθανειν, η το καυχημα μȣ ἱνα τις κενωσῃ.

16 For though I preach the goſpel, I have nothing to glory of: for neceſſity is laid upon me; yea, woe is unto me, if I preach not the goſpel.

16 Εαν γαρ ευαγγελιζωμαι, ȣκ εϛι μοι καυχημα· αναγκη γαρ μοι επικειται· ȣαι δε μοι εϛιν, εαν μη ευαγγελιζωμαι.

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of *this power over them*, were the teachers of the faction, who at the expence of the Corinthians, lived in great luxury among them, 1 Cor. iv. 8. 2 Cor. xi. 20.

2. *Hinderance to the goſpel.* By preaching the goſpel free of expence, the apoſtle rendered it the more acceptable to the Gentiles, and drew them the more readily to hear him. There was another reaſon alſo for his demanding no reward for preaching; namely that in future ages, mankind might be ſenſible, that in preaching the goſpel he was not animated by any worldly motive, but merely by a full perſuaſion of its truth. Foreſeeing, therefore, that his diſintereſtedneſs would in all ages be a ſtrong proof of the truth of the goſpel, the apoſtle gloried in preaching it to all men without fee or reward. See ver. 15.

Ver. 13.

ther? (αλλα, 81.) Neverthelefs, we have not ufed this power; (αλλα) but *we bear* all things, *that we may not give any hinderance*[2] *to* the gofpel of Chrift.

drinking (ver. 4.) at your expence, *ought not I*, who converted you, *rather* partake thereof? *Neverthelefs, I have not* at any time *ufed this power. But I bear all hardfhips, that I may not*, by demanding maintenance, *give any hinderance to the gofpel of Chrift.* See ver. 18.

13 Do ye not know, that they *who perform facred offices, eat* (εκ) *from the temple?* they *who* wait at altar,[1] *do not they fhare* with the altar?

13 How can ye doubt my right to maintenance? *Do ye not know that the Levites who perform facred offices, eat from the temple* of the tithes and firft fruits? *The priefts who wait at the altar, do not they fhare* in the facrifice *with the altar?*

14 *So alfo the Lord* hath *appointed them who* preach the gofpel, *to* live (εκ) *by* the gofpel.

14 *So alfo, the Lord* Chrift, in the commiffion which he gave to his difciples, Mat. x. 10. *hath authorifed them who preach the gofpel, to live by the gofpel.*

15 But I have ufed none of thefe PRECEPTS; neither have I written thefe things that it fhould be fo done (εν εμοι) *to* me: for IT WERE *good* for me *rather* to die, than that any *one* fhould make my *boafting* void. (See 2 Cor. xi. 7.—10.)

15 *But*, though my right to maintenance, as an apoftle, be eftablifhed by the precepts, both of the law and of the gofpel, *I have ufed none of thefe precepts, neither have I written thefe things, that* when I come again, *I fhould be maintained by you. For it were good for me, rather to die* of labour and want, *than that any one fhould deprive me of what I glory in*, namely, that I preach the gofpel to all mankind without reward.

16 For (εαν, 124.) *when* I preach the gofpel, I have nothing to *boaft* of; *becaufe* neceffity is laid upon me; yea, woe is unto me, if I preach not the gofpel.

16 *For when I preach the gofpel* as others do, receiving maintenance, *I have nothing to boaft of; becaufe* by Chrift's appearing to me and commanding me to preach, *neceffity is laid upon me, yea I fhould be miferable* by the reproaches of my own confcience, *if I preached not the gofpel*, of the truth of which I am fo fully convinced.

Ver. 13. *They who wait at the altar.* In the original it is, (Προσεδρευοντες, *Qui affident.*) *Who fit at the altar;* a phrafe which denotes continual

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

17 Ει γαρ ἑκων τουτο πρασσω, μισθον εχω· ει δε ακων, οικονομιαν πεπιστευμαι.

18 What is my reward then? verily that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

18 Τις ουν μοι εστιν ὁ μισθος; ἱνα ευαγγελιζομενος αδαπανον θησω το ευαγγελιον του Χριστου, εις το μη καταχρησασθαι τῃ εξουσιᾳ μου εν τῳ ευαγγελιῳ.

19 For though I be free from all men, yet have I made myself servant unto all: that I might gain the more.

19 Ελευθερος γαρ ων εκ παντων, πασιν εμαυτον εδουλωσα, ἱνα τους πλειονας κερδησω.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

20 Και εγενομην τοις Ιουδαιοις ὡς Ιουδαιος, ἱνα Ιουδαιους κερδησω· τοις ὑπο νομον ὡς ὑπο νομον, ἱνα τους ὑπο νομον κερδησω·

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continual and persevering service at the altar. In the first clause of the verse, the service of the Levites is supposed to be alluded to; but in this clause, the service of the priests.

Ver. 17.—1. *Now if I do this willingly.* The apostle means his preaching the gospel from a conviction of its truth, and from a regard to the glory of God and the good of men; for these principles would make him not only firm, but cheerful in the work.

2. *I have a reward.* I shall obtain that distinguished reward, which in the life to come, will be bestowed on them who turn many to righteousness, and who in that work undergo great hardships. This was St. Paul's case, who in his journeys underwent innumerable dangers, hardships and bodily fatigue.

Ver. 18. *What then to me is the reward?* This is an elliptical expression, which the scope of the apostle's discourse directs us to supply, as I have done in the commentary.

Ver. 19.—1. *I have enslaved myself to all.* Εμαυτον εδουλωσα. There is a peculiar beauty in the original expression. Slaves wrought for their masters without hire, and were careful to comply with their humours The apostle, while preaching the gospel, reduced himself to the condition of a slave, both by serving all men without hire, nay without

17 (Γαρ, 97.) *Now*, if I do *this willingly*, [1] I have a reward; [2] but if *unwillingly I am entrusted with the stewardship*, I HAVE NO REWARD. (See Rom. xii. 6. note 3.)

17 *Now, if I do this* so *willingly* as to forego maintenance, and endure hardships more than the other apostles, *I shall obtain a* distinguished *reward. But if unwillingly* on my part, *I am intrusted with the stewardship*, and shew no zeal in discharging its duties, *I have no* distinguished *reward.*

18 What *then to me is the* reward? [1] *That* when *preaching*, (θησω) *I shall establish* the gospel of Christ without charge, *in order* that I *may* not *abuse* my power in the gospel.

18 *What then to me is the* cause of the distinguished *reward?* Why this, *that when preaching, I shall establish the gospel of Christ without charge* to my disciples, *in order that I may not abuse* (See chap. vii. 31. note 1.) *my power in the gospel* of demanding maintenance, which I would do, if thereby I hindered the gospel.

19 (Γαρ, 93.) *Therefore*, though I be *a freeman*, (εκ, 160.) *with respect to* all MEN, *I have enslaved* [1] *myself to* all, that I might gain [2] the more.

19 *Therefore, though I be a freeman* (ver. 1.) *with respect to all men, I have made myself a slave to all*, by complying with their prejudices when I could do it innocently, *that I might gain the more* disciples to Christ.

20 (Και, 212.) *So to* the Jews, I became as a Jew, [1] that I might gain the Jews; to *those under* the law, as under the law, that I might gain *those under* the law:

20 *So, to the Jews* out of Judea, *I became as a Jew*, I abstained from the meats which they reckoned unclean, *that I might gain the Jews* to Christ: *To those* in Judea, who are *under the law* of Moses as the law of the state, I lived *as under the law*, by observing its precepts, *that I might gain those* in Judea, who are *under the law.*

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without requiring maintenance from them, and by complying with their prejudices, in all cases where he could do it without sin.

2. *That I might gain the more.* Κερδησω. By using this word, the apostle insinuates, that his converting men to Christ, was a part of the gain or hire, which he proposed to obtain by preaching the gospel.

Ver. 20. *To the Jews I became as a Jew.* In the preceding chapter, the apostle ordered the Corinthians to comply with the prejudices of their weak brethren, in the affair of meats sacrificed to idols, and declared his own resolution, that if his eating meat occasioned others

to

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law.

21 Τοις ανομοις ὡς ανομος, (μη ων ανομος Θεῳ, αλλ᾽ εννομος Χριϛῳ) ἱνα κερδησω ανομȣς.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

22 Εγενομην τοις ασθενεσιν ὡς ασθενης, ἱνα τȣς ασθενεις κερδησω. Τοις πασι γεγονα τα παντα, ἱνα παντως τινας σωσω.

23 And this I do for the gospels sake, that I might be partaker thereof with *you*.

23 Τȣτο δε ποιω δια το ευαγγελιον, ἱνα συγκοινωνος αυτȣ γενωμαι.

24 Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

24 Ουκ οιδατε, ὁτι οἱ εν ϛαδιῳ τρεχοντες, παντες μεν τρεχȣσιν, εἱς δε λαμβανει το βραβειον; Ουτω τρεχετε, ἱνα καταλαβητε.

25 And every man that striveth for the mastery, is temperate in all things:

25 Πας δε ὁ αγωνιζομενος, παντα εγκρατευεται.

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to sin, he would not eat flesh while he lived. It is therefore probable, that his becoming to the Jews *as a Jew*, means that he observed the distinction of meats enjoined by Moses, while he lived with the Jews in the heathen countries. Also it may refer to his circumcising Timothy, to render his preaching acceptable to the Jews. These compliances with the prejudices of the weak he shewed only to gain their goodwill. For when the judaizing teachers insisted on the observance of any of the rites of the law as necessary to salvation, he always resolutely withstood them, as in the case of Titus, Gal. ii. 3. 5. 14.

Ver. 23. *That I may become a joint partaker.* Pierce in his note on Philip i. 7. translates *συγκοινωνος αυτȣ, a joint communicator of it*, namely, of the gospel. See chap. x. 16 note 2.

Ver. 24.—1. *Run in the stadium.* The place where the athletes contended, was called *the stadium.*—The isthmian, one of the four sacred games, being celebrated in the territory of Corinth, the apostle, in writing to the Corinthians, very properly used arguments taken from these games.

2. *So run.* In the race, there were certain rules prescribed, which those who ran were obliged to observe. They were to run on the side of the course assigned to them. They were not to trip nor jostle one another,

21 To *those without* law, as without law, (*yet not* being without law to God, but under *law* to Christ,) that I might gain *THOSE WHO ARE* without law.

21 *To persons not subject to the law* of Moses, I became *as not subject to that law*, by not enforcing it on them, (*yet not being without the law of God* written on my heart, *but under* the *law* enjoined *by Christ*) *that I might gain the Gentiles who are without* the *law*, and averse to its rites.

22 To the weak *I became* as weak, that I might gain the weak. *To all I have become* all things, that by all means I might save some.

22 *To the weak*, who think some things sins which are lawful, *I became as weak*, by abstaining from these things, *that I might gain the weak. To all I have become all things, that by all innocent compliances* rendering myself acceptable, *I might save some.*

23 (Δε, 103.) *Now*, this I do for the *sake of the gospel*, *AND* that I *may become a joint partaker* [1] *of its REWARDS.*

23 *Now*, all *this I do for the sake of* making *the gospel* successful, *and that I* myself *may become a joint partaker of its rewards*, with those who are most eminent for their active virtues.

24 *Do ye not know*, that they *who* run in *the stadium*, [1] run, *indeed*, all, but one *ONLY* receiveth the prize? So run [2] that ye may *lay hold on THE PRIZE.* [3]

24 *Do ye not know, that they who run in the stadium, run indeed all, but one only receiveth the prize?* Whereas, in the Christian race, the success of one is no hinderance to that of another. *So run that ye* all *may lay hold on the prize.*

25 (Δε, 103.) *Now*, every *one who contendeth* is temperate [1] in all things:

25 *Now*, that I do and suffer such things for the gospel, cannot be thought strange by you who know,

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another, &c. In like manner, in running the Christian race, we must observe all the rules of conduct prescribed by Christ, otherwise we cannot hope to receive the prize.

3. *That ye may lay hold on the prize.* Concerning the different prizes, see verse 25. note 2. See also Philip. iii. 12. 14. notes, where some of the agonistical words and phrases are explained.

Ver. 25.—1. *Is temperate in all things.* Those who taught the Gymnastic art, prescribed to their disciples the kind of meat that was proper, the quantity they were to eat, and the hours at which they were to eat. (This was called αναγκοφαγιαν) They prescribed to them likewise, the hours of their exercise and rest. They forbade them the use of wine and women. So Horace tells us, Art. Poet. lin. 412.

Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit et alsit;
Abstinuit venere et vino.

This

Now they *do it* to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any

εκεινοι μεν ȣν ἱνα φθαρτον ςεφανον λαβωσιν· ἡμεις δε, αφθαρτον.

26 Εγω τοινυν ȣτω τρεχω, ὡς ȣκ αδηλως· ȣτω πυκτευω, ὡς ȣκ αερα δερων.

27 Αλλ' ὑπωπιαζω μȣ το σωμα και δȣλαγωγω,

This whole course, which lasted for many years, was called Ασκησις, *Exercise.* Hence the ancient monks ,who imitated and even outstripped the athletes, in their rules of temperance, and in the laboriousness of their exercises, were called Ασκηται, *Asceticks.*

2. *Receive a fading crown.* The crowns for which the Greeks contended in the games, were for the most part made of the leaves of trees, which though evergreens, soon withered. In the Olympic games, sacred to Jupiter, the crowns were of the *wild olive:* in the Pythian, sacred to Apollo, they were of *laurel:* in the Isthmian, of *pines:* and in the Nemæan, of *smallage*, or *parsley*. The honours likewise of which these crowns were the pledges, by length of time lost their agreeableness, and at last perished, being all confined to the present life. But the crown for which Christians contend, being *a crown of righteousness*, 2 Tim. iv. 8. and *a crown of life*, James i. 12. Rev. ii. 10. it never fades, as the apostle observes in the next clause; that is, there shall never be any period put to the honours and advantage's, of which this crown is the pledge.

3. *But we one that does not fade.* The apostle's enemies, who from his not taking maintenance, inferred that he was no apostle, affirmed that whatever disinterestedness he might pretend, it was not credible that he would undergo such continued labour in preaching, and in complying with the humours of mankind, unless he had reaped some present advantage from his labours. But to shew them the futility of their reasoning, he desired them to consider the long course of laborious discipline and exercise, which the athletes submitted to for so small a prize as a crown of green leaves, which, after their utmost pains, they were not sure of obtaining, and which when obtained, would soon fade, with all its honours and advantages. Whereas by the labours and sufferings which he underwent as an apostle, he was sure of obtaining an infinitely better crown, which will never fade.

Ver. 26.—1. *I therefore so run.* The reward being so great, I do not exert myself with just so much agility and strength as is sufficient to ensure the prize. But I exert myself to the utmost, as one who is sensible that he is always in the view of his judge.

2. *As not out of view.* The Greek adverb αδηλως, comes from αδηλος, a word which signifies a thing not manifest or apparent. Luke xi. 44. *Ye are,* ὡς τα μνημεια τα αδηλα, *as graves which appear not.*

I have

They indeed, that they may receive a fading crown,[2] but we *one that does not fade.*[3]

that *every one who contendeth* in the games, *is temperate in all things; they indeed, that they may receive a crown which soon fades, but we,* that we may receive *one that does not fade.*

26 I therefore so run,[1] (ὡς ουκ αδηλως) *as not out of view.*[2] *So I box, as not beating* the air.[3]

26 Animated by the hope of the never fading crown, *I so run as one not out of* the *view* of his judge. *So I box, as not beating the air,* without any antagonist.

27 But I *bruise*[1] my body, and *lead it captive,*[2] *lest perhaps* (κηρυξας) *having*

27 *But I bruise my body;* (the lusts and passions of my body,) *and* having conquered it, I *lead it captive: lest*

I have given the adverb the sense of the adjective, *out of view, unseen,* because the apostle's meaning is, "I run according to all the rules "prescribed, and with the greatest activity; knowing that in no part "of the course I am out of the view of my judge, and of a great con"course of spectators." Christ the judge of the world, observes how every man behaves in the station assigned to him, and that with as much attention, as the judges and spectators observed the manner in which the athletes contended.

3. *So I box, as not beating the air.* This is an allusion to the exercise with the gauntlet, used by the athletes for the purpose of acquiring agility and dexterity in boxing: an allusion also to the σκιαμαχια, or *m ck battle,* which was a prelude to the true battle. This kind of fight Virgil hath described, Æneid v. lin. 376.

——————alternaque jactat
Brachia protendens, et verberat ictibus auras.

—In allusion to the difference between the προπυγμη and the *real battle,* the apostle told the Hebrews, chap. xii. 4. *Not yet unto blood have ye resisted, fighting against sin.*

Ver. 27 —1. *But I bruise my body.* The word υπωπιαζω, properly signifies to beat and bruise the face with the fist or cestus, in the manner of an athlete, so as to make the parts about the eyes black and blue; *lividum reddo.*—By his *body,* the apostle means his *old man,* or corrupt affections.

2. *And lead it captive.* The word δουλαγωγω, is applied to the *leading an enemy away captive from the field of battle.* It denotes therefore an absolute victory. This and the former word are very emphatical, conveying a lively idea of the apostle's activity in the battle against the animal part of his nature, and of the obstinacy of his enemy, and so heightening the victory. In contending for the incorruptible crown, the apostle did not exercise himself as the athletes often did, by beating the air, without any adversary to oppose him, but he engaged immediately in actual battle, and bruised his body, his lusts and passions, which made a violent resistance. Continuing however to exert the whole strength of his mind in governing his passions, he at length

means when I have preached to others, I myself should be a cast-away.

μηπως αλλοις κηρυξας, αυτος αδοκιμος γενωμαι.

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length entirely subdued the animal part of his nature, and made it as implicitly obedient to the spiritual part, and to the will of God, as a vanquished enemy led away in chains, is to his conqueror.—This passage, in which the strong and continued exertions necessary for restraining men's fleshly appetites are described, being plainly metaphorical, the papists have erred in interpreting it literally, and in founding on the literal sense, their fastings and scourgings and bodily penances, whose influence, it is well known, is to nourish superstition, and to make the pretended penitent careless of real holiness; but by no means to weaken his animal passions, or to correct his vicious conduct.

3. *Lest perhaps having proclaimed to others.* As this discourse is an allusion to the Grecian games, I have translated the word κηρυξας literally, *having proclaimed.*—At the opening of the games, an *herald*, or *crier*, publicly proclaimed the names of the combatants, and the combat in which they were to engage, agreeably to a register kept for the purpose by the judges, who were called *Hellanodicks.* When their names were published, the combatants appeared, and were examined, whether they were free men, and Grecians, and of an unspotted character. Then the crier commanding silence, laid his hand on the head of the combatant, and led him in that manner along the stadium, demanding with a loud voice of all the assembly, "Is there any one who "can accuse this man of any crime? Is he a robber, or a slave, or "wicked and depraved in his life and manners?" See chap. xi. 31. note. Having passed through this public inquiry into their life and character with honour, the combatants were led to the altar of Jupiter, and there, with their relations, sware they would not be guilty of any fraud or action tending to the breach of the laws of the sacred games. And to excite the ardour of the combatants, *the crowns*, the rewards of victory, lay during the contest, full in their view, on a tripod, or table placed in the stadium. There were also branches of palms exposed, which the victors were to receive along with the crowns, and which they carried in their hands as emblems, says Plutarch, of the insuppressible vigour of their body and mind.

But though the conquerors, immediately on their gaining the victory, were entitled to the chaplet and the palm, yet Pet. Faber, Agonist. lib. i c. 30. conjectures, from a passage of Chrysostom, that the victors in the morning combats, did not receive their crowns till noon, when it is supposed the spectators, as well as the victors, were dismissed to take some refreshment before the afternoon combats began; the conquerors in which, were in like manner obliged to wait for their reward till the evening. To this custom, the apostle is supposed to allude, Heb. xi. 40.—To have given the crown to every single victor, immediately on his foiling his antagonist, would have interrupted the combats, especially as the crowns were delivered with much ceremony. For the conquerors being summoned by proclamation, marched to the tribunal

proclaimed [3] to others, I myſelf ſhould be *one not approved.* [4]

perhaps having proclaimed to others, the qualifications required in the combatants, and the laws of the combat, *I myſelf ſhould be one not approved.*

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tribunal of the Hellanodicks, who examined their conduct during the combat. Then a herald taking the chaplets from the tripod, placed them on the head of ſuch of the conquerors as were approved by the judges: and putting into their hands the palms, they led them thus equipped through the ſtadium, preceded by a trumpeter, who during the proceſſion, proclaimed with a loud voice, their names, the names of their fathers, and of their countries, and ſpecified the particular combat in which they were conquerors. And as they paſſed along, they were ſaluted with the acclamations of the ſpectators, accompanied with ſhowers of herbs and flowers, thrown upon them from every ſide.

Such was the office of the *herald* or *crier* in the ſacred games. In alluſion to that office, the apoſtle calls himſelf Κηρυξ, *The herald,* in the combat for immortality; becauſe he was one of the chief of thoſe who were employed by Chriſt to introduce into the ſtadium, ſuch as contended for the incorruptible crown. He called them to the combat; he declared the kind of combat in which they were to engage; he proclaimed the qualifications neceſſary in the combatants, and the laws of the battle. Withal, he encouraged the combatants, by placing the crowns and palms full in their view.

4. *I myſelf ſhould be one not approved.* Αυτος αδοκιμος γενωμαι, literally, *I myſelf ſhould be without proof.* Here αδοκιμος, ſignifies one who when tried in the manner deſcribed in the preceding note, was found not to be of the character and ſtation required by the eſtabliſhed regulations. Beſides the previous trial, the Hellanodicks or judges, after the combat was over, made a moſt accurate and impartial ſcrutiny into the manner in which the victors had contended, in order to find whether they had contended νομιμως, *according to the laws of the combat.* And if, on trial, it appeared that they had failed in the leaſt particular, they were caſt, the term for which was εκκρινεσθαι. See 1 Cor. xi 31. note. In conſequence of this ſentence, they were denied the crown, and ſometimes beaten out of the ſtadium with diſgrace. Such contenders, whether they were caſt before or after the combat, were Αδοκιμοι, *perſons not approved.* Wherefore, to avoid that diſgrace, the apoſtle who was a combatant in the Chriſtian race, as well as an herald, was careful to qualify himſelf for the combat, and in combating, to obſerve all the laws of the combat, leſt having proclaimed theſe laws to others, he ſhould be found not approved himſelf. This the apoſtle ſaid to ſtir up all, but eſpecially the miniſters of the goſpel, to the greateſt diligence in acquiring habits of ſelf-government and purity, not only that they may ſecure to themſelves the crown of righteouſneſs, but that they may be patterns to their people.

The foregoing account of the Grecian games, is moſtly taken from Weſt's Pindar.

CHAP. X.

View and Illuſtration of the Matters handled in this Chapter.

THE apoſtle's deſign in this chapter cannot be rightly underſtood, unleſs we ſuppoſe the Corinthians, in their letter, to have put three queſtions to him concerning meats ſacrificed to idols. Firſt, Whether they might innocently go with their heathen acquaintance into the idol's temple, and partake of the feaſts on the ſacrifices which were eaten there in honour of the idol? Secondly, Whether they might buy and eat meats ſold in the markets, which had been ſacrificed to idols? Thirdly, Whether, when invited to the houſes of the heathens, they might eat of meats ſacrificed to idols, which were ſet before them as a common meal?—To the firſt of theſe queſtions, the apoſtle anſwered, chap. vii. That their joining the heathens, in their feaſts on the ſacrifices in the idol's temple, even on the ſuppoſition that it was a thing in itſelf innocent, might be a ſtumbling-block to their weak brethren, in which caſe it ought to be avoided; but whether ſuch a practice were a thing innocent or ſinful in itſelf, he did not on that occaſion conſider. In this chapter, therefore, he reſumed the ſubject, that he might treat of it fully, and anſwer the other queſtions propoſed to him by the Corinthians relative to that matter.

The falſe teacher, to free the brethren from their ſcruples reſpecting the feaſts on the ſacrifices in the idol's temple, had I ſuppoſe told them, that their knowledge and profeſſion of the goſpel, rendered them ſo much the objects of the favour of God, that he would not be diſpleaſed with them, if, to gain the favour of the heathens, and to ſave themſelves from perſecution, they partook of their feaſts in the idol's temple. He added, that whatever influence their eating of theſe ſacrifices might have to pollute them, aſſuredly their baptiſm, but eſpecially their eating the Lord's ſupper, would have a greater influence to ſanctify them.

The confutation of theſe fallacious arguments, the apoſtle brought from what happened to the Iſraelites, the ancient people of God, who were as much the objects of the divine favour, as the diſciples of Chriſt could be. They were led out of Egypt under the cloud, and made to paſs through the Red Sea in a miraculous manner, ver. 1.—By being in the cloud and in the ſea, they were all baptized into the belief that Moſes was commiſſioned by God to deliver them, ver. 2.—They all ate the ſame ſpiritual meat, and drank the ſame ſpiritual drink, ver.

ver. 3, 4.—In ſhort, they all enjoyed the favour of God, together with the external privileges belonging to his people, in as ample a manner as the profeſſed diſciples of Chriſt did. And, therefore, if external privileges accompanied with the divine favour, could have ſecured thoſe who poſſeſſed ſuch advantages from diſpleaſing God, the Iſraelites muſt always have continued the objects of his favour. Nevertheleſs they refuſed to go into Canaan, for which ſin God was ſo exceedingly diſpleaſed with them, that he deſtroyed them all in the wilderneſs except Caleb and Joſhua, ver. 5.—To bring theſe things home to the Corinthians, the apoſtle told them, that the ſins which brought deſtruction on perſons ſo high in favour with God, are examples to mankind in every age, to prevent them from luſting after the pleaſures of the table, as the Iſraelites luſted after the fleſh-pots of Egypt, ver. 6.—and from becoming idolaters, as many of them became, when dancing round the altar which Aaron had raiſed, they worſhipped the golden calf in the frantic manner in which the heathens worſhipped their idols, ver. 7.—and from committing whoredom, as many of them did with the daughters of Moab, for which twenty-three thouſand of them were ſlain in one day, ver. 8.—and from tempting Chriſt by diſtruſting his care, as the Iſraelites tempted God by ſpeaking againſt him and againſt Moſes, for bringing them out of Egypt to die in the wilderneſs; and for that great ſin were deſtroyed of ſerpents, ver. 9.—and from murmuring at the reſtraints laid on them by the goſpel, and at the ſufferings to which they were expoſed in their paſſage to heaven, as the Iſraelites murmured, on account of the difficulties they had to encounter in taking poſſeſſion of Canaan, and were deſtroyed, ver. 10.—All theſe things, the apoſtle told the Corinthians, happened to the Iſraelites as examples, and are written for our inſtruction, that we may avoid courſes which proved ſo deſtructive to them, ver. 11.—The whoredom of the Iſraelites with the daughters of Moab, was mentioned to the Corinthians on this occaſion, with ſingular propriety, becauſe, the Moabitiſh women tempted the Iſraelites to commit fornication, by inviting them to partake of the ſacrifices of their gods; the very thing which the apoſtle was exhorting the Corinthians to avoid.

As the foregoing facts, recorded in the ſcriptures, were ſet before the Corinthians, to ſhew them how dangerous it is for perſons who are the objects of God's favour, and who enjoy great external privileges, to fancy that their ſins are not diſpleaſing to God, the apoſtle drew this concluſion from the whole: *wherefore, let him who thinketh he ſtandeth* firm in the favour of God, *take heed leſt he fall*, ver. 12.—and by taking notice, that the Corinthians were expoſed to none but common tempta-

 tions,

tions, he inſinuated that there was no reaſon for their being ſo anxious to gain the favour of the heathens ; eſpecially as God, who hath promiſed to aſſiſt his people, is faithful, and will not ſuffer them to be tempted above what they are able to bear; or with the temptation will make a paſſage for them out of it, ver. 13.—In ſhort, idolatry having proved ſo ruinous to the ancient Iſraelites, the apoſtle earneſtly exhorted the Corinthians to *flee from it*, ver. 14.

But the falſe teacher, it ſeems, had told the Corinthians, that their partaking with the heathens in their feaſts on the ſacrifices in the idol's temple, was not idolatry in perſons who knew that an idol is nothing in the world, becauſe to ſuch it was only a common meal. In what follows therefore, the apoſtle proved, that ſuch an action was a real worſhipping of the idol, on whoſe ſacrifice they feaſted. And to draw the attention of the Corinthians to what he was going to ſay, he told them he would ſpeak to them on that ſubject as to *wiſe men*, (an appellation of which the Greeks were exceedingly fond,) and deſired them to judge impartially, of what he ſhould ſay to them, ver. 15.—Do not we, ſaid he, who are the diſciples of Chriſt, conſider our joint drinking of the cup in the Lord's ſupper, as a ſymbol of our joint partaking of the benefits procured by the ſhedding of the blood of Chriſt? And our joint eating of the loaf in the Lord's ſupper, as a ſymbol of our joint partaking of the benefits belonging to the body or church of Chriſt? ver. 16.—And becauſe there is one loaf uſed in the Lord's ſupper, we the many who partake of it, are thereby declared to be one body or ſociety, under the government of one head, and to be animated by the ſame principles, and to follow the ſame practices, ver. 17.—The Jews likewiſe, entertain the ſame ſentiments, with reſpect to thoſe who join in their religious ſervices. Do they not hold, that the perſons who eat of the ſacrifices offered to the God of Iſrael, are joint partakers of his altar; that is, join in the worſhip performed to him on the altar, and partake of the benefits procured by that worſhip? ver. 18.—By parity of reaſon, they who in the idol's temple eat of the ſacrifices offered to the idol, are juſtly conſidered by the heathens as joining in the worſhip of their Gods, and as declaring their deſire, jointly to ſhare with them in the bleſſings which their gods are ſuppoſed to beſtow. Nay they conſider them as holding communion with them, both in their principles and practices. This application of the argument, indeed, the apoſtle hath not made; but in the following verſe he ſuppoſes his readers to have made it: for he adds, what then do I affirm, namely, when I ſay, that your eating the ſacrifices of idols is a joint participation in their worſhip? Do I affirm that an idol is a god? or that the ſacrifices offered to idols,

idols, are sacrifices to beings who are gods? ver. 19—By no means. But I affirm, that the sacrifices which the heathens offer, they offer to demons; that is, to the souls of dead men, and to evil spirits, neither of which are gods; since they have no power in the government of the universe, as the heathens fancy. And I would not have you to be joint partakers with the worshippers of demons, either in their principles, their practices, or their expectations, ver. 20.—Besides, the worship of the true God is incompatible with the worship of demons: for it consists in good dispositions, and virtuous actions. Whereas the worship of demons consists in vile affections, lewdness, and all manner of debauchery. Therefore, ye cannot consistently partake of the table of the Lord, and of the table of demons, ver. 21.—Some of you pretend, that ye eat the sacrifices of idols, to shew your belief that an idol is nothing. But I reply, ye thereby provoke the Lord to jealousy, because, by the heathens, your eating of these sacrifices is considered as an honouring and worshipping of the idol. Now, before ye give the heathens reason to think that ye pay to their idols the honour which is due to Christ, ye should know that ye are stronger than Christ, to defend yourselves against his wrath, ver. 22.

With respect to the questions, whether the meats sacrificed to idols, which were sold in the markets, might be eaten by Christians; and whether they might eat of these meats in the houses of the heathens, when set before them as a common, not as a religious meal, the apostle observed, first, that although under the gospel all meats are lawful to every person, all meats are not expedient for every person. And even in cases where they are expedient, the eating of them may not tend to the edification of others, ver. 23.—Secondly, that in the use of meats, one ought to study not his own advantage only, but the advantage of his neighbour also, ver. 24.—And having laid down these principles, he desired the Corinthians to eat whatever was sold in the shambles, without inquiring whether it had been sacrificed to idols or not; because they knew that idols have no dominion over the world, but that the earth is the Lord's, and all that it contains, ver. 25, 26.—And if a heathen invited them to his house, and they inclined to go, they were to eat whatever was set before them, asking no questions for conscience sake; because by no reasonable construction, could that action be considered as a worshipping of idols, even though the meat they were going to eat, had been sacrificed to an idol, ver. 27.—But if on such an occasion, either a heathen, or a Jew, or a weak Christian, should say to them, this is meat sacrificed to an idol, they were to abstain from it, on account of the weak conscience of him who shewed it; because by shewing it, he declared that

he conſidered the eating of that meat as a partaking in the worſhip of the idol to whom it had been offered, ver. 28.—If thou reply, why ſhould my liberty be governed by another's opinion? and, ſeeing God hath allowed me to eat all kinds of meat, why ſhould I be blamed for eating any particular meat, for which I give God thanks? ver. 29, 30.—My anſwer is, for the very reaſon, that by the free gift of God all his good creatures are beſtowed on thee, thou art bound in eating and drinking, as in all thy actions, to conſult the glory of God, who has commanded thee, even in indifferent actions, to conſider what may be good for the edification of others, ver. 31.—I therefore exhort you, in

Old Translation.

CHAP. X. 1 Moreover, brethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea;

2 And were all baptized unto Moſes in the cloud, and in the ſea;

3 And did all eat the ſame ſpiritual meat;

Greek Text.

1 Ου θελω δε ὑμας αγνοειν, αδελφοι, ὁτι οἱ πατερες ἡμων παντες ὑπο την νεφελην ησαν· και παντες δια της θαλλασσης διηλθον·

2 Και παντες εις τον Μωσην εβαπτισαντο εν τῃ νεφελῃ και εν τῃ θαλασσῃ·

3 Και παντες το αυτο βρωμα πνευματικον εφαγον·

Ver. 1.—1. *Our fathers;* that is, our predeceſſors in the church of God. For the Corinthian church being chiefly compoſed of Gentiles, the Iſraelites could not be called their natural fathers. Or the apoſtle's meaning may be, *The fathers of us Jews.*

2. *Were all under the cloud.* See 2 Pet. i. 17. note 2.—The Iſraelites by the cloud were defended from the Egyptians, Exod. xiv. 20. *It was a cloud and darkneſs to them, but it gave light by night to theſe; ſo that the one came not near the other all the night.* See alſo Pſal. cv. 39. This cloud accompanied them in their journeyings, and was ſpread over them like a covering, to defend them from the heat of the ſun, which in the deſerts of Arabia is intenſe, Numb. xiv. 14. *Thy cloud ſtandeth over them.* Some are of opinion, that in thoſe parts of the wilderneſs, where the ſtreams from the rock could not follow the Iſraelites, they received rain for drink by ſhowers from the cloud: and to this they apply, Pſal. lxviii. 9. *Thou, O Lord, didſt ſend a plentiful rain, whereby thou didſt confirm thine inheritance when it was weary.*

Ver. 2.

in uſing your Chriſtian liberty to become no occaſion of ſtumbling, neither to the Jews, nor to the Gentiles, nor to the Church of God, ver. 32.—This is the rule I myſelf follow; not ſeeking mine own advantage only, but the advantage of others alſo, that they may be ſaved, ver. 33.—And ye ſhould become imitators of me in this diſintereſtedneſs, even as I alſo am therein an imitator of Chriſt, chap. xi. 1.—By telling the Corinthians that he followed this rule, and that in following it, he imitated the diſintereſtedneſs of Chriſt, he inſinuated, that the behaviour of the falſe teacher was of a different kind. He regarded only his own gratification and profit, and had no regard to the advantage of others.

NEW TRANSLATION.

CHAP. X. 1 (Δε) *Now* I would not *have you* ignorant, brethren, *That* our fathers [1] were *all* under the cloud, [2] and all paſſed through the ſea;

2 And *all were* baptized *into* Moſes (ſee chap. i. 13. note 3.) in the cloud, and in the ſea; [1]

3 And *all did* eat the ſame ſpiritual meat; [1] (Ex. xvi. 12.)

COMMENTARY.

CHAP. X. 1 Ye think yourſelves ſo much in favour with God, that he will not be diſpleaſed, though ye eat the ſacrifices of idols. *But I would not have you ignorant, brethren, that our fathers* were in ſuch favour with God, that they *were all under* the protection of *the cloud, and all paſſed through the ſea;*

2 *And all were baptized into* the belief of *Moſes*'s divine miſſion, by their being hidden from the Egyptians *in the cloud, and* by their paſſing *through the ſea* miraculouſly;

3 *And all did eat the ſame typical meat* with that which we eat in the Lord's ſupper. For the manna, like the bread in the ſupper, ſignified the doctrine of Chriſt.

Ver. 2. *In the cloud and in the ſea.* Becauſe the Iſraelites, by being hid from the Egyptians under the cloud, and by paſſing through the Red Sea, were made to declare their *belief in the Lord, and in his ſervant Moſes*, Exod, xiv. 31. the apoſtle very properly repreſents them as *baptized into Moſes, in the cloud and in the ſea.*

Ver. 3. *The ſame ſpiritual meat.* The manna is called *the ſame ſpiritual meat*, becauſe the ſpiritual bleſſings which it typified, were the ſame with thoſe typified by the bread in the Lord's ſupper, John vi. 51. which the Corinthians ate, and by which they thought themſelves ſecured againſt being defiled by eating the idol ſacrifices. See ver. 4. note 3.—We have the word *ſpiritual*, uſed in the ſenſe of *typical*, Rev. xi. 8.

4 And did all drink the ſame ſpiritual drink: (For they drank of that ſpiritual Rock that followed them: and that Rock was Chriſt,)

4 Και παντες το αυτο πομα πνευματικον επιον· επινον γαρ εκ πνευματικης ακολȣθȣσης πετρας· ἡ δε πετρα ην ὁ Χριςος.

5 But with many of them God was not well pleaſed: for they were overthrown in the wilderneſs.

5 Αλλ' ȣκ εν τοις πλειοσιν αυτων ευδοκησεν ὁ Θεος· κατεςρωθησαν γαρ εν τη ερημω.

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xi. 8. *Which ſpiritually* (that is typically) *is called Sodom and Egypt.*—That the feeding of the Iſraelites with manna had a typical meaning, appears from Deut. viii. 3. and that it ſignified *true doctrine* in particular, appears from Pſal. lxxviii. 25. where the *manna* is called *angels food.*

Ver. 4.—1. *They drank of the ſpiritual Rock.* Here *the rock* is put for *the water* that came out of the rock. Water was twice brought from a rock by miracles for the Iſraelites in the wilderneſs. Once in Rephidim in the wilderneſs of Sin, which was their eleventh ſtation after they came out of Egypt, and before they came to Mount Sinai: conſequently it happened in the firſt year of the Exodus. The hiſtory of this miracle we have, Exod. xvii.—The ſecond time water was brought from a rock, was at Kadeſh in the wilderneſs of Zin, which was their 33d ſtation. This happened in the fortieth year of the Exodus, ſoon after Miriam's death, Numb. xx. 1. To both places the name of *Meribah* was given: But the latter was called *Meribah Kadeſh*, to diſtinguiſh it from *Meribah* of *Rephidim.* It is of the miracle performed in Rephidim which the apoſtle ſpeaks; for, he ſays, the greater part of them who drank of the rock, were caſt down in the wilderneſs.

2. *Which followed them.* The *rock* here, as in the former clauſe, is put for the *water from the rock.* This it ſeems came forth from it in ſuch abundance as to form a brook, which is ſaid, Deut. ix. 21. to have *deſcended out of the Mount*, that is, out *of Horeb*, Exod. xvii. 5, 6 for before that miracle there was no brook in theſe parts. The iſſuing of the water from the rock is ſaid to have been like a river, Pſal. lxxviii. 16. cv. 41. The truth is, 600,000 men with their women and children and their cattle, required a river to ſupply them with drink. Accordingly the river from the rock followed them. For as Wall obſerves, Crit. Notes vol. i. p. 106. from Horeb, which was an high mountain, there may have been a deſcent to the ſea; and the Iſraelites during the 37 years of their journeying from Mount Sinai, may have gone by thoſe tracts of country, in which the waters from Horeb could follow them, till in the 39th year of the Exodus they came to Ezion Gaber, Numb. xxxiii. 36. which was a port of the Red Sea, a great way down the Arabian ſide, where it is ſuppoſed the waters from

4 And *all did* drink the ſame ſpiritual drink: for they drank of *the* ſpiritual Rock[1] *which* followed[2] *THEM;* and that Rock was Chriſt.[3]

4 *And all did drink the ſame typical drink. For they drank of* water from *the typical rock, which* water *followed them: And that rock was* a type of *Chriſt*, as the ſource of all the revelations of God.

5 *Nevertheleſs, with the greater part* of them, God was not well pleaſed;[1] for they were *caſt down* in the wilderneſs.

5 *Notwithſtanding* the Iſraelites were thus favoured, *with the greater part of them God was much diſpleaſed, for they were caſt down* in heaps killed *in the wilderneſs*, becauſe they refuſed to go into Canaan.

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from Horeb went into that Sea. The country through which the Iſraelites journeyed ſo long a time, being watered by this river, produced, no doubt, herbage for the cattle of the Iſraelites, which in this deſert muſt otherwiſe have periſhed. But in the 40th year of the Exodus, leaving Ezion Gaber to go into Canaan by the eaſt border of Edom, they no ſooner entered the deſert of Zin, which is Kadeſh, than they were a ſecond time diſtreſſed for want of water.

3. *And that Rock was Chriſt.* That the waters which iſſued from the rock of Horeb, were a type of the revelations to be made to the world by Chriſt and his apoſtles, conſequently that the rock itſelf was a type of Chriſt, may be gathered from Chriſt's own words, who in alluſion to the waters flowing from the rock, and perhaps to explain their ſpiritual or typical meaning, ſaid, John vii. 37. *If any man thirſt, let him come unto me and drink.* Beſides, Chriſt ſtill more plainly taught, concerning the manna with which the Iſraelites were fed in the wilderneſs, that it was a type of him and of his *fleſh, which he was to give for the life of the world.* John vi. 51. For he calls himſelf, ver. 32. *The true bread from heaven:* and ver. 35. *The bread of life.* If therefore, the waters from the rock typified the revelations made to the world by Chriſt, and his prophets, and apoſtles, well might Paul ſay, *That rock was* a type *of Chriſt.* The waters in Ezekiel's viſion, ſeem to have had the ſame typical meaning with the water from the rock.

Ver 5. *Nevertheleſs with the greater part of them, God was not well pleaſed.* The apoſtle, ver. 3, 4. having told the Corinthians, that all the ancient Iſraelites in the manna ate the ſame ſpiritual meat with them, and in the water from the rock, drank the ſame ſpiritual drink, he obſerved in this verſe, that the ſpiritual meat and drink, with which the Iſraelites were fed, did not keep them from ſinning; and that their ſins were ſo diſpleaſing to God, that he caſt them down in the wilderneſs. Wherefore the Corinthians could not fancy, that their ſpiritual meat and drink would make them incapable of ſinning. As little could they fancy that if they ſinned, God would not be diſpleaſed with them.

6 Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted.

6 Ταυτα δε τυποι ἡμων εγενηθησαν, εις το μη ειναι ἡμας επιθυμητας κακων, καθως κακεινοι επεθυμησαν.

7 Neither be ye idolaters, as *were* ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play.

7 Μηδε ειδωλολατραι γινεσθε, καθως τινες αυτων· ὡς γεγραπται, Εκαθισεν ὁ λαος φαγειν και πιειν, και ανεστησαν παιζειν.

8 Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand.

8 Μηδε πορνευωμεν, καθως τινες αυτων επορνευσαν, και επεσον εν μιᾳ ἡμερᾳ εικοσιτρεις χιλιαδες.

9 Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents.

9 Μηδε εκπειραζωμεν τον Χριστον, καθως και τινες αυτων επειρασαν, και ὑπο των οφεων απωλοντο.

Ver. 6. *Theſe things have become examples to us.* Τυποι ἡμων εγενηθησαν. The ſame phraſe 1 Pet. v. 3. Τυποι γινομενοι τȣ ποιμνιȣ, is rendered in our bibles, *Being enſamples to the flock.*

Ver. 7.— 1. *Neither be ye idolaters.* By no means join the heathens in in their idolatrous feaſts, becauſe if the perſons whoſe friendſhip ye wiſh to cultivate, tempt you to commit idolatry, neither your ſuperior knowledge, nor the ſpiritual gifts which ye poſſeſs, will abſolutely ſecure you againſt their allurements. Of theſe things ye have a ſtriking proof in the ancient Iſraelites.

2. *Sat down.* In ancient times, the Hebrews always ſat at meat, Gen. xliii. 33. It was in later times only, that in compliance with the manners of the Greeks and Romans, they lay on couches at their meals.

3. *And roſe up*, παιζειν, *to dance.* In this ſenſe the Greeks uſed the word παιζειν, Ariſtophan. Ran. lin. 443.

> Χωρειτε ἱερον ανα κυκλον θεας,
> Ανθοφορων, αν' αλσος
> Παιδιζοντες.

That is, "Now go in the circle ſacred to the goddeſs, crowned with "flowers, dancing in the pleaſant grove." From this it appears, that dancing was one of the rites practiſed by the heathens in the worſhip of their gods. And that the Iſraelites worſhipped the golden calf by dancing, is evident from Exod. xxxii. 19. where it is ſaid of Moſes, *That he ſaw the calf and the dancing, and Moſes' anger waxed hot.*

Ver. 8.

6 Now, theſe things *have become examples* [1] (ver. 11.) *to us, in order that* we ſhould not *be luſters* after evil things, *even as they* luſted.

6 *Now the ſin and puniſhment of the Iſraelites in the wilderneſs have become examples to us, that we ſhould not be luſters after* the *evil meats* of the heathens; *even as the Iſraelites*, diſſatisfied with the manna, *luſted* after the fleſh-pots of Egypt.

7 Neither ye be idolaters, [1] *as* ſome of them WERE; as it is written, (Ex. xxxii. 6.) The people ſat down [2] to eat and *to* drink, and roſe up to *dance.* [3]

7 *Neither*, by partaking of the ſacrifices of idols, *be ye idolaters, as ſome of them were: as it is written, the people ſat down to eat* the ſacrifices, *and to drink* the libations offered to the golden calf, *and roſe up to dance* round the altar which Aaron had raiſed.

8 Neither let us commit *whoredom*, [1] as ſome of them *committed whoredom*, and fell in one day *twenty-three* thouſand. [2]

8 *Neither let us commit whoredom, as many of them committed whoredom* with the daughters of Moab, *and were ſlain in one day, twenty-three thouſand;* ſo extremely diſpleaſing was that ſin to God.

9 Neither let us *grievouſly* tempt Chriſt, [1] *as even* ſome of them tempted, [2] (Numb. xxi. 5.) and *periſhed* (ὑπο) *by* ſerpents. [3]

9 *Neither let us grievouſly tempt Chriſt* by diſtruſting his providence, *as even many of the Iſraelites tempted* God, by ſaying he had brought them to die in the wilderneſs, *and* periſhed *by ſerpents.*

Ver. 8.—1. *Neither let us commit whoredom.* This exhortation the apoſtle gave to the Corinthians, becauſe in their heathen ſtate, they had practiſed whoredom as an act of worſhip acceptable to their deities. See Pref. to this Epiſt. ſect. 2. Nay, after their converſion, ſome of them had not altered their manners in that particular, 2 Cor. xii. 21.

2. *And fell in one day twenty-three thouſand.* Twenty four thouſand are ſaid, Numb. xxv. 9. to have died of the plague. But if the number was more than twenty-three thouſand, and leſs than twenty-four, it might be expreſſed in round numbers either way.

Ver. 9.—1. *Neither let us grievouſly tempt Chriſt.* That Chriſt after his reſurrection was inveſted with the government of the world, is evident from his own words, Math. xxviii. 18. and from Epheſ. i. 20.—22. Wherefore, when the Corinthians, to avoid perſecution, joined the heathens in their idolatrous feaſts, they ſhewed great diſtruſt of the power and goodneſs of their maſter's government. This the apoſtle juſtly termed *a grievous tempting of Chriſt.*

2. *As even ſome of them tempted.* Moſt commentators ſuppoſe, the perſon tempted by the Iſraelites was *Chriſt*, becauſe he is mentioned imme-

10 Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.

10 Μηδε γογγυζετε, καθως και τινες αυτων εγογγυσαν, και απωλοντο ὑπο τȣ ολοθρευτȣ.

11 Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come.

11 Ταυτα δε παντα τυποι συνεβαινον εκεινοις· εγραφη δε προς νȣθεσιαν ἡμων, εις ȣ̔ς τα τελη των αιωνων κατηντησεν.

12 Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.

12 Ὡςε ὁ δοκων ἑςαναι, βλεπετω μη πεσῃ.

13 There hath no temptation taken you, but ſuch as is common to man: but God *is* faithful, who will not ſuffer you to be tempted above that ye are able; but

13 Πειρασμος ὑμας ȣκ ειληφεν ει μη ανθρωπινος· πιςος δε ὁ Θεος, ὁς ȣκ εασει ὑμας πειρασθηναι ὑπερ

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immediately before. But that ſuppoſition makes Chriſt the perſon who ſpake the law to the Iſraelites at Sinai, contrary I think to Heb. i. 1. where it is ſaid, *God who ſpake to the fathers by the prophets, hath in theſe laſt days ſpoken to us by his Son.* For God who ſpake to the fathers by the prophets, being the perſon who hath ſpoken to us by his Son, he cannot be the Son. See alſo Heb. ii. 2, 3. xii. 26. I therefore think the perſon tempted by the Iſraelites, was *God the Father*, and that the word *God* might be ſupplied as properly as the word *Chriſt*. Yet I have not ventured to inſert it in the tranſlation, leſt it ſhould be thought too bold an innovation; though I am ſenſible it is the true method of completing the ſentence.

3. *And periſhed by ſerpents.* In the hiſtory, theſe are called *fiery ſerpents.* Geſner is of opinion that theſe ſerpents were of the *dipſas* kind, which Lucian hath deſcribed in his treatiſe entitled *Dipſades*, where, ſpeaking of the deſerts of Lybia, he ſays, "Of all the ſerpents which "inhabit theſe ſolitudes, the moſt cruel is the dipſas, no bigger than a "viper, but whoſe ſting cauſes moſt diſmal pains, even till death. For "it is a groſs venom which burns, breeds thirſt, and putrifies: and "thoſe who are afflicted with it, cry as if they were in the fire." For an account of the dipſas, ſee Kolben's State of the Cape of Good Hope, vol. ii. p. 165.

Ver. 10. *Periſhed,* ὑπο τȣ ολοθρευτȣ, *by the deſtroyer.* This deſtroyer was called by the Jews, *the angel of death*, and *Samael.* He is called, Heb. ii. 14. *Him who had the power of death, that is the devil:* and Heb. xi. 28. Ὁ ολοθρευων, *He who deſtroyed the firſt born.*

10 Neither murmur ye, as *even* some of them murmured, and *perished by* the destroyer.[1] (Numb. xiv. 2. 29.)

10 *Neither murmur ye*, on account of the malice and power of your enemies, *as even many of the Israelites murmured*, when they heard the report of the spies, *and perished by the destroyer*.

11 Now, all these things happened *to* them *AS* (τυποι, types) *examples*,[1] and *are* written for our admonition,[2] upon whom the ends of the *ages*[3] are come.

11 *Now all these things* (as I said before, ver. 6.) *happened to the Israelites as examples, and are written for our admonition, who have seen the end of the* Mosaic *ages*, that we may not sin in the expectation, that because we are the people of God we shall not be punished.

12 Wherefore, let him *who* thinketh he standeth, take heed lest he fall.

12 *Wherefore, let him who thinketh he standeth* firmly fixed in the divine favour, by being in the church and by using the sacraments, *take heed lest he fall.*

13 *No* temptation *hath* taken you, but such as *belongs* to man;[1] *and* God is faithful, who will not suffer you to be tempted above *what* ye are able; but will *make with* the temptation, also *a passage*

13 Your joining the heathens in their idol feasts, to avoid persecution, is inexcusable. *No temptation hath* as yet *taken you, but what is moderate. And* as to what is future, *God is faithful, who will not suffer you to be tempted above what ye are able; but will make with the temptation, also a*

Ver. 11.—1. *Now all these things happened to them as examples.* Τυποι. The apostle's meaning is, that punishment inflicted on sinners in a public and extraordinary manner, makes them examples of the divine vengeance to their own generation, and to all succeeding ones which have any knowledge of their history.

2. *Admonition.* Νȣθεσια literally signifies, the putting of the mind in a proper posture for action by good instruction.

3. *On whom the ends of the ages are come.* This may mean the end of the Mosaic dispensation, whose duration was measured by *ages* or jubilees. See Rom. xvi. 25. note 3.—Or it may signify the last dispensation of religion. For there was the patriarchal age or dispensation, the Mosaic age, and the gospel age.

Ver. 13. *But such as belongs to man;* such as is moderate. So the word is used, 2 Sam. vii. 14. *I will chasten him with the rods of men;* I will chastise him in moderation. At the time the apostle wrote this, the Corinthians had not been greatly persecuted, 1 Cor. iv. 8.

Ver. 16.—

will with the temptation alſo make a way to eſcape, that ye may be able to bear *it*.

ὁ δυνασθε, αλλα ποιησει συν τῳ πειρασμῳ και την εκβασιν, τȣ δυνασθαι ὑμας ὑπενεγκειν.

14 Wherefore, my dearly beloved, flee from idolatry.

14 Διοπερ, αγαπητοι μȣ, φευγετε απο της ειδωλολατρειας.

15 I ſpeak as to wiſe men: judge ye what I ſay.

15 Ὡς φρονιμοις λεγω· κρινατε ὑμεις ὁ φημι.

16 The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt?

16 Το ποτηριον της ευλογιας ὁ ευλογȣμεν, ȣχι κοινωνια τȣ αἱματος τȣ Χριςȣ εςι; τον αρτον ὁν κλωμεν, ȣχι κοινωνια τȣ σωματος τȣ Χριςȣ εςιν;

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

17 Ὁτι εἱς αρτος, ἑν σωμα οἱ πολλοι εσμεν· οἱ γαρ παντες εκ τȣ ἑνος αρτȣ μετεχομεν.

Ver. 16.—1. *Which we bleſs.* Ὁ ευλογȣμεν, literally, for which we ſpeak good words of praiſe and thanks, as is plain from chap. xi. 24. where this *bleſſing* is interpreted by *the giving of thanks*. The phraſe here, denotes the whole communicants joining together in bleſſing God over the cup, for his mercy in redeeming the world, through the blood of Chriſt. For both Luke and Paul in their account of the inſtitution, expreſs this part of the action, by ευχαριςησας, *having given thanks*. Hence the ſervice itſelf hath long borne the name ot *the Euchariſt*, or *thankſgiving*, by way of eminence.

2. *Is it not*, κοινωνια, *the joint participation of the blood*, &c. For the different ſignifications of the word κοινωνια, ſee 1 John i. 3. note 3.—This account of the Lord's Supper, the apoſtle gave, to ſhew the Corinthians, that as by eating thereof the partakers declare they have the ſame object of worſhip, the ſame faith, the ſame hope, and the ſame diſpoſitions with the perſons whom they join in that act of religion, and that they will follow the ſame courſe of life; ſo in all reaſonable conſtruction, by eating the ſacrifices of idols, the partakers declare that they are of the ſame faith and practice with the worſhippers of idols; that they have the ſame objects of worſhip with them; and that they expect to ſhare with them in the benefits to be derived from that worſhip.

Ver. 17.—

out, that ye may be able to *bear*.

passage out. This I declare to you, *that* believing God's promise, *ye may be able to bear* till the promised relief come.

14 Wherefore, my *beloved*, flee from idolatry.

14 *Wherefore, my beloved*, trust in God, and *flee from the idolatrous feasts* of the heathens.

15 I speak as to wise men; (see chap. iv. 10.) judge ye what I say.

15 To shew, that the eating of the sacrifice in the idol's temple, is a real worshipping of the idol, *I* will *speak as to wise men; judge ye concerning the force of the following argument.*

16 The cup of blessing (supp. δια) FOR which we bless,[1] is it not the *joint participation*[2] of the blood of Christ? The *loaf* which we break, is it not the *joint participation* of the body of Christ?

16 *The cup of blessing* in the Lord's supper, for *which we bless* God, and which we drink, *is it not the* symbol of our *joint participation of* the blessings procured by *the blood of Christ? The loaf which we break* and eat, *is it not the* symbol of our *joint participation of* the benefits belonging to *the body* or church *of Christ?*

17 (Ὅτι, 254.) *Because THERE IS one loaf*,[1] *we the many*[2] *are one body*:[3] for we *all participate* of that one *loaf*.

17 *Because there is one loaf* in the Lord's supper, *we the many* disciples of Christ, *are* thereby shewn to be *one society*, whose principles, practices, and hopes, are the same; *for* to declare this, *we all participate of that one loaf.*

Ver. 17.—1. *Because there is*, εἱς αρτος, *one loaf.* The Greek word αρτος, especially when joined with words of number, always signifies *a loaf*, and is so translated in our bibles, Matth. xvi. 9. *Do ye not yet understand, neither remember the five*, αρτους, *loaves of the five thousand?*—Matth. iv. 3. *Command that these stones be made*, αρτους, *loaves.*

2. *We the many.* Οἱ πολλοι here, and ver. 33. signifies the whole community of Christians; just as περι πολλων, *for many*, Matth. xxvi. 28. signifies *all mankind.* The same signification οἱ πολλοι hath, Rom. v. 19.

3. *Are one body.* The interpretation of this phrase given in the commentary, is confirmed by the apostle himself, chap. xii. 13. where in allusion to our drinking of the cup in the Lord's Supper, he says, *And all have been made to drink of one Spirit.* See note 3. on that verse.

Ver. 18.—

18 Behold Iſrael after the fleſh: are not they which eat of the ſacrifices, partakers of the altar?

19 What ſay I then? that the idol is any thing, or that which is offered in ſacrifice to idols is any thing?

20 But *I ſay*, that the things which the Gentiles ſacrifice, they ſacrifice to devils and not to God: and I would not that ye ſhould have fellowſhip with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

18 Βλεπετε τον Ισραηλ κατα σαρκα· ουχι οἱ εσθιοντες τας θυσιας, κοινωνοι του θυσιαστηριου εισι;

19 Τι ουν φημι; ὁτι ειδωλον τι εστιν; η ὁτι ειδωλοθυτον τι εστιν;

20 Αλλ' ὁτι ἁ θυει τα εθνη, δαιμονιοις θυει, και ου Θεῳ· ου θελω δε ὑμας κοινωνους των δαιμονιων γινεσθαι.

21 Ου δυνασθε ποτηριον Κυριου πινειν και ποτηριον δαιμονιων· ου δυνασθε τραπεζης Κυριου μετεχειν, και τραπεζης δαιμονιων.

Ver. 18.—1. *Look at Iſrael after the fleſh. Iſrael after the fleſh*, ſignifies the natural deſcendants of Iſrael, who worſhipped God by ſacrifices according to the law. For there is an *Iſrael after the Spirit*, a ſpiritual Iſrael, conſiſting of believers of all nations. Theſe are called *the Iſrael of God*, Gal. vi. 16.

2. *Partakers of the altar?* This argument drawn from the ſentiments of the Jews, was uſed with peculiar propriety in reaſoning with the falſe apoſtle, who was a Jew, and who, to ingratiate himſelf with the Corinthians, had encouraged them to eat of the idol ſacrifices.

Ver. 20.—1. *They ſacrifice to demons.* The word Δαιμονια, *Demons*, is uſed in the LXX. to denote *the ghoſts of men deceaſed;* and Joſephus, Bell. lib. vii. c. 6. ſays *demons are the ſpirits of wicked men.* It is therefore probable, that the writers of the New Teſtament uſed the word *demon* in the ſame ſenſe, eſpecially as it is well known, that the greateſt part of the heathen gods were dead men.—The heathens worſhipped two kinds of demons, the one kind were the ſouls of kings and heroes deified after death, but who could have no agency in human affairs. The other kind of demons, were thoſe evil ſpirits who under the names of *Jupiter, Apollo, Trophonius*, &c. moving the heathen prieſts and prieſteſſes to deliver oracles, greatly promoted idolatry. See 1 Cor. xiv 32. note 2.

2 *And not to God.* The heathens in general, had no idea of *God;* that is, of an unoriginated, eternal, immutable, and infinitely perfect Being, the Creator and Governor of all things.

Ver. 21.—

18 *Look at* Ifrael after the flefh.[1] Are not they *who* eat of the facrifices, (κοινωνοι) *joint* partakers of the altar?[2]

18 *Look at the natural Ifrael: are not they who eat of their facrifices,* confidered by them as *joint partakers in* the worfhip performed on *the altar?* By parity of reafon, they who eat of the idol facrifice, partake in the worfhip of the idol.

19 What *then do I affirm?* that *an* idol is any thing, or *that an idol facrifice* is any thing?

19 *What then do I affirm? That an idol is a real god,* contrary to what I have always taught you? *Or that an idol facrifice is a facrifice to a real divinity?*

20 *No. But,* that *what the heathens* facrifice, they facrifice to *demons*[1] and not to God.[2] (Δε) *Now,* I would not *have you to become joint partakers with demons.*

20 *I affirm neither of thefe: but, that what facrifices the heathens offer, they offer to demons, and not to God. Now, I would not have you,* by eating their facrifices, *to become joint partakers with* the votaries of *demons,* either in their worfhip, their principles, their practices, or their hopes.

21 Ye cannot drink the cup of the Lord, and the cup[1] of *demons:* ye cannot *partake of the table of the Lord,* and of the table[2] of *demons.*

21 Befides, as the worfhip of God confifts in holy affections and virtuous actions, but the worfhip of demons in debauchery, *ye cannot* confiftently *drink the cup of the Lord, and the cup of demons; ye cannot partake of the table of the Lord, and of the table of demons.*

Ver. 21.—1. *The cup of demons.* In the heathen facrifices, the priefts, before they poured the wine upon the victim, tafted it themfelves; then carried it to the offerers, and to thofe who came with them, that they alfo might tafte it, as joining in the facrifice, and receiving benefit from it. Thus Virgil, Æneid viii. 273.

> *Quare agite, O juvenes, tantarum in munere laudum,*
> *Cingite fronde comas, et pocula porgite dextris,*
> *Communemque vocate deum, et date vina volentes.*

2. *Of the table of demons;* that is, of the facrifice offered to demons, which was eaten on a table in the demon's temple. See chap. viii. 10. note 1.

22 Do we provoke the Lord to jealoufy? are we ftronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man feek his own: but every man anothers wealth.

25 Whatfoever is fold in the fhambles, that eat, afking no queftion for confcience fake.

26 For the earth *is* the Lord's, and the fulnefs thereof.

27 If any of them that believe not bid you *to a feaft*, and ye be difpofed to go; whatfoever is fet before you, eat, afking no queftion for confcience fake.

28 But if any man fay unto you, This is offered in facrifice unto idols, eat not,

22 Η παραζηλουμεν τον Κυριον; μη ισχυροτεροι αυτου εσμεν;

23 Παντα μοι εξεστιν, αλλ' ου παντα συμφερει· παντα μοι εξεστιν, αλλ' ου παντα οικοδομει.

24 Μηδεις το ἑαυτου ζητειτω, αλλα το του ἑτερου ἑκαστος.

25 Παν το εν μακελλῳ πωλουμενον εσθιετε, μηδεν ανακρινοντες δια την συνειδησιν.

26 Του γαρ Κυριου ἡ γη και το πληρωμα αυτης.

27 Ει δε τις καλει ὑμας των απιστων, και θελετε πορευεσθαι, παν το παρατιθεμενον ὑμιν εσθιετε, μηδεν ανακρινοντες δια την συνειδησιν.

28 Εαν δε τις ὑμιν ειπη· Τουτο ειδωλοθυτον εστι,

Ver. 22. *Provoke the Lord to jealoufy?* This is an allufion to Exod. xx. 5. where, after prohibiting the worfhipping of images, God adds, *I the Lord thy God, am a jealous God.*

Ver. 23. *All meats are lawful.* As the apoftle is fpeaking of meats facrificed to idols, the word *meats*, not *things*, muft be fupplied here.

Ver. 25. *On account of confcience.* Befides what is expreffed in the commentary, this may imply one's belief in the fovereign dominion of God, and his difclaiming all dependence on idols.

Ver. 26. *The earth is the Lord's, and the fulnefs thereof.* For the meaning of πληρωμα, *fulnefs*, fee Colof. ii. 9. note 1. By this argument the apoftle taught the Corinthians, that their knowledge and faith as Chriftians, fhould hinder them from afking any queftions concerning their food, which might lead the heathens to think that they acknow-

22 Do we provoke the Lord to jealousy?[1] are we stronger than he?

22 Since the heathens consider our eating of the sacrifice, as a worshipping of the idol, *Do we provoke the Lord to jealousy? Are we stronger than he*, to defend ourselves against the effects of his wrath?

23 All *MEATS*[1] are lawful *to* me, but all *are* not expedient: (see ch. vi. 12.) *all* are lawful *to* me, but *all do not edify*.

23 With respect to meats, I acknowledge that under the gospel, *all* kinds of *meats are lawful to every one, but all are not expedient: all are lawful, but* the eating of *all doth not edify* others.

24 Let no *one* seek his own *ADVANTAGE ONLY, but each that* (τȣ ἑτερȣ, Rom. xiii. 8. note) *of his neighbour ALSO*.

24 In the use of meats, as in every thing else, *Let no one seek his own advantage* or pleasure *only, but* let *each* study *the advantage* and happiness *of his neighbour also*.

25 *Whatever* is sold in the shambles, *eat*, asking no question (δια, 112.) *on account of conscience*.[1]

25 On these principles, I give you the following rules concerning meats: *whatever is sold in the shambles, eat, asking no question* about its having been sacrificed to idols, *on account of* your *knowledge* that an idol is nothing.

26 For the earth IS the Lord's, and the fulness[1] thereof. (Psal. xxiv. 1.)

26 *For the earth is the Lord's, and every thing it contains;* and no demon hath any dominion over the earth, and its fulness.

27 *And* if any of *the unbelievers invite you*, and ye *incline* to go, *whatever* is set before you, eat, asking no question *on account of conscience*.

27 *And if any heathen invite you* to his house, *and ye incline to go, whatever is set before you, eat, asking no question* about its having been sacrificed to idols, *on account of* your *knowledge* that the earth is the Lord's.[1]

28 But if any *one* say *to* you, This is *a thing sacrificed to an idol: do not eat*,[1] *on account of him who*

28 *But if any one* present, (ver. 32.) *say to you this* dish *is* made of *flesh sacrificed to an idol*, insinuating that he considers your eating of that

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acknowledged the power of their deities, either to give or to withhold, any part of the fulness of the earth from the worshippers of the true God.

Ver. 28.—1. *This is a thing sacrificed to an idol: do not eat.* The heathens often in their own houses, made an ordinary feast of a part of

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for his ſake that ſhewed *it*, and for conſcience ſake. For the earth *is* the Lord's, and the fulneſs thereof.

μη εσθιετε, δι' εκεινον τον μηνυσαντα, και την συνειδησιν· τȣ γαρ Κυριȣ ἡ γη και το πληρωμα αυτης.

29 Conſcience, I ſay, not thine own, but of the others: for why is my liberty judged of another man's conſcience?

29 Συνειδησιν δε λεγω, ȣχι την ἑαυτȣ, αλλα την τȣ ἑτερȣ.

Ἱνατι γαρ ἡ ελευθερια μȣ κρινεται υπο αλλης συνειδησεως;

30 For, if I by grace be a partaker, why am I evil ſpoken of for that for which I give thanks?

30 Ει δε εγω χαριτι μετεχω, τι βλασφημȣμαι ὑπερ ȣ εγω ευχαριστω;

31 Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.

31 Ειτε ȣν εσθιετε, ειτε πινετε, ειτε τι ποιειτε, παντα εις δοξαν Θεȣ ποιειτε.

32 Give none offence, neither to the Jews nor to the Gentiles, nor to the church of God.

32 Απροσκοποι γινεσθε και Ιȣδαιοις και Ἑλλησι και τη εκκλησια τȣ Θεȣ.

33 Even as I pleaſe all men in all things, not ſeeking mine own profit, but the *profit* of many, that they may be ſaved.

33 Καθως καγω παντα πασιν αρεσκω, μη ζητων το εμαυτȣ συμφερον, αλλα το των πολλων, ἱνα σωθωσι.

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the ſacrifice, chap. viii. 4. note 1. To theſe entertainments, the apoſtle told the Corinthian brethren they might lawfully go, when invited. But on ſuch occaſions, if a Chriſtian domeſtic or ſlave, by informing them that this or that diſh conſiſted of things which had been ſacrificed to an idol, ſignified that they conſidered their eating theſe things as ſinful, they were to abſtain from them for the reaſons mentioned in the text.

2 *For the earth is the Lord's, and the fulneſs thereof.* This clauſe is omitted in the Alex. Clermont, and other MSS. and in the Syriac, Arabic, and Vulgate verſions: and ſome critics think it diſturbs the ſenſe. But it renders the argument more complete; for the meaning is, the Lord to whom the earth and its fulneſs belong, having allowed men a ſufficiency of other wholeſome food, no one is under any neceſſity of offending thoſe, who are either ignorant or ſcrupulous, by eating a particular kind.

Ver. 31.

shewed IT, *and of conscience*: for the earth IS the Lord's, and the fulness thereof.[2]

dish, as a joining in the worship of the idol, *do not eat* of it, *on account of* not offending *him who shewed it, and of conscience. For the earth is the Lord's, and the fulness thereof.*

29 (Δε) *Now, I say conscience*, not thine own, but *that of the other*.

(Ἱνατι γαρ, 98.) *But* why is my liberty judged *by another*'s conscience?

29 *Now*, when *I say conscience*, I do *not* mean *thine own* conscience: for thou knowest that the eating of such a dish, is not a worshipping of the idol; *but the conscience of the other*, who views it in that light.

Perhaps thou wilt reply, *But why is my liberty ruled by another's conscience.*

30 (Ει δε, 104.) *Besides*, if by grace I be a partaker, why am I evil spoken of for that for which I give thanks?

30 *Besides, if by the free gift* of God to whom the earth belongs, *I be allowed to partake* of all kinds of food, *Why am I spoken of as an evil doer, for* eating *that* meat *for which I give thanks* to God?

31 (Ειτε ουν, 132.) *Therefore*, whether ye eat, or drink, or *whatever* ye do, do all to the glory of God.[1]

31 In answer, I say, *for this very reason* that ye are allowed to partake of all kinds of food, *whether ye eat, or drink, or whatever ye do*, ye are bound to *do all to the glory of God*, by doing it agreeably to his will.

32 (Απροσκοποι γινεσθε και Ιουδαιοις, και, 214.) *Be ye no occasion of stumbling*, neither to the Jews, nor to the *Greeks*, nor to the church of God.

32 By your meat, therefore, *Be ye no occasion of sin, neither to the* unbelieving *Jews* by lessening their abhorrence of idols, *nor to the* unbelieving *Greeks* by confirming them in their idolatry, *nor to the church of God* by making the ignorant think you idolaters.

33 Even as I please all men in all things, not seeking mine own *advantage ONLY*, but *that* of *the* many *ALSO*, that they may be saved.

33 *Even as I* endeavour to *please all men in all things* innocent, *not seeking my own advantage only, but that of the many also, that* by rendering myself acceptable to them, *I may promote their salvation*, to the great glory of God.

Ver. 31. *Do all to the glory of God.* By this precept the apostle hath taught us, that our greatest duty is to promote the glory of God, by regulating all our actions according to his will; that in many par-

ticular

CHAP. XI. 1 Be ye followers of me, even as I also *am* of Christ.

1 Μιμηται μου γινεσθε, καθως καγω Χριστου.

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ticular actions we ought to have God's glory actually in view, and in all the rest habitually; and that by none of our actions we should dishonour God, either by committing sin ourselves, or by leading our weak

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CHAP. XI.

View and Illustration of the Directions and Reproofs given in this Chapter.

FROM the things written in this chapter, and in chap. xiv. ver. 34, 35, 36, it appears that some of the Corinthian women, on pretence of being inspired, had prayed and prophesied in the Christian assemblies as teachers: and while performing these offices, had cast off their veils, after the manner of the heathen priestesses in their extasies. These disorderly practices, the false teacher, it seems, had encouraged, ver. 16. from a desire to ingratiate himself with the female part of the Corinthian church. But the apostle's adherents, sensible that it did not become the women to be teachers of the men, had restrained them. And this having occasioned disputes between the church and the faction, the church, in their letter, applied to the apostle for his decision.—In answer, he first of all commended them for having held fast his *traditions* or ordinances concerning the public worship of God, ver. 2.—Next, he explained the foundation on which his ordinances relating to the public worship were built, namely the subordination of all men to Christ, the subordination of woman to man, and the subordination of Christ to God. For by this subordination, the behaviour, both of men and women in the public assemblies, was to be regulated, ver. 3.—Every man, says the apostle, who prayeth or prophesieth in public with his head veiled, dishonoureth Christ his head; who having given man authority over woman, is dishonoured when the man renounceth that authority, by appearing veiled in the presence of the woman as her inferior, ver. 4.—On the other hand, every woman who prayeth or prophesieth in public with an unveiled head, dishonoureth the man her head. Because

CHAP. XI. 1 *Become ye imitators* of me, even as I also AM of Christ. (Rom. xv. 3.)

CHAP. XI. 1 Herein, *Become ye imitators of me, even as I also am of Christ,* who did not please himself, but in all his actions promoted the good of others.

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weak brethren into sin. This great duty towards God, our Lord inculcated in the first petition of his prayer; *Hallowed be thy name.*

Because the wearing of a veil being an expression of inferiority, by appearing in public unveiled, she renounceth her subjection to the man her superior, and setteth herself on an equality with him. Besides, for a woman to throw off her veil in public, was the same kind of indecency as to appear with her head shaven, ver. 5.—Wherefore, says the apostle, if it be a shame for a woman to appear in public shorn or shaven, let her be veiled, ver. 6.—Farther, the different mental and bodily accomplishments of man and woman, shew that in the public assemblies for worship, men ought not to be veiled, nor women unveiled, ver. 7.—The subjection of woman to man, appears even from the man's being first made, and from the woman's being made for the man, ver. 8, 9.—For which reason, the woman ought to have a veil on her head in the church, as a mark of her subjection. By adding, *because of the angels*, the apostle put women in mind of the weakness of their mother Eve, who was deceived by an evil angel, ver. 10.—In the mean time, that women might not be too much humbled by what he had said, he observed that in the method of salvation, man is not regarded separately from woman, nor woman separately from man; but the same way of salvation is appointed for both sexes, and the same blessings are promised to both, in the gospel, ver. 11.—Besides, as the woman springs from the man, so the man is born into the world of the woman; and both, by the power of God, ver. 12. Next, to shew the impropriety of women's praying in public unveiled, and of men's praying veiled, the apostle appealed to the feelings of the Corinthians, ver. 13.—and asked them whether reason and experience did not teach them, that if a man suffers his hair to grow long for an ornament to him, as women's hair is to them, it is a disgrace to him. Because men being designed for the laborious occupations both of war and peace, long hair is extremely inconvenient, especially in warm climates, and

therefore is ufed only by the effeminate, ver. 14.—But women being formed to fweeten the toils of men by their beauty, if they have long hair it is a glory to them; their hair being given them as a veil to heighten their charms, ver. 15.—His difcourfe on this fubject, the apoftle concluded with telling the faction, that if any teacher contentioufly infifted that women might pray and prophefy in the church unveiled, he ought to know that the apoftles allowed no fuch cuftom, neither was it practifed in any of the churches of God, ver. 16.

The Corinthians had likewife been guilty of great irregularities in celebrating the Lord's fupper. For the apoftle told them, that though he praifed them for obferving his precepts in general, he did not praife them for this, that they came together in their religious meetings, not for the better, but for the worfe; making thefe meetings the occafion of ftrengthening the difcord that had taken place among them, ver. 18, 19.—For when they came together in the church to eat the Lord's fupper, they formed themfelves into feparate companies. Perhaps thofe who had been baptized by the fame teacher, fat down by themfelves at feparate tables. Or, as violent contentions about different matters had arifen among the Corinthians, probably they were fo difpleafed with one another, that neither of the factions would allow any to join them, except their own adherents. To correct thefe unchriftian practices, the apoftle told them, their coming together into one place, was not all that was neceffary to the right eating of the Lord's fupper. They ought to have eaten it together in a body, as jointly bearing witnefs to the truth of Chrift's death and refurrection, and in teftimony of their love to one another as his difciples, ver. 20.—They had erred likewife in another refpect. The different companies firft took their own fupper, of victuals which they brought into the church ready prepared; and joined thereto the Lord's fupper, making it a part of a common meal or feaft. And many of them finned againft the poor who had no fupper to bring, by excluding them from partaking with them, not only of the previous

N. B. Ver. 1. of this chapter being the application of the difcourfe in the preceding one, it is added to that chapter, as properly belonging to it.

Old Translation.	Greek Text.
2 Now I praife you, brethren, that you remember	2 Ἐπαινω δε ὑμας, αδελφοι, ὁτι παντα μȣ μεμνησθε,

Ver. 2. *Becaufe* (fupply κατα) *in all things ye remember me.* We have the fame form of expreffion, chap. x. 33.—Or, the claufe παντα μȣ

vious feaſt, but of the Lord's ſupper itſelf: ſo that ſome were hungry on theſe occaſions, while others were plentifully fed, ver. 21.—What, ſaid the apoſtle to them ſharply, have ye not houſes to eat and to drink in? Or, by making the church of God a place of feaſting, do ye miſtake it for a heathen temple, and put your poor brethren to ſhame who have no ſupper to eat? ver. 22.—Theſe feaſts previous to the Lord's ſupper, ſeem to have been introduced by the Jewiſh Chriſtians, who, becauſe Chriſt inſtituted his ſupper, after he had eaten the paſſover, might think themſelves warranted to ſup together, before they ate the Lord's ſupper. To the previous ſupper or feaſt, the Gentile converts had no objection, as it reſembled the feaſt on the ſacrifice in the idol's temple, to which in their heathen ſtate they had been accuſtomed. And viewing it in that light, we may ſuppoſe they invited their heathen acquaintance to partake both of the previous feaſt, and of the Lord's ſupper itſelf, in return for the feaſts on the ſacrifices, to which the heathens had invited them.

To remedy theſe great diſorders in the celebration of the Lord's ſupper, and to ſhew the Corinthians how much they had corrupted that holy ſervice, the apoſtle repeated the account which he had formerly given them of its inſtitution, according as he had received it of the Lord by revelation, ver. 23.—26.—From his account we learn, that the Lord's ſupper is not a common meal deſigned for the refreſhment of the body, but a religious ſervice inſtituted to keep up the memory of Chriſt's death till he return. Having given this view of the true nature of the inſtitution, the apoſtle ſhewed them the ſin of performing it in an improper manner, ver. 27.—directed them to prepare themſelves for that ſervice, by ſelf-examination, ver. 28.—and declared the puniſhment to which they ſubjected themſelves, by performing it unworthily, ver. 29—32.—Then concluded with ordering them to celebrate the Lord's ſupper together, ver. 33.—and to eat at home if they were hungry. The reſt of their irregularities reſpecting that matter, he promiſed to rectify when he came to Corinth, ver. 34.

New Translation.

CHAP. XI. 2 Now I praiſe you, brethren, (ὅτι, 254.) *becauſe IN* all things *ye* remember me,[1] and *hold*

Commentary.

CHAP. XI. 2 *Now*, underſtanding by your letter, that ye have reſtrained your women from praying and prophefying as teachers, *I praiſe*

μϐ μεμνησθε, may be tranſlated as Beza hath done, *Omnia mea meminiſtis*, ſcil. *verba, Ye have remembered all my inſtructions.*

Ver. 4.

me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ: and the head of the woman *is* the man; and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered, dishonoureth her head: for that

και καθως παρεδωκα ὑμιν, τας παραδοσεις κατεχετε.

3 Θελω δε ὑμας ειδεναι, ὁτι παντος ανδρος ἡ κεφαλη ὁ Χριστος εστι· κεφαλη δε γυναικος, ὁ ανηρ· κεφαλη δε Χριστου, ὁ Θεος.

4 Πας ανηρ προσευχομενος η προφητευων κατα κεφαλης εχων, καταισχυνει την κεφαλην αυτου.

5 Πασα δε γυνη προσευχομενη η προφητευουσα ακατακαλυπτω τη κεφαλη, καταισχυνει

Ver. 4. *Having a veil upon his head, dishonoureth his head.* The man who prayeth or prophesieth in the presence of women, with a veil upon his head, by wearing that sign of inferiority on such occasions, dishonoureth his head Christ, who hath subjected women to men, and in particular hath authorised men to teach them. See chap. xiv. 34, 35.

Ver. 5.—1. *And every woman who prayeth or prophesieth.* Because they who gave thanks, and praised the Lord with musical instruments, are said, 1 Chron. xxv. 1, 2. to *prophesy with harps*, &c.; and because the priests of Baal, who prayed and sang hymns to that idol in the contest with Elijah, are said, 1 Kings xviii. 29. to have *prophesied till the time of the evening sacrifice*, many, by the women's *praying and prophesying*, understand their joining in the public prayers and praises, as a part of the congregation. Yet as it is reasonable to think, that *this praying* and *prophesying* of the women, was of the same kind with the praying and prophesying of the men who acted as teachers, mentioned ver. 4. we may suppose the Corinthian women affected to perform these offices in the public assemblies, on pretence of their being inspired; and though the apostle in this place, hath not condemned that practice, it does not follow that he allowed it, or that it was allowed in any church. His design here, was not to consider whether that practice was allowable, but to condemn the indecent manner in which it had been performed. For the women when they felt, or thought they felt, themselves moved by the Spirit in the public assemblies, throwing away their veils, prayed and prophesied with their heads uncovered, and perhaps with their hair dishevelled, in imitation of the heathen priestesses in their raptures. See Virgil, Eneid, lib. vi. l. 48. *Non comptæ mansere comæ*, &c. This indecency in the manner of their praying and prophesying, the apostle thought proper to correct, before he prohibited

fast the *traditions* (see 2 Thess. ii. 15. note 2.) as I delivered THEM to you.

3 But I would have you know, that *of every man the head is Christ*; and the head of the woman IS the man; (Gen. iii. 16. Eph. v. 23.) and the head of Christ IS God. (See 1 Cor. iii. 23. note, and chap. xv. 27, 28. notes.)

4 Every man *who prayeth* or *prophesieth*, (see chap. xiv. 3. note) having *A VEIL upon* HIS *head*,[1] dishonoureth his head.

5 (Δε, 101.) *And* every woman *who* prayeth or prophesieth[1] with *an unveiled head*,[2] dishonoureth

you, brethren, because in general ye remember me, and hold fast the traditions concerning the public worship, *as I delivered them to you.*

3 *But*, that ye may understand the reason of these traditions, *I would have you know, that of every man the head*, to whom in all religious matters he must be subject, *is Christ; and* that *the head of the woman*, to whom in all domestic affairs she must be subject, and from whom she must receive instruction, *is the man; and* that *the head of Christ*, to whom in saving the world he is subject, is God.

4 *Every man who prayeth or prophesieth* in the public assemblies, *having a veil*, which is a sign of subjection, *upon his head, dishonoureth* Christ *his head*, who hath made him the head of the woman.

5 *And every woman, who prayeth or prophesieth with an unveiled head, dishonoureth* the man *her head*, by affecting an equality with him. *Be-*

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prohibited the practice itself, because it gave him an opportunity of inculcating on women, that subjection to the men, which is their duty, though many of them are unwilling to acknowledge it. Women's praying and prophesying in the public assemblies, the apostle afterwards condemned in the most express terms, chap. xiv. 34. See the note there. We have an example of the same method of teaching, 1 Cor. viii. where, without considering whether it was lawful to join the heathens in their feasts on the sacrifice in the idol's temple, the apostle shewed the Corinthians, that although they thought it lawful because they knew an idol was nothing, yet the weak who had not that knowledge, but who believed the idol to be a real, though subordinate god, might by their example be led to join in these feasts, and thereby be guilty of direct idolatry. This evil consequence the apostle thought proper to point out, before he determined the general question: because it afforded him an opportunity of inculcating the great Christian duty, of taking care never to lead our brethren into sin, even by our most innocent actions. See chap. viii. Illustration at the end.

2. *With an unveiled head.* The apostle's reasoning concerning the covering and uncovering of the head, is to this purpose: women being put in subjection to men, ver. 2. ought in the public assemblies to acknowledge

is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7. For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman: but the woman for the man.

10 For this cause ought the woman to have power on *her* head, because of the angels.

την κεφαλην ἑαυτης· ἑν γαρ εστι και το αυτο τῃ εξυρημενῃ.

6 Ει γαρ ου κατακαλυπτεται γυνη, και κειρασθω, ει δε αισχρον γυναικι το κειρασθαι, η ξυρασθαι, κατακαλυπτεσθω.

7 Ανηρ μεν γαρ ουκ οφειλει κατακαλυπτεσθαι την κεφαλην, εικων και δοξα Θεου ὑπαρχων· γυνη δε δοξα ανδρος εστιν.

8 Ου γαρ εστιν ανηρ εκ γυναικος, αλλα γυνη εξ ανδρος.

9 Και γαρ ουκ εκτισθη ανηρ δια την γυναικα, αλλα γυνη δια τον ανδρα.

10 Δια τουτο οφειλει ἡ γυνη εξουσιαν εχειν επι της κεφαλης, δια τους αγγελους.

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knowledge their inferiority, by those marks of respect which the customs of the countries where they live, have established as expressions of respect. And therefore, although with us it be a mark of superiority to be covered in a public assembly, and of inferiority to be uncovered, the apostle's reasoning still holds, because the customs of the east were the reverse of ours.—The veil used by the eastern women was so large as to cover a great part of their body. This appears from Ruth's veil, which held six measures of barley, Ruth iii. 15.—A veil of this sort, called a *plaid*, was worn not long ago by the women in Scotland.

3. *It is one and the same with being shaven.* In the east, it was reckoned immodest in women to appear unveiled before any of the male sex, except their nearest relations. Thus Rebecca veiled herself on seeing Isaac, Gen. xxiv. 65.—The immodesty of women appearing unveiled in an assembly of men, the apostle illustrated by observing that it was one and the same thing with being shaven; for, as he tells us, ver. 15. their hair was given them for a veil to improve their beauty.—The eastern ladies, considering their hair as their principal ornament, were at great pains in dressing it. Hence before Jezebel looked out at a window on Jehu, 2 Kings, ix. 30. *She painted her face and tired her head.* Hence also to deprive women of their hair, was considered as a great disgrace, Micah, i. 16. See the following note, and ver. 15. note.

her head. (Γαρ, 91.) *Beſides, it is one and the ſame with being* ſhaven.[3]

ſides, for a woman to throw off the veil in an aſſembly of men, *is one and the ſame with being ſhaven.*

6 (Γαρ, 93.) *Wherefore, if a* woman be not *veiled, even* let her be ſhorn: but if it be a ſhame[1] for a woman to be ſhorn or ſhaven, let her be *veiled.*

6 *Wherefore, if a woman* in an aſſembly of men *be not veiled, even let her* hair which is her veil (ver. 15.) *be ſhorn. But if it be a diſgrace for a woman to be ſhorn, let her* preſerve her natural modeſty, by *veiling herſelf* in the public aſſemblies for worſhip.

7 *Now man,* indeed, ought not to *veil the head, being* the image[1] and glory of God: but *woman* is the glory *of man.*

7 *Now man indeed ought not to veil the head* in preſence of woman, *being the image* of God in reſpect of the dominion delegated to him, *and* the *glory of God* by exerciſing that dominion properly. *But woman is the glory of man* by being ſubject to him.

8 (Γαρ, 91.) *Beſides, man* is not of *woman,* but *woman* IS *of man.*

8 *Beſides, man is not of woman; but woman is of man,* being made of a rib taken from the firſt man.

9 (Και γαρ, 97.) *And alſo, man was not* created (δια) *for* the woman; but *woman* for the man.

9 *And alſo, man was not created for the woman, but woman for the man:* as is plain from what God ſaid when he created Eve, Gen. ii. 18. "I will make him an help meet for him."

10 (Δια τȣτο, 68.) For this *reaſon* ought the woman to have *a veil*[1] on HER head, (δια, 112.) *on account of* the angels.[2]

10 The creation of woman, leads me to obſerve, that *for this reaſon ought the woman,* in the public aſſemblies, *to have a veil upon her head,* namely, *on account of the* ſeduction of the firſt woman by evil *angels.*

Ver. 6. *But if it be a ſhame for a woman to be ſhorn or ſhaven.* How diſgraceful it was for the Grecian women to be ſhaven, may be learned from Ariſtoph. Theſmoph. line 845.—The ancient Germans puniſhed women guilty of adultery, by ſhaving their heads. So Tacitus tells us, De Morib. Germanorum. The Jews alſo puniſhed adultereſſes in the ſame manner. Elſner thinks, that cuſtom is mentioned Numb. v. 18.—*Shorn,* as diſtinguiſhed from *ſhaven,* means to have the hair cropped.

Ver. 7. *Being the image of God;* namely, in reſpect of the dominion with which he is cloathed. For in reſpect of mental qualities, the woman is alſo the image of God.

Ver. 10.—1. *To have,* εξȣσιαν, *a veil on her head.* Though there is no example, either in ſacred or profane writers, of the word εξȣσια uſed to denote *a veil,* yet all agree that it can have no other meaning

11 Neverthelefs, neither is the man without the woman, neither the woman without the man in the Lord.

11 Πλην ȣτε ανηρ χωρις γυναικος, ȣτε γυνη χωρις ανδρος, εν Κυριῳ.

12 For as the woman *is* of the man, even fo *is* the man alfo by the woman: but all things of God.

12 Ὡσπερ γαρ ἡ γυνη εκ τȣ ανδρος, ȣτω και ὁ ανηρ δια της γυναικος· τα δε παντα εκ τȣ Θεȣ.

13 Judge in yourfelves: is it comely that a woman pray unto God uncovered?

13 Εν ὑμιν αυτοις κρινατε, πρεπον εϛι γυναικα ακατακαλυπτον τῳ Θεῳ προσευχεσθαι;

14 Doth not even nature itfelf teach you, that if a man have long hair, it is a fhame unto him?

14 Η ȣδε αυτη ἡ φυσις διδασκει ὑμας, ὁτι ανηρ μεν εαν κομᾳ, ατιμια αυτῳ εϛι.

15 But if a woman have long hair, it is a glory to

15 Γυνη δε εαν κομᾳ, δοξα αυτῃ εϛιν; ὁτι ἡ

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in this paffage. Benfon, in his note on 1 Tim. ii. 8. 2d edit. gives it as his opinion, that becaufe the Hebrew word *radid* (which comes from the verb *radad, to have power*) fignifies a veil, the apoftle ufes the word εξȣσια, *power*, to denote a veil, becaufe the Hebrew women veiled themfelves in prefence of the men, in token of their being under their power. A like figurative fenfe of the word *circumcifion*, we have, Acts vii. 8. where it is called a covenant, becaufe it was the *token* or *fign* of God's covenant with Abraham.

2. *On account of the angels.* In fcripture, the word *angels* fometimes fignifies *evil angels*, 1 Cor. vi. 3. *Do ye not know that we fhall judge angels?* Jude, ver. 6. *The angels who kept not their firft eftate.*—Eve having been feduced by evil angels to eat the forbidden fruit, fhe and all her daughters were punifhed for that fin, by being fubjected to the rule of their hufbands. The apoftle therefore enjoined the eaftern women, according to whofe cuftoms the wearing of a veil was a token of fubjection, to be veiled in the public affemblies for worfhip, that remembering their firft mother's feduction by evil angels, they might be fenfible of their own frailty, and behave with humility. See 1 Tim. ii. 14.—Others by *the angels*, underftand *the bifhops*, who are ftyled *angels of the churches*, Rev. i. 20. For they fuppofe the women were ordered to be veiled, when in the public affemblies they performed the office of teachers, to fhew their refpect to the bifhops.—Others think good angels are meant here, who being miniftring fpirits, might be prefent in the religious affemblies of the Chriftians.—Of thefe interpretations, that which is firft mentioned, and which is efpoufed by Whitby, feems the moft probable.

11 (Πλην) *However*, neither is *man without woman, nor woman without man*, in the Lord. (See 2 Cor. iii. 17. note 1.)

12 (Γαρ) *Besides*, as the woman is (εκ) *from* the man, *so also* the man is (δια, 113) *by* the woman; but *all* (εκ) *from* God.

13. Judge in yourselves, (πρεπον) is it *decent* that a woman pray *to* God *unveiled?*

14 Doth not even nature[1] itself teach you, that if a man *indeed* have long hair, it is a *disgrace*[2] *to* him?

15 But if a woman have long hair, it is a glory[1] to her: for her

11 *However*, though woman be inferior to man in her relative capacity, the terms of salvation are the same for both: For *neither is man without woman, nor woman without man in the covenant.*

12 *Besides, as the woman is from the man*, and on that account is inferior to him, *so also the man is* born and nursed *by the woman*, and on that account he ought to treat her with kindness; *but both* are *from God.*

13 *Consult your own feelings*, and say, whether, according to your customs, it *is decent that a woman*, whom God hath subjected to her husband, *pray to God* in public *unveiled*, as not subjected?

14 *Doth not even reason and experience teach you*, that if *a man indeed have long hair, it is a disgrace to him*, because it renders him in appearance like a woman?

15 *But if a woman have long hair, it is an ornament to her* which does not incommode her, being suitable

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Ver. 14.—1. *Doth not even nature itself teach you?* For the different senses of the word *nature*, see Ephes. ii. 3. note 2. Here, it signifies *reason and experience.* But others thereby understand the nature of the sexes, which requires that they be distinguished by some outward mark. Hence the law, Deut. xxii. 5. *The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment.*

2. *It is a disgrace to him.* That the Hebrews thought it a mortification to wear their hair long, and to have it dressed, is evident from the law of the Nazarites, Numb. vi. 5. Besides, as the sexes were distinguished, not so much by the form of their clothes, as by the length or shortness of their hair, to have long hair, and to dress it nicely, was to assume the appearance and manners of a woman. Therefore it was a disgrace to a man.—The ancient busts and statues of the Greeks and Romans still remaining, shew that they likewise wore their hair short. In that form it neither incommoded them in the field, nor required much time to dress it.

Ver. 15. *It is a glory to her.* What a value the eastern ladies put on their hair, may be known from this, that when Ptolemy Euergetes, king of Egypt, was about to march against Seleucus Callinicus, his queen Berenice who loved him tenderly, vowed as the most precious sacrifice

her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you*, I praise *you* not, that you come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved, may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lords supper.

κομη αντι περιβολαιυ δεδοται αυτη.

16 Ει δε τις δοκει φιλονεικος ειναι, ἡμεις τοιαυτην συνηθειαν υκ εχομεν, υδε αἱ εκκλησιαι τυ Θευ.

17 Τυτο δε παραγγελλων υκ επαινω, ὁτι υκ εις το κρειττον, αλλ᾽ εις το ἡττον συνερχεσθε.

18 Πρωτον μεν γαρ συνερχομενων ὑμων εν τῃ εκκλησια, ακυω σχισματα εν ὑμιν ὑπαρχειν· και μερος τι πιϛευω.

19 Δει γαρ και αἱρεσεις εν ὑμιν ειναι, ἱνα ὁι δοκιμοι φανεροι γενωνται εν ὑμιν.

20 Συνερχομενων υν ὑμων επι το αυτο, υκ εϛι Κυριακον δειπνον φαγειν.

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sacrifice she could offer, to cut off and consecrate her hair, if he returned in safety. See ver. 6. note 1.

Ver. 18.—1. *For first.* The first thing the apostle blamed in the Corinthians, was their indecent manner of eating the Lord's supper. The second was the wrong use which they made of their spiritual gifts, chap. xii. And as these offences were committed in their public assemblies, he told them very properly, that they came together, not for the better but for the worse.

2. *There are divisions.* So the word σχισματα must be translated here, because the faction had not formed any separate church at Corinth, but had occasioned uncharitable dissentions in the church there; of which this was one bad effect, that they celebrated the Lord's supper in separate companies at separate tables, which the apostle with great propriety termed σχισματα, *rents.*

3. *And I partly believe it.* Estius, Grotius, and Pearce, think the Greek phrase μερος τι πιϛευω, may be translated, *I believe it with respect to a part of you.* And for this use of μερος τι, they cite Rom. xi. 25. Parkhurst says it is used in that sense by Thucydides, and that it is an Attic phrase. See chap. xii. 27. xiii. 9. note.

hair is given her (αυτι) for a *veil.*

to her domestic state; *for her hair is given her for a veil,* to heighten her charms by partly concealing them.

16 (Δε) *However,* if any *one* (δοκει, chap. vii. 40. note) *resolves* to be contentious, we have no such custom, neither the churches of God.

16 *Now, if the false teacher resolves to be contentious,* and maintains that it is allowable for women to pray and teach publicly in the church unveiled, *we* in Judea *have no such custom, neither* any of *the churches of God.*

17 (Δε) Now *when I declare this,* I praise YOU not, that *ye* come together, not for the better, but for the worse.

17 I praised you for holding fast my precepts, But *now when I declare this* which follows, *I praise you not, that ye assemble, not so as to make yourselves better* by edifying each other, *but worse by* fomenting strifes.

18 For first,[1] *indeed,* I hear, when ye come together in the church *there are* divisions[2] among you; and I partly[3] believe it.

18 *For first indeed I hear,* that *when ye assemble* in the church to eat the Lord's supper *there are divisions among you;* ye sit down in separate companies at separate tables, as being at variance among yourselves; *and I partly believe it.*

19 (Δει γαρ και) For there must[1] *even be* heresies[2] among you, that *the approved*[3] may be made manifest among you.

19 *For,* as men have different views of things and are often guided by their lusts, *there will even be heresies among you;* which God permits, *that those who are approved* of him, *may be made known among you.*

20 (Ουν, 262.) *But your coming together* into one place, *is* not to eat the Lord's supper. (See chap. v. 7. note 2.)

20 *But your coming together into one house* to eat, *is not to eat the Lord's supper,* unless ye eat it in fellowship together and with mutual love, as the disciples of one master.

Ver. 19.—1. *For there must even be.* Here the word *must,* does not signify what *ought to be,* but what in the natural course of things will certainly be, as the consequence of the pride, anger, envy, and other evil passions, which prevail among men.

2. *Heresies among you.* In this passage, *heresies* are represented as something different from, and worse than the *divisions* mentioned in the preceding verse. By the account given of them in other passages of scripture, *heresies* are false opinions in religion, obstinately maintained by the heretic, in opposition to his own conscience, for the purpose of authorising bad practices, and of making gain. See Gal. v. 20. note 5.

3. *That the approved.* Οι δοκιμοι, *The approved,* are persons who on being tried are found sound in the faith, and holy in their practice.

21 For in eating every one taketh before *other*, his own ſupper: and one is hungry, and another is drunken.

21 Ἑκαστος γαρ το ιδιον δειπνον προλαμβανει εν τω φαγειν, και ὁς μεν πεινᾳ, ὁς δε μεθυει.

22 What, have ye not houſes to eat and to drink in? or deſpiſe ye the church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe *you* not.

22 Μη γαρ οικιας ουκ εχετε εις το εσθιειν και πινειν; η της εκκλησιας του Θεου καταφρονειτε, και καταισχυνετε τους μη εχοντας; τι ὑμιν ειπω; επαινεσω ὑμας εν τουτῳ; ουκ επαινω.

23 For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus the *ſame* night in which he was betrayed, took bread:

23 Εγω γαρ παρελαβον απο του Κυριου ὁ και παρεδωκα ὑμιν, ὁτι ὁ Κυριος Ιησους εν τη νυκτι ᾗ παρεδιδοτο, ελαβεν αρτον,

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One end of God's permitting hereſies to ariſe in the church, is for the trial of the faith and holineſs of ſuch approved perſons, that being made manifeſt, they may be examples for others to imitate.

Ver. 21.—1. *Every one taketh firſt his own ſupper.* This is the proper tranſlation of the clauſe, ἑκαστος το ιδιον δειπνον προλαμβανει: for what follows, ſhews that the apoſtle did not mean, as in the Engliſh bible, that every one took before *another* his own ſupper; but that every one took his own ſupper, before he ate the Lord's ſupper — Chriſt having inſtituted his Supper after he had eaten the paſſover, his diſciples very early made it a rule to feaſt together, before they ate the Lord's ſupper. Theſe feaſts were called (Αγαπαι, *Charitates*) *Love feaſts*. They are mentioned Jude, ver. 12. as alſo by ſome of the ancient Chriſtian writers.—From Xenophon. Memorab. lib. iii c. 14. we learn, that the Greeks when they ſupped together, brought each his own proviſions ready dreſſed, which they ate in company together. Probably the Corinthians followed the ſame practice, in their feaſts previous to the Lord's ſupper. But as they excluded all who were not of their party, and even the poor of their own party who had no ſupper to bring, it came to paſs that when they ate the Lord's ſupper, *one was hungry, and another was filled.*

2. *And another is filled.* So the Greek word μεθυειν ſignifies here, being oppoſed to, *one is hungry*. The word is uſed in this ſenſe by the LXX Pſal. xxxv. 9. Jerem xxxviii. 14. and John ii. 10. where it is rendered by our tranſlators, *when men have well drunk*, drunk plentifully. According to the grammarians, μεθυειν literally ſignifies *to eat and drink,*

μετα

21 For in eating *IT*, every one taketh, *first* [1] his own supper, and one, *verily*, is hungry, and another is *filled*. [2]

21 *For when ye eat, every one* with his own party *taketh first his own supper* which he hath brought; *and* the poor being excluded, *one verily is hungry*, on that occasion, *and another is plentifully fed*.

22 What, have ye not houses to eat and to drink in? or *do ye think amiss* [1] *of* the church of God, and *put to shame those who* have not *A SUPPER?* [2] What shall I say to you? shall I praise you (εν, 167.) *for* this? I praise YOU not.

22 *What, have ye not houses to eat and to drink in* with your friends? *Or do ye mistake the Church of God* for an idol's temple in which feasts are made; *and put to shame those who have not a supper* to eat, while ye are feasting luxuriously? *What shall I say to you? Shall I praise you for this*, as having kept my precepts? *I praise you not*; but utterly condemn you for these scandalous practices.

23 For I *received from* the Lord, [1] *what* also I delivered *to* you, That the Lord Jesus, *in the night* in which he was betrayed, [2] took bread,

23 *For I received from the Lord* Jesus, by immediate revelation, *what also I delivered to you, that the Lord Jesus, in the night in which he was betrayed* to the chief priests and elders of the Jews, *took bread*,

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μετα το θυειν, *after sacrificing;* on which occasions the heathens often drank to excess.

Ver. 22.—1. *Do ye think amiss of the church of God?* Καταφρονειτε; See Rom. ii. 4. note 4.—That in the first age, the brethren of a particular city or district, met together in one house or room for the worship of God, is evident from ver. 20. That house or room, whether it was used statedly, or only occasionally for their religious assemblies, is here called *the church of God*, and is distinguished from *their own house*. Acccordingly, what is termed ver. 18. *a coming together in the church*, is called ver. 20. *a coming together into one place*.

2. *Put to shame those who have not a supper.* Τους μη εχοντας, may be translated without any addition, *Those who are poor*.

Ver. 23.—1. *I received from the Lord*, &c. For the import of the terms *received* and *delivered*, see Col. ii 6. note.

2. *In the night in which he was betrayed;* that is, in the night which preceded his crucifixion.—The apostle told the Corinthians, that the institution of the Supper in the night before our Lord suffered, for the purpose of perpetuating the memory of his death to the end of the world, was made known to him by Christ himself, as a circumstance which merited particular attention, because it was a strong proof of his innocence. He knew he was to be crucified the next day as an impostor, for calling himself the Son of God. Having so near a prospect of his punishment, would he by instituting his Supper have taken care

 that

24 And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

24 Και ευχαριϛησας εκλασε, και ειπε· Λαβετε, φαγετε· τȣτο μȣ εϛι το σωμα το υπερ ὑμων κλωμενον· τȣτο ποιειτε εις την εμην αναμνησιν.

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that his punishment as an impostor should never be forgotten, if he had really been an impostor? No. Such a supposition exceeds all rational belief. But knowing himself to be the Son of God, and being absolutely certain that God would acknowledge him as his Son, by raising him from the dead on the third day, he instituted his Supper, to be preserved by his disciples till he should return to judge the world; because he foresaw that his death could not be remembered by his disciples, without recollecting his resurrection and expecting his return to judge the world. See ver. 26. note 3.—Farther, if Christ did not rise from the dead, according to his express promise frequently repeated, can it be thought that his disciples, who thus must have known him to be a deceiver, would have perpetuated the memory of his punishment as an impostor, and of their own shame, by beginning a service, in which, as the apostle expresses it, ver. 25. they *openly published the death*, that is, the punishment *of the Lord*, to the world? Wherefore, since the apostles and all the other first disciples who were eye witnesses of their master's death and resurrection, by beginning this service, openly published to the world their certain knowledge and belief of these facts; and since their successors by continuing this service from age to age, have published to the world the death and resurrection of their master, as matters of fact known and believed by all Christians from the beginning, the continuation of the service of the Supper in the church, is certainly a strong proof of the reality of Christ's death and resurrection; consequently it hath fully established his claim to be God's Son, and by removing the ignominy of the cross, hath rendered his fame great and universal. Also it hath become the source of unspeakable consolation to his disciples in every age, by assuring them that all his doctrines are true, and that all his promises shall be performed in their season; particularly his promise of returning to raise the dead, and carry his people into heaven. In this view, the institution of the Supper in the night wherein he was betrayed, was a great instance of Christ's love to men. And we are bound, by continuing that excellent service in the world, to hand down to them who come after us, those unspeakable consolations which we ourselves enjoy, through the pious care of our fathers who believed in Christ before us.

Ver. 24.—1. *And having given thanks.* Ευχαριϛησας. This likewise is the term used, Luke xxii. 19. Wherefore, when Matthew and Mark tell us that Jesus, ευλογησας, *blessed*, they do not mean that Jesus blessed the bread, for bread is incapable of blessing, but that he blessed God for saving sinners through his death. See 1 Cor. x. 16. note 1.

2. *This*

24 And, *having given thanks*, [1] he brake IT, and ſaid, Take, eat; this is my body, [2] which is broken for you; This do in remembrance of me. [3]

24 *And having given thanks* to God for his goodneſs to men in their redemption, *he brake it, and ſaid, take, eat, this is* the repreſentation of *my body, which is* to be *broken for you: this do in remembrance of me:* in remembrance of my giving my body to be broken, to procure eternal life for you.

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2. *This is my body which is broken for you.* As the clauſe, *which is broken*, cannot be taken literally, becauſe it would imply that Chriſt's body was *broken*, or put to death on the croſs, at the time he ſaid this, contrary to truth, ſo the clauſe, *this is my body*, cannot he taken literally: for the two clauſes making but one propoſition, if the clauſe, *this is my body*, which is the ſubject of the propoſition, be interpreted literally, the predicate, *which is broken for you*, muſt be ſo likewiſe. Conſequently the propoſition will import, that the bread in our Lord's hand was converted into a thing which at that time had no exiſtence. If this reaſoning is juſt, both the doctrine of the Papiſts, and the doctrine of the Lutherans ought to be rejected, as implying an evident falſehood, namely, that Chriſt's body at the time he ſpake, *was broken*, or put to death.— In other paſſages of ſcripture, we find expreſſions perfectly ſimilar to the expreſſion, *This is my body:* for example, Gen. xl 12. *The three branches are three days.* - Gen. xli. 26. *The ſeven good kine are ſeven years.* — Matth. xiii. 38. *The field is the world.*—1 Cor. x. 4. *That rock was Chriſt.*— Rev. xvii. 9. *The ſeven heads are ſeven mountains* Now as every reader is ſenſible, that in all theſe paſſages things are ſaid to be, what they are only repreſentations of, Why ſhould our Lord's words, *This is my body*, be interpreted in any different manner?—And with reſpect to the other clauſe, *which is broken for you*, let it be remembered, that in the prophetic writings eſpecially, there are numberleſs paſſages, where to ſhew the certainty of the things foretold, they are ſpoken of as actually exiſting at the very time the prophet uttered his prediction. It may therefore be affirmed, that the true meaning of our Lord's words at the inſtitution of his Supper, is, *This* bread *is* the repreſentation of *my body which is* to be *broken for you.*

The Papiſts contend, that in every age, by the prieſts pronouncing what they call the words of conſecration, the ſame change is made in the bread and wine, which they affirm was made in theſe elements, by Chriſt's ſaying, *this is my body.* But to gain credit to their doctrine, they ought to ſhew from ſcripture, that the power of working that miracle was promiſed by Chriſt to all his faithful ſervants in the miniſtry, to the end of the world. But this they cannot do. Beſides, that the apoſtle Paul did not poſſeſs any ſuch power, is evident from ver. 26, 27, 28, of this chapter, where he calls the elements *bread* and *wine* after their conſecration, as he had named them before.

25 After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the New Teſtament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

25 Ὡσαυτως και το ποτηριον, μετα το δειπνησαι, λεγων· Τȣτο το ποτηριον, ἡ καινη διαθηκη εςιν εν τῳ εμῳ αἱματι. Τȣτο ποιειτε ὁσακις αν πινητε, εις την εμην αναμνησιν.

26 For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come.

26 Ὁσακις γαρ αν εσθιητε τον αρτον τȣτον, και το ποτηριον τȣτο πινητε, τον θανατον τȣ Κυριȣ καταγγελλετε, αχρις ὁυ αν ελθῃ.

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3. *This do in remembrance of me.* This implies two things. 1. That they were to take and eat the bread in remembrance of Chriſt's body broken for them. 2. That they were to give thanks, and break the bread, before they ate it. Accordingly from chap. x. 16. we know, that when the apoſtles adminiſtered the Lord's ſupper to the faithful, they gave thanks, and brake the bread after Chriſt's example, which is authority ſufficient for the practice which hath always obtained in the church.

In this place it may be proper to take ſome notice of the doctrine of the Quakers concerning the Lord's ſupper. They affirm, that the apoſtles miſtook their Maſter's deſign in giving them bread and wine after ſupping on the paſſover, when they made it the inſtitution of a rite to be obſerved by his diſciples in all ages. But if they miſtook the matter, would not Chriſt have corrected their miſtake, in the revelation which Paul affirms he made to him concerning the Supper, ver. 23. after that miſtake is ſaid to have taken place? Wherefore ſeeing Paul's account of the inſtitution is preciſely the ſame as the account given by the evangeliſts, with the addition of a circumſtance which implies the continuation of the rite, namely, that when Chriſt gave them the cup, he ſaid, *This do, as often as ye drink it, in remembrance of me,* it cannot be doubted that our Lord intended his Supper to be a perpetual ſervice in his church.

Ver. 25.—1. *In like manner alſo the cup.* Moſt tranſlators after the word *alſo*, add the words, *he took*. But if any words are to be added here, thoſe in Mark xiv. 23. *he gave*, ſeem moſt proper.

2. *After he had ſupped.* This circumſtance is mentioned to ſhew, that the Lord's ſupper is not intended for the refreſhment of the body, but as we are told, ver. 26. for perpetuating the memory of Chriſt's death, reſurrection, and aſcenſion, to the end of the world, and for declaring our expectation of his return from heaven to judge all mankind, that by ſeriouſly and frequently meditating on theſe things, the faith,

25 *In like* manner alſo *the cup*,[1] *after* he had ſupped,[2] ſaying, This cup is the new *covenant*[3] in my blood: this *do*, as *often*[4] as ye drink IT, in remembrance of me.

25 *In like manner alſo*, he gave *the cup after he had ſupped* on the paſſover, *ſaying*, *this cup* of wine *is* a repreſentation of *the new covenant* made *in my blood: this do*, *as often as ye drink it*, *in remembrance of me*, as ſhedding my blood to procure that covenant for you.

26 (Γαρ, 93.) *Wherefore*,[1] as often as ye eat this bread, and drink this cup, *ye openly publiſh*[2] *the death of the Lord*, (αχρις ὁ) *till the time* he come.[3]

26 *Wherefore*, *as often as ye eat this bread*, *and drink this cup*, *ye openly publiſh the death of the Lord*, *till the time he comes* to judgment: ye tell the world that the Lord died to ratify the new covenant; and that he will come again, to raiſe the dead and judge the world, according to his promiſe.

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faith, hope, and gratitude of his diſciples, may be nouriſhed. Now that theſe ends may be effectually anſwered, this ſervice muſt be performed by the whole members of each particular church, not in ſeparate companies, but together, as making one harmonious ſociety, by whoſe joint concurrence and communion in the ſervice, the death of their Maſter is not only remembered, but declared in the moſt public manner to the world, as a fact known and believed by all Chriſtians from the beginning.

3. *This cup is the new covenant in my blood.* The word διαθηκη, which our tranſlators have rendered *teſtament*, ſignifies a *covenant*, eſpecially when the epithet *new* is joined to it. See Heb. ix. 15. note 1. Our Lord did not mean that the new covenant was made at the time he ſhed his blood. It was made immediately after the fall, on account of the merits of his obedience to the death, which God then conſidered as accompliſhed, becauſe it was certainly to be accompliſhed at the time determined.

4. *This do as often as ye drink it.* According to the Papiſts, this implies, that *the cup* in the Lord's ſupper, may ſometimes be omitted; and on that pretence, they have denied the cup to the laity: but how juſtly may be known, by taking notice that the words, *as often as*, are applied, ver. 26. to the *bread*, as well as to the *cup*. Beſides, Matthew hath told us, that when Chriſt gave the cup, he ſaid, chap. xxvi. 27. *Drink ye all of it:* which being both an invitation, and a command, all Chriſtians are as much entitled to the cup, as to the bread.

Ver. 26.—1. *Wherefore.* The attentive reader muſt be ſenſible, that this verſe does not contain, as in the common verſion, a proof of what goes before. It is an inference from the preceding verſes; conſequently the Greek particle Γαρ, with which it is introduced, is uſed in its *illative*, not in its *cauſal* ſignification.

27 Wherefore, whoſoever ſhall eat this bread, and drink *this* cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

27 Ὡϛε ὁς αν εσθιη τον αρτον τȣτον, η πινη το ποτηριον τȣ Κυριȣ αναξιως, ενοχ☉ εϛαι τȣ σωματος και αἱματος τȣ Κυριȣ.

28 But let a man examine himſelf, and ſo let him eat of *that* bread, and drink of *that* cup.

28 Δοκιμαζετω δε ανθρωπος ἑαυτον, και ȣ̔τως εκ τȣ αρτȣ εσθιετω, και εκ τȣ ποτηριȣ πινετω.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body.

29 Ὁ γαρ εσθιων και πινων αναξιως, κριμα ἑαυτῳ εσθιει και πινει, μη διακρινων το σωτα τȣ Κυριȣ.

30 For this cauſe many *are* weak and ſickly among you, and many ſleep.

30 Δια τȣτο εν ὑμιν πολλοι ασθενεις και αρρωϛοι, και κοιμωνται ἱκανοι.

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2. *As often as ye eat this bread, and drink this cup, ye openly publiſh*, or *ye openly and effectually publiſh:* So καταγγελλετε ſignifies; for κατα often increaſes the ſignification of the word with which it is compounded. The drinking of the cup, as well as the eating of the bread, being intended as a public declaration of the death of Chriſt, neither of them can be omitted without ſin. And the virtue of that declaration, as was already obſerved, conſiſting in its being made by the whole church or aſſembly as cordially agreeing in it, the Corinthians erred when they did it in ſeparate companies.—The words in this verſe are the apoſtle's words, not Chriſt's.

3. *Till the time he come.* Though at the inſtitution of the ſupper, our Lord ſpake nothing of his own ſecond coming, yet in his diſcourſe after the celebration, he connected his ſecond coming with his death: John xiv. 3. *And if I go and prepare a place for you, I will come again, and receive you to myſelf*, &c. The apoſtle therefore truly expreſſed his Maſter's intention, when he told the Corinthians, that by publiſhing the Lord's death, they publiſhed alſo his coming to judgment; and that the ſervice of the Supper, was intended as a publication of both.

Ver. 27. *And drink this cup.* The Romaniſts affirm, that η πινη ſhould be tranſlated, *or drink:* and from the disjunctive ſenſe of the phraſe they infer, that the whole *Chriſt* is contained in either kind. And on this ſecond pretence, (See ver. 25. note 4.) they deny the cup to the laity, contrary to Chriſt's expreſs command. But as the Greek particle η, is ſometimes put for και, Eſſ. iv. 195. their reaſoning from this paſſage is not well founded. Beſides, the Alexandrian MS. with the

27 (Ὡϛε, 331.) *So then*, whosoever shall eat this bread, (ἢ) and [1] drink (το, 71.) *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

27 *So then, whosoever shall eat this bread, and drink this cup of the Lord unworthily*, either by eating it as a common meal, or as the bond of a faction, or to promote some worldly purpose, *shall be guilty* of profaning the symbols *of the body and blood of the Lord*. See ver. 24. note 2.

28 But let a man examine [1] himself, (και ὅτως, 265.) and *then of the* bread let him eat, and of *the cup let him* drink.

28 *But let every man examine himself*, by comparing his character and views with the design of this service. *And* if he finds them suitable to it, *then of the bread let him eat, and of the cup let him drink.*

29 For he *who* eateth and drinketh unworthily, eateth and drinketh *punishment* [1] to himself, not *making a difference of* [2] *the body of the Lord.*

29 *For he who eateth and drinketh* the Lord's supper *improperly*, (See ver. 27.) *subjects himself to punishment, because he does not* discriminate the symbols of *the body of the Lord* from common bread and wine designed for the nourishment of life.

30 For this cause, *many among* you ARE *sick*, and *infirm, and a good number are dead.*

30 *Because ye eat and drink in an improper manner, many among you are diseased and languishing, and a good number are dead* in consequence of God's displeasure.

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the Syriac, Arabic and Ethiopic versions, have all, in this clause, *and* instead of *or*. Also, in ver. 29. it is και πινων, which determines the sense of η, in ver. 27.

Ver. 28. *Let a man examine himself*, First, whether he comes to this service, to keep up the memory of Christ. Secondly, whether he is moved to do so, by a grateful sense of Christ's love in dying for men. Thirdly, whether he comes with a firm purpose of doing honour to Christ, by living in all respects conformably to his precepts and example.

Ver. 29.—1. *Drinketh punishment.* That this is the signification of κριμα here, is plain from the following verse, where the Corinthians are said to be punished with sickness, debility and death, for eating unworthily. Besides, κριμα is often used in the New Testament to denote *punishment*. See Matt. xxiii. 14. Rom. xiii. 2. James iii. 1. 1 Pet. iv. 17.

2. *Not making a difference of the body of the Lord.* In the English bible, printed in 1568, this clause, as B. Pearce informs us, is translated, *He maketh no difference of the Lord's body*, which I think is the true sense of the passage.

31 For if we would judge ourſelves, we ſhould not be judged.

31 Ει γαρ ἑαυτȣς διεκρινομεν, ȣκ αν εκρινομεθα.

32 But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world.

32 Κρινομενοι δε, ὑπο Κυριȣ παιδευομεθα, ἱνα μη συν τῳ κοσμῳ κατακριθωμεν.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

33 Ὡστε, αδελφοι μȣ, συνερχομενοι εις το φαγειν, αλληλȣς εκδεχεσθε.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

34 Ει δε τις πεινα, εν οικῳ εσθιετω, ἱνα μη εις κριμα συνερχησθε. τα δε λοιπα, ὡς αν ελθω, διαταξομαι.

Ver. 31. *But if we would make a difference in ourſelves.* In ver. 29. he had mentioned their not making a difference between the body of the Lord and common food. Here he ſpeaks of their making a difference in themſelves. L'Enfant affirms, that διακρινειν, and εκρινεσθαι, are agoniſtical terms; the former denoting the inquiry which the judges of the games made into the character and quality of the combatants; (See chap ix 27. notes 3, 4.) and the latter, their rejection after the inquiry: conſequently it ſignifies their being diſapproved as unfit to enter the liſts, if the inquiry was made before the combat. Or if the inquiry was made after it, it ſignifies their being diſapproved as unfit to receive the crown, becauſe they had not contended according to the laws of the combat.

32. *We are corrected.* Παιδευομεθα, *We are chaſtiſed*, as children are for their good: or are puniſhed as the athletes were for tranſgreſſing the rules of the combat. See chap. ix. 27. note 4.

Ver. 33.

CHAP. XII.

View and Illuſtration of the Subjects treated in this Chapter.

THE ſpiritual men at Corinth, having had great diſſentions among themſelves about the comparative excellence of their ſeveral gifts, and the honour which was due to each on

account

31 (Ει γαρ, 98.) *But*, if we would *make a difference in*[1] ourſelves, we ſhould not be *diſapproved.*

31 *But if we would make a difference in ourſelves*, by eating the Lord's ſupper with diſpoſitions different from thoſe with which we eat a common meal, *we ſhould not be diſapproved.*

32 But *being judged of the Lord, we are corrected*,[1] *that we may not with the world be condemned.*

32 *But being judged of the Lord* becauſe we have not made a difference in our eating, *we are corrected* to bring us to repentance, *that we may not with the ungodly be condemned* at the day of judgment.

33 Wherefore, my brethren, when ye come together to eat, *cordially receive*[1] *one another.*

33 *Wherefore, my brethren, when ye come together* to eat the Lord's ſupper, *cordially receive one another*, that ye may perform that ſervice jointly as the diſciples of one maſter.

34 And if any *one* hunger, let him eat at home; that ye *may not* come together *to puniſhment.* And the reſt *I will* ſet in order when I come.

34 *And if any perſon be hungry* before he eats the Lord's ſupper, *let him eat at home, that ye may not come together to puniſhment* by feaſting in the church. *And what elſe requires to be corrected* in this matter, *I will give orders about it when I come* to Corinth.

Ver. 33. *Cordially receive one another.* Εκδεχεσθε, in this paſſage ſeems to have the ſenſe of δεχεσθε, encreaſed by the prepoſition εκ, conſequently the apoſtle's meaning is *cordially receive one another.* For as the faction had ſeparated themſelves from the ſincere part of the church when they ate the Lord's ſupper, it was proper for the apoſtle to ſay to them, when ye eat, inſtead of ſeparating yourſelves into companies, as if ye were at variance, all of you cordially receive one another, ſo as to form one harmonious ſociety, agreeably to the deſign of this important ſervice.

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account of his particular gift, the apoſtle's adherents, we may believe, in their letter had requeſted his opinion and direction concerning theſe matters. In compliance therefore with their deſire, and becauſe it was of great importance that mankind in future ages ſhould have a juſt idea of the ſupernatural gifts, by which the Chriſtian church was at firſt built, and afterwards upheld,

upheld, the apoſtle, in this and in the following xivth chapter, treated largely of theſe gifts, and of the perſons who poſſeſſed them.

His diſcourſe on theſe ſubjects, he introduced with telling the Corinthians, that he wiſhed them not to be ignorant of the offices of the ſpiritual men, and of the excellency of their gifts, ver. 1.—And to make them ſenſible of the honour which the church derived from the gifts of the ſpiritual men, he put the brethren at Corinth in mind that before their converſion they worſhipped idols, who being themſelves dumb, could not impart to their votaries inſtantaneouſly, the faculty of ſpeaking foreign languages, as Chriſt had done to many of his diſciples, ver. 2.—Next, becauſe there were in that age, impoſtors who ſaid they were inſpired, and, becauſe the perſons who poſſeſſed the gift of diſcerning ſpirits, were not always at hand, to examine them, the apoſtle gave the Corinthians a rule, by which they might judge with certainty, of every one who pretended to be inſpired. No teacher, ſaid he, ſpeaks by the Spirit of God, who calls Jeſus *accurſed*, that is, who affirms that Jeſus was juſtly puniſhed with the accurſed death of the croſs. Probably ſome of the heathen prieſts, and prieſteſſes, in their pretended fits of inſpiration, had ſpoken in this manner of Jeſus. On the other hand, every teacher ſpeaks by the Spirit of God, who acknowledges Jeſus to be Lord, and endeavours to perſuade men to become his diſciples, ver. 3.

Having thus directed the Corinthian brethren to judge of the inſpiration of the teachers who came to them, by the nature and tendency of the doctrine which they taught, the apoſtle proceeded to that which he had chiefly in view, namely, to remove the diſſentions which had taken place at Corinth among the ſpiritual men. For ſuch of them as poſſeſſed inferior gifts, envying thoſe whoſe gifts were of a ſuperior kind, and the latter behaving with inſolence towards the former, the apoſtle to allay their animoſities, explained in this chapter the nature and difference of their ſpiritual gifts; diſcourſed concerning their comparative excellency, and concerning the purpoſes for which they were beſtowed, and the different offices allotted to the perſons who poſſeſſed them; then gave directions concerning the manner and order in which theſe gifts were to be exerciſed.

And firſt he obſerved, that there were diverſities of gifts, but one Spirit from whom they all proceeded, ver. 4.—That there were diverſities of miniſtries or offices in which thoſe who poſſeſſed the ſpiritual gifts were employed, but one Lord whom they all ſerved, ver. 5.—And that there were differences of inworkings in the ſpiritual men, but it was the ſame God who wrought inwardly in them all, ver. 6.—Next, he enumerated the

the ſpiritual gifts in the order of their dignity; and from his account it appears, that theſe gifts were various in their nature, and were beſtowed on the ſpiritual men in the greateſt plenty, ver. 7.—10.—Now all theſe, ſaid he, the one and the ſame Spirit of God worketh, diſtributing to each according to his own pleaſure, without regarding either the merit, or the dignity of the perſons to whom he gives them, ver. 11.—But however different in their nature the ſpiritual gifts might be, he told them they were all ſo diſtributed, as to render the church one body. For as the human body, though it conſiſts of many members, is but one body, ſo alſo is the body of Chriſt, the Chriſtian church, ver. 12. —All the individuals of which the church is compoſed, whether they be Jews or Gentiles, ſlaves or freemen, through their being baptized in one Spirit, are formed into one body or ſociety, ver. 12.

Having thus compared the church to the human body, the apoſtle carried on the allegory, by obſerving, that ſince the human body does not conſiſt of one member, but of many, ver. 14. —if the foot ſhall ſay, becauſe I am not the hand, I am no part of the body, is it for this not a member of the body? and free from doing its office in the body? ver. 15.—And if the ear ſhall ſay, becauſe I am not the eye, &c. ver. 16.—If the whole body were an eye, where were the hearing? and if the whole were hearing, where were the ſmelling? ver. 17. His meaning is, that the inferior members ſhould not decline their particular functions, becauſe they are not the ſuperior.—But now, ſaith he, God hath aſſigned to every one of the members, its own place and office in the body, becauſe if all were one member, there would not be a body, ver. 18.—Whereas by the union of many members, there is one body formed, to the exiſtence of which the ſervice of all the members is neceſſary, ver. 20.—So that, no one member can ſay to another, I have no need of thee, ver. 21. Nay the members which ſeem to be more feeble, are more neceſſary to the preſervation of the body, than even thoſe that are more ſtrong and active, ver. 22.—The ſame may be ſaid of thoſe members, which we think feeble and leſs honourable; on which account, we are at the greateſt pains to protect and adorn them, ver. 23.—But our comely members being ſtrong, have no need of protection and ornament.—Beſides, God hath knit the body together, by means of theſe weak and uncomely members, on which he hath beſtowed more abundant honour, through their greater efficacy in nouriſhing and preſerving the body, ver. 24.— That there may be no mutiny in the body, but that all the members may anxiouſly care for one another, ver. 25.—So that when any member is diſeaſed or diſabled, the reſt ſuffer with it. Or if

if any member is properly clothed, defended, and gratified, the reſt partake of its joy, ver. 26.

The application of this beautiful allegory, the apoſtle made in a few words, by telling the Corinthians, that in their collective capacity they were the body of Chriſt; and that each of them was a particular member of that body, ver. 27.—Wherefore, from what he had ſaid concerning the human body and its members, three things followed, though he hath not mentioned them: —Firſt, that ſuch of the Corinthians as were deſtitute of the ſpiritual gifts, or whoſe gifts were of the inferior ſort, were not on that account to fancy themſelves no members of the church, nor peeviſhly to decline the offices of their ſtation. Neither were they to envy thoſe who were placed in higher ſtations, or who poſſeſſed the beſt gifts, but were to be contented with their own place and office in the church, however humble it might be.—Secondly, that ſuch of them as poſſeſſed the more excellent gifts, and were placed in ſuperior ſtations, or who were in the vigour of life, were not to deſpiſe thoſe whoſe gifts were leſs excellent, and whoſe ſtations were inferior. Neither were they to think thoſe uſeleſs, who being incapacitated by diſeaſe, or debilitated by age, could not diſcharge active offices in the church as formerly. By their paſſive virtues of patience, and reſignation, and willingneſs to leave the world, they were ſtill neceſſary to the perfection

OLD TRANSLATION.	GREEK TEXT.
CHAP. XII. 1 Now concerning ſpiritual *gifts*, brethren, I would not have you ignorant.	1 Περι δε των πνευματικων, αδελφοι, ε θελω υμας αγνοειν.
2 Ye know that ye were Gentiles, carried away unto theſe dumb idols, even as ye were led.	2 Οιδατε οτι εθνη ητε, προς τα ειδωλα τα αφωνα, ως αν ηγεσθε, απαγομενοι.
3 Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of	3 Διο γνωριζω υμιν, οτι εδεις εν πνευματι Θεε λα-

Ver. 1. *Spiritual matters*. The word πνευματικων, without any adjective, ſignifies ſometimes *ſpiritual gifts*, chap. xiv. 1. and ſometimes *ſpiritual men*, chap. xiv 37. In this and the two following chapters, the apoſtle treats of both; and therefore the word may be tranſlated *ſpiritual matters*, to comprehend both.

Ver 2. *Idols that are dumb*. This obſervation the apoſtle made, to ſhew the Corinthians that the former objects of their worſhip could not

fection of the body or church, as examples and directors to the younger members of the church.—Thirdly, that Christians being all members of one another, ought to have the greatest love for and care of each other; especially when in distress through poverty, sickness, or age. In a word, they were all bound to promote each others welfare on every occasion.

With respect to the precedence claimed by the spiritual men, on account of the comparative excellence of their gifts, the apostle told the Corinthians, that God had placed the spiritual men in the church in the following order. First apostles; secondly prophets; thirdly teachers; after them, those who communicated spiritual powers to others; then those who possessed the gifts of healing diseases; helpers; directors; last of all, those who spake foreign languages, and who interpreted what was spoken by others in foreign languages. And by thus ranking the spiritual men in their proper order, he settled the precedency of each, ver. 28.—At the same time, to extinguish in the minds of the spiritual men, all envy, and to put an end to their strifes, he told them, it was no more possible to make all the members of the church, apostles, or prophets, or teachers, &c. than to make all the members of the human body, an eye, or an ear, &c. ver. 29, 30.—because in either case there would be no body.

New Translation.

CHAP. XII. 1 Now, concerning (των πνευματικων) spiritual *matters*, [1] brethren, I would not have you ignorant.

2 Ye know that ye were *heathens, led* away *to idols that* ARE *dumb*, [1] even as ye *happened to be* led.

3 Wherefore, *I inform you*, that no *one* speaking by the Spirit of God,

Commentary.

CHAP. XII. 1 *Now concerning spiritual men, and* concerning the nature, the excellency, and the use of their *gifts, brethren, I would not have you ignorant.*

2 *Ye* all *know, that* formerly *ye were* blind *heathens, led away to* worship *idols that are dumb, just as ye happened to be led* by education, or custom, or the artifices of your priests.

3 *Wherefore*, that ye may distinguish the inspirations of God, from those of evil spirits, *I inform you,*

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not endow them with the gift of tongues; and that if the priests and prophets of these idols, ever uttered any oracles, it could not be by the inspiration of these lifeless stocks and stones, but by the inspiration of evil spirits, who gave them these oracles, to confirm mankind in their abominable idolatries.

Ver. 3.—

God, calleth Jeſus accurſed: and *that* no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.

λων, λεγει αναθεμα Ιησουν, και ουδεις δυναται ειπειν Κυριον Ιησουν, ει μη εν πνευματι ἁγιῳ.

4 Now there are diverſities of gifts, but the ſame Spirit.

4 Διαιρεσεις δε χαρισματων εισι, το δε αυτο πνευμα·

5 And there are differences of adminiſtrations, but the ſame Lord.

5 Και διαιρεσεις διακονιων εισι, και ὁ αυτος Κυριος.

6 And there are diverſities of operations, but it is the ſame God, which worketh all in all.

6 Και διαιρεσεις ενεργηματων εισιν, ὁ δε αυτος εςι Θεος, ὁ ενεργων τα παντα εν πασιν.

7 But the manifeſtation of the Spirit, is given to every man to profit withal.

7 Ἑκαςῳ δε διδοται ἡ φανερωσις του πνευματος προς το συμφερον.

Ver. 3.—1. *No one ſpeaking by the Spirit of God pronounceth Jeſus accurſed.* As the apoſtle wrote this, to teach the Corinthians how to diſtinguiſh the inſpirations of God from thoſe of evil ſpirits, his meaning muſt be, No one ſpeaking by the Spirit of God *pronounceth* Jeſus accurſed. It ſeems ſome who pretended to be inſpired, pronounced Jeſus an impoſtor who had been juſtly puniſhed with death. Theſe I ſuppoſe were the Jewiſh exorciſts, together with the heathen prieſts and prieſteſſes, who in their enthuſiaſtic fits reviled Jeſus. If ſuch perſons were really inſpired, that is, if they ſpake by any ſupernatural impulſe, the Corinthians might know it proceeded from evil ſpirits, and not from the Spirit of God, who never would move any one to ſpeak in that manner of Jeſus.

2 *No one can declare Jeſus Lord, except by the Holy Ghoſt.* Here, as in the firſt clauſe of the verſe, *No one*, means, *No one who ſpeaks by a ſupernatural impulſe, can declare Jeſus Lord, except by the Holy Ghoſt.* A perſon who ſpeaks from the ſuggeſtion of his own reaſon, being convinced by the reſurrection of Jeſus from the dead that he is the Son of God may declare him *Lord.* But a perſon who only ſpeaks, as a paſſive inſtrument, what is ſupernaturally ſuggeſted to him, cannot declare Jeſus *Lord*, except the ſuggeſtion comes from the Holy Ghoſt. For if an evil ſpirit moves him to ſpeak, he certainly will not declare that Jeſus is Lord; ſince no evil ſpirit would inſpire any one to acknowledge the authority of Jeſus as Lord, whoſe profeſſed intention was to deſtroy the uſurped dominion of evil ſpirits.

Ver. 4. *There are diverſities*, χαρισματων, *of gifts.* Here the apoſtle called the ſupernatural endowments of the firſt Chriſtians, *gifts*, becauſe they

(λεγει, 55.) *pronounceth* Jeſus accurſed[1]; and THAT no *one* (δυναται ειπειν, 55.) can *declare Jeſus, Lord*, except by the Holy Ghoſt.[2]

that no one ſpeaking by the Spirit of God, pronounceth Jeſus a deceiver who was *juſtly put to death: and that no one* ſpeaking by a ſupernatural impulſe, *can declare Jeſus Lord, except* he be really inſpired *by the Holy Ghoſt.*

4 Now, there are diverſities of gifts, but the ſame Spirit.

4 *Now, there are diverſities of gifts, but* they all proceed from *the ſame Spirit:* ſo that in reſpect of their origin, the ſpiritual gifts are all equally divine.

5 And there are *diverſities of miniſtries*, (και, 205.) but the ſame Lord.

5 *And there are diverſities of miniſtries*, for which the different gifts are beſtowed; *but the ſame Lord* is ſerved by theſe miniſtries: ſo that in reſpect of the Lord whom they ſerve, the ſpiritual men are all equally honourable.

6 *And* there are (διακρισεις ενεργηματων) diverſities of *inworkings*,[1] but it is the ſame God (ὁ ενεργων) *who worketh inwardly*[2] all in all.

6 *And there are diverſities of inworkings* on the minds of the ſpiritual men, *but it is the ſame God who worketh inwardly, all* ſupernatural impreſſions *in all:* ſo that in reſpect of the authority by which they act, the ſpiritual men are all equal.

7 *And to each* is given (ἡ φανερωσις) the manifeſtation of the Spirit, (προς συμφερον) *for the advantage* OF ALL.

7 *And to each is given the gift, by which* the preſence of *the Spirit* with him *is manifeſted*, not for advancing his honour, but *for* promoting *the advantage of all:* ſo that in reſpect of the end for which they exerciſe their ſpiritual gifts, the ſpiritual men are all equal.

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they were foretold under that name, Pſal. lxviii. 18. See Epheſ. iv. 7, 8. But in other paſſages, theſe endowments are diſtinguiſhed in the following manner: Heb. ii. 4. *Signs, and wonders, and divers miracles, and diſtributions of the Holy Ghoſt.*

Ver. 6. *And there are diverſities of inworkings.* So the original word ενεργηματων, literally ſignifies. See ver. 10. note 1. The meaning is, that the ſpiritual men, according to the different gifts with which they were endowed, had different impreſſions made upon their minds, at the time they exerciſed theſe gifts. See the following note.

2. *It is the ſame God who worketh inwardly all in all.* Here the apoſtle diſtinguiſhes between the inward workings of God, and the in-

8 For to one is given by the Spirit, the word of wiſdom; to another the word of knowledge by the ſame Spirit;

8 Ὡ μεν γαρ δια τȣ πνευματος διδοται λογος σοφιας, αλλω δε λογος γνωσεως, κατα το αυτο πνευμα·

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ward workings of the Spirit, upon the minds of the ſpiritual men. The inward workings of the Spirit, he thus deſcribes, ver. 4. *There are diverſities of gifts, but the ſame Spirit.* And ver. 11. *Now all theſe* ſpiritual gifts, *the one and the ſame Spirit,* ενεργει, *worketh inwardly.* The diſtinction ſeems to conſiſt in this: The Spirit wrought inwardly in the ſpiritual men all their gifts, but God wrought inwardly on their minds, directing them in the exerciſe of their ſpiritual gifts.

Ver. 8.—1. *To one indeed through the Spirit, is given the word of wiſdom.* I am of opinion with Whitby, the author of Miſcel. Sacra, and others, that *the word of wiſdom* was the doctrine of the goſpel, communicated by inſpiration ſo completely, that the ſpiritual perſon who poſſeſſed it, was enabled and authoriſed, to direct the religious faith and practice of mankind infallibly. It holds the firſt place in the catalogue of the ſpiritual gifts, becauſe it was the greateſt of them, and was peculiar to the apoſtles; having been promiſed to them by Chriſt, as the effect of the conſtant indwelling of the Spirit. See Eſſ. i. p. 56. Accordingly, in the catalogue given of the ſpiritual men in the order of their dignity, ver. 28. *the apoſtles* ſtand foremoſt, as the perſons to whom *the word of wiſdom* was given.—The doctrine of the goſpel is called, *the wiſdom of God,* 1 Cor. ii. 7. and *the manifold wiſdom of God,* Epheſ. iii. 10. becauſe it is the contrivance of the divine wiſdom: and here, *the word of wiſdom,* becauſe it was to be preached to the world. And Jeſus, from whom the *word of wiſdom* proceeded, is called *the wiſdom of God,* Luke xi. 49. and is ſaid to be *made to us wiſdom from God,* 1 Cor. i. 30. and to have *all the treaſures of wiſdom hid in him,* Col. ii. 3. Farther, Paul to whom the word of wiſdom was given in an eminent degree, tells us, Col. i. 28. that *he taught every man with all wiſdom.* And by his brother apoſtle Peter, he is ſaid to have written his epiſtles according to the *wiſdom* given to him, 2 Pet. iii. 15. Beſides, concerning himſelf and his brethren apoſtles, St Paul affirms, 1 Cor. ii. 16. that they all *had the mind of Chriſt.*

2. *And to another the word of knowledge.* The obſcure diſcovery of the method of ſalvation which was made to our firſt parents at the fall, having been rendered more plain by poſterior revelations in different ages, the whole was recorded in the writings of Moſes and the prophets, for the confirmation of the things afterwards to be ſpoken by Jeſus and his apoſtles. Wherefore, to clothe the goſpel with the additional evidence, which ariſes from its agreement with the former revelations, an inſpiration called *the word of knowledge,* was given to ſome of the ſpiritual men, whereby the true meaning of the ancient revelations was made known to them. That a new inſpiration ſhould have been neceſſary, to enable the ſpiritual men to underſtand the meaning of the writings of Moſes and the prophets, needs not be thought

ſtrange,

8 [1]*Now*, to one, *indeed*, (δια) *through* the Spirit, (John xiv. 17.) is given the word of wiſdom;[1] *and* to another the word of knowledge,[2] (κατα) *according to* the ſame Spirit;

8 *Now to one indeed, through* the indwelling of *the Spirit, is given the word of wiſdom;* the whole doctrine of the goſpel: *and to another the word of knowledge;* the complete knowledge of the former revelations recorded in the writings of Moſes and the prophets, *according to* the indwelling of *the ſame Spirit:*

ſtrange, if we conſider what Peter hath told us, 1 Epiſt. i. 11. namely, that the prophets themſelves, to whom the ancient revelations were made, did not fully underſtand them, but ſearched diligently into their meaning. Beſides, although the firſt preachers of the goſpel, had been able to attain the true meaning of the ancient oracles by the force of their own natural faculties, their interpretations would not have had that authority to bind the conſciences of men, which interpretations communicated to them by inſpiration, undoubtedly poſſeſſed.

The inſpiration juſt now deſcribed, was called *the word of knowledge*, in alluſion perhaps to the Jews who boaſted, Rom. ii 20. That *they had the image of knowledge and truth in the law.*—This kind of inſpiration belonged to *the ſuperior prophets*, who being placed in the catalogue, ver. 28. next after the apoſtles, were ſecond to them in dignity.—The exerciſe of this gift is called *prophecy* by way of eminence. 1 Cor. xiii. 2. *Though I have prophecy, and know all myſteries, and all knowledge.* From this it appears, that the ſuperior Chriſtian prophets, by their gift, diſcovered the deep ſecrets contained in the ancient oracles; ſuch as the calling of the Gentiles; their ſalvation through faith; the rejection of the Jews, and their future reſumption, termed, Rom. xvi. 25, 26. *A myſtery kept hid in the time of the ages.* Of this order of ſpiritual men, St. Stephen was one, as is plain from his ſpeech to the Jewiſh council. So likewiſe were the prophets of Antioch, mentioned, Acts xiii. 1. particularly Barnabas and Saul.—Now though this was the gift by which the ſuperior prophets were diſtinguiſhed from the inferior, it was not peculiar to the ſuperior prophets. All the apoſtles poſſeſſed it in the higheſt degree. For before his aſcenſion, Jeſus *opened their underſtandings, that they might underſtand the ſcriptures*, Luke xxiv. 45. And it was a gift abſolutely neceſſary to them as the chief preachers; becauſe it enabled them not only to explain and apply the Jewiſh Scriptures for the confirmation of the goſpel, but to ſhew the relation which the law of Moſes, and all the former diſpenſations, had to the goſpel: a kind of proof, which could not fail ſtrongly to impreſs thoſe who attended to it; but eſpecially the Jews, the keepers of the ancient oracles Of this gift, St. Paul made good uſe in his diſcourſes to the Jews, as is plain from Acts xiii. 16.—41. and from Acts xvii. 2, 3. where it is ſaid, *That he reaſoned with the Jews from the Scriptures, opening and alledging, that the Chriſt muſt needs have ſuffered, and riſen again from the dead. And that this Jeſus,*

 whom

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to ano

9 Ἑτερῳ δε πιςις, εν τῳ αυ]ῳ πνευματι· αλλῳ δε χαρισμα]α ιαματων, εν τῳ αυτῳ πνευματι·

10 Αλλῳ δε ενεργηματα δυναμεων, αλλῳ δε προφητεια, αλλῳ δε διακρισεις

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whom I preach to you, is the Christ.—Because the apostles, by *the word of wisdom,* and the apostles and superior prophets, by *the word of knowledge*, were enabled effectually to explain and prove the gospel revelation, the Christian church is said to be *built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.*

Besides the *superior prophets*, of whom we have been speaking, there were *prophets* of an *inferior order,* of whose office notice shall be taken, ver. 10. note 2.

Ver. 9—1. *And to another faith. Faith,* as a spiritual gift, was of two kinds. The first was that supernatural *courage* which Christ promised to infuse into his disciples, Matt. x. 19, 20. Luke xxi. 15. for the purpose of enabling them to preach the gospel, not only in the presence of kings and magistrates, but before the most enraged enemies. In consequence of this gift, we find Peter and John speaking with such boldness before the chief priests and council, as astonished them, Acts iv. 13. 29. The second kind of *faith*, was that firm persuasion of the power and veracity of God, which led the spiritual men, without hesitation, to attempt the working of miracles, when they felt an inward impulse to do so. Of this faith Christ speaks, Matt. xvii. 20. and Paul, 1 Cor. xiii. 2. *All faith, so as to remove mountains.*—*Faith*, as a spiritual gift, being in this enumeration mentioned after the *word of knowledge*, it belonged to those spiritual men who in the catalogue, ver. 28. are placed after *prophets*, and who are called *teachers*. These, however, were not the teachers who ordinarily resided in one place, but those who in the catalogue, Ephes. iv. 11. are called *evangelists*, and who are placed next to prophets, and before the ordinary pastors and teachers. Of this order of spiritual men, *Philip the evangelist* was, and *Silas* the companion of Paul; and *Timothy*, whom Paul exhorted to do the work of an *evangelist*, 2 Tim. iv. 5. and *Titus;* and perhaps many others, such as *Luke*, *Mark*, *Erastus*, *Aristarchus*, and the rest, who often accompanied Paul and assisted him.—Because Paul said to Timothy, 2 Tim. i. 13. *Hold fast the form of sound words which thou hast heard from me*, the author of Miscel. Sacra, conjectures that the evangelists had no revelation of doctrines made to them, but derived their knowledge of the gospel from the apostles. If that was the case, their inspiration must have been of the kind promised, John xiv. 26. namely, that the Holy Ghost would bring all things to their remembrance. This kind of inspiration the evangelists may have had, as often as they had occasion to teach. And by this inspiration St. Luke, I suppose,

9 *And* to another faith[1] (εν) by the same Spirit; *and* to another the gifts of healings[2] (εν) by the same Spirit.

9 *And to another*, such a firm *faith* in the divine original of the gospel, *by the same Spirit*, as enableth him boldly to preach and confirm it by miracles: *and to another the gifts of healing* diseases, *by the same Spirit:*

10 *And* to another the *inworkings of powers;*[1] *and* to another prophecy;[2] *and* to another discerning

10 *And to another the inworkings of powers*, that is, an ability to work in others, the spiritual gifts and miraculous powers: *and to another pro-*

I suppose, was enabled to write, in the very words which were used, the speeches of the different persons which he has recorded in his excellent history of the Acts. For the diversity of style observable in these speeches, shews plainly that they are not the production of the historian, but of the persons to whom they are ascribed.

2. *And to another the gifts of healings.* This gift is expressed in the plural number, to denote the variety of diseases that were healed. Our Lord promised this gift to those who should believe, Mark xvi. 28. Accordingly, many of the first Christians possessed it: And by exercising it, they not only confirmed the gospel, but they conciliated the good will of the more considerate heathens, who could not but esteem and love the Christians, when in these miracles they discerned the beneficent nature of their religion.

The apostles had the gifts of healings bestowed on them in common with the other spiritual men; only they possessed it in a more eminent degree, and exercised it in a superior manner. Thus the shadow of Peter, as he passed along the streets of Jerusalem, cured many sick people. In like manner, when handkerchiefs and aprons, which had touched the body of Paul, were carried to the sick in Ephesus, they immediately recovered.

In the exercise of this gift, none of the spiritual men, not even the apostles, were permitted to act according to their own pleasure; but were always directed to the exercise of it, by an impression inwardly wrought on their minds by God: otherwise Paul would not have left Trophimus sick at Miletus; nor have suffered his beloved Timothy to labour under his infirmities; nor Epaphroditus to be sick nigh unto death.

Ver. 10.—1. *And to another*, ενεργηματα δυναμεων, *the inworkings of powers*. This clause is commonly translated, *to another the workings of miracles:* but the word ενεργειν, does not signify *to work*, simply, but *to work in another*. Thus ver. 11. *All these* (gifts) *the one and the same Spirit*, ενεργει, *inworketh*, namely in the spiritual men. Besides, when the working of a miracle is expressed, the word used is not ενεργειν, but ποιειν. See Acts xix. 11.—The *inworkings of powers*, being the literal translation of ενεργηματα δυναμεων, I have inserted it in this passage, contrary to the current of translators both ancient and modern, for two reasons: First, If the apostle by ενεργηματα δυναμεων, had meant *the workings of miracles*, he would not have added, *and to another the*

 gifts

ther *divers* kinds of tongues; to another the interpretation of tongues.

πνευματων, ἑτερῳ δε γενη γλωσσων, ἀλλῳ δε ἑρμηνεια γλωσσων.

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gifts of healings, feeing thefe are included in *the workings of miracles.* Secondly, If by ενεργηματα δυναμεων, be meant the workings of miracles, he hath in this enumeration of the fpiritual gifts, omitted the power of conferring fpiritual gifts.—Now is it probable, while he mentioned the gifts of healing difeafes, of prophecy, of difcerning fpirits, of fpeaking foreign languages, and of interpreting what was fpoken for the edification of the church in thefe languages, that he would omit the gift which was greater than all the reft, the power of conferring thefe gifts on them who believed? A power which was peculiar to the apoftles, by which they were raifed above all the other fpiritual men, and by which they fpread the gofpel every where with the greateft fuccefs.

That the power of conferring the fpiritual gifts on them who believed, was peculiar to the apoftles, may be gathered, as Benfon obferves, from Acts viii. 14. where we are told, that when the apoftles who were in Jerufalem, heard that the Samaritans were converted by Philip, they fent Peter and John to confer on them the Holy Ghoft. With refpect to Ananias conferring the Holy Ghoft on Paul, fee Titus iii. 6. note.—In beftowing the fpiritual gifts, as in working miracles, the apoftles were directed by a particular infpiration called *prophecy;* 1 Tim. iv. 14. note 2. unlefs *prophecy* was a general name, fignifying the exercife of all the different kinds of infpiration. See 1 Cor. xiv. 3. note.

Though *the inworking of powers*, be the fpiritual gift which moft forcibly ftruck the minds of mankind, and raifed the apoftles higheft in their eftimation, *the word of wifdom, the word of knowledge, and faith*, are placed before it in the catalogue. The reafon is, by thefe gifts the gofpel was communicated to the world; whereas it was only confirmed by the inworkings of powers.—In like manner, though *Powers*, that is, perfons who poffeffed the gift of communicating fpiritual powers, are placed after *Evangelifts*, ver. 28. it was becaufe the apoftles, in their capacity of confirming the gofpel by miracles, were inferior to the *Prophets* and *Evangelifts*, who by infpiration revealed it.

2. *And to another prophecy;* that is, the inferior gift of *prophecy*, defcribed chap. xiv. 3. note.—Judas and Silas poffeffed this gift; for we are told, Acts xv. 32. *That being prophets themfelves, they exhorted the brethren with many words, and confirmed them.* The inferior prophets, had exhortations, prayers, and pfalms, given them by infpiration, which they uttered in the church for the edification of the brethren, 1 Cor. xiv. 15. 26. Hence they are called, ver. 28. *Helps*, or *Helpers*, and are faid, Jude, ver. 20. to *pray in the Spirit*, and their prayer is called *inwrought prayer*, James v. 15, 16. and the pfalms which they uttered, are called *fpiritual fongs*, Ephef. v. 19. See

of ſpirits;[3] *and* to another DIVERS kinds of *foreign* tongues; [4] *and* to another the interpretation of *foreign* tongues.[5]

phecy: and to another, the gift of *diſcerning ſpirits: and to another,* the faculty of ſpeaking *divers kinds of foreign languages: and to another, the* faculty of *interpreting* what is ſpoken in *foreign languages* by inſpiration, for the edification and exhortation, and comfort of the church.

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1 Cor. xiv. 26. note 1.—Laſtly, the perſons endowed with the gift of prophecy, were ſometimes inſpired to foretel future events, Acts xxi. 10. and to point out perſons fit for ſacred offices. See the end of the laſt paragraph but one.

3. *And to another diſcerning of ſpirits.* This gift was beſtowed in the church, for the following purpoſes. Firſt, to enable the ſpiritual men to know whether a teacher pretending to inſpiration, really ſpake by the Spirit of God; conſequently to diſtinguiſh with certainty, true doctrine from falſe. For as there appeared very early among the profeſſed diſciples of Chriſt, falſe teachers, who, to gain credit to their errors, pretended to deliver them by inſpiration, a gift of the kind mentioned, was very neceſſary for preventing the faithful from being led away by heretics, eſpecially in the firſt age, before the writings of the apoſtles and evangeliſts were generally ſpread abroad. Hence this gift, which was called *an unction from God,* was beſtowed permanently, 1 John ii. 27. *The unction which ye have received from him abideth in you, and ye have no need that any one ſhould teach you.* Hence alſo the caution, 1 John, iv. 1. *Believe not every Spirit: but try the Spirits whether they are from God. Becauſe many falſe prophets have gone forth into the world.*—Secondly, The gift of diſcerning Spirits was beſtowed on the ſpiritual men, to enable them on ſome occaſions to diſcover what paſſed in the minds of their enemies, that they might make it known for the benefit of the church, 1 Cor. xiv. 25. It was by this gift that Peter knew the fraudulent purpoſe of Ananias and Sapphira; and Paul the malice of Elymas.—Thirdly, It was by this gift, that the rulers of the church judged of the characters and qualifications of the perſons who were to be employed in particular miniſtrations. But here it is to be obſerved, that neither the knowledge of what paſſed in the minds of enemies, nor the knowledge of the characters and qualifications of thoſe who aſpired after ſacred offices, was beſtowed as an habit. On moſt occaſions, the rulers were left in theſe matters to guide themſelves by their own ſagacity; which was the reaſon that they ſometimes made a wrong choice. And they were permitted to do ſo, becauſe the admiſſion of bad men to ſacred offices, was by the direction of God made to anſwer valuable purpoſes; as was the caſe in the appointment of Judas to the apoſtleſhip.

The ſpiritual men who poſſeſſed *the diſcernment of ſpirits,* ſeem to have been thoſe who in the catalogue, ver. 28. are called *Directors.* For that gift muſt have been of ſpecial uſe to the Preſidents in directing the worſhip and diſcipline of the church, and muſt have clothed

11 But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: ſo alſo *is* Chriſt.

11 Παντα δε ταυτα ενεργει το ἑν και το αυτο πνευμα, διαιρουν ιδιᾳ ἑκαστῳ καθως βουλεται.

12 Καθαπερ γαρ το σωμα ἑν εστι, και μελη εχει πολλα, παντα δε τα μελη του σωματος του ἑνος, πολλα οντα, ἑν εστι σωμα· ὁυτω και ὁ Χριστος.

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them with great authority, enabling them effectually to ſilence any falſe teacher who offered to inſtruct the congregation, on pretence of his being inſpired; and to point out enemies who came into their aſſemblies with an inſidious intention. See 1 Cor. xiv. 24, 25.

4. *And to another, divers kinds of foreign tongues.* See chap. xiv. 2. note. The effects of this gift on thoſe who poſſeſſed it, and on thoſe who were witneſſes to the exerciſe of it, hath occaſioned it to be ſpoken of in the New Teſtament. Its exiſtence therefore is beyond all doubt. It was one of the primary cauſes of the rapid growth of Chriſtianity. For by the gift of foreign tongues, the preachers of the goſpel were able, immediately on their coming into any country, to preach the wonderful things of God, without waiting, till in the ordinary courſe they learned the language of the country.—The perſons who were endowed with this faculty, had not the knowledge of all languages communicated to them, but of ſuch only as they had occaſion for. This appears from 1 Cor. xiv. 18. where the apoſtle told the Corinthians, that he *ſpake more foreign tongues than they all did.* And even the languages which were given them, may not have been communicated to them all at once, but only as they had occaſion for them.

5. *And to another, the interpretation of foreign tongues.* The *interpretation of foreign languages*, being a diſtinct gift from that of ſpeaking *foreign languages*, it may be preſumed, that not every one who underſtood the foreign language in which an inſpired teacher ſpake to the church, was allowed to interpret what he ſo ſpake. The only perſon permitted to do this, was *the interpreter*, who was endowed with a ſpecial inſpiration for that end. The truth is, the doctrines of the goſpel, being entirely different from all the ideas which the heathens had been accuſtomed to entertain on religious ſubjects, any interpretation of what was delivered by the Spirit in a foreign language, made without a ſupernatural direction, might have led the church into error. Farther, the faculty of interpreting foreign languages by inſpiration, was in another reſpect a gift very neceſſary in the firſt age. For the books of the Old Teſtament being written in Hebrew, a language not then underſtood by the vulgar even in Judea, and the writings of the

11 *Now*, all these *the one and the same Spirit*, (ενεργει) *inworketh*, *distributing to each his proper* GIFTS *as he pleaseth*.

11 *Now all these* gifts and powers, *the one and the same Spirit* of God *inworketh* in the spiritual men, *distributing to each his proper gifts*, *as he* himself *pleaseth*, for the general advantage, (ver. 7.)

12 For as the body is one, (και, 211.) *although it have* many members, and all the members of that one body, being many, are one body; so also is Christ. (See Rom. xii. 4, 5. Eph. iv. 4. 12.—16.)

12 *For as the* human *body is one* body, *although it consist of many members*, *and all the members of that one body*, *though many*, *are* still *one body*, by the offices which each member performs for the preservation of the whole, *so also is* the body of *Christ*, the church: it is one body consisting of many members.

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apostles and evangelists being all in the Greek tongue on account of its emphasis and precision, and that tongue being no where spoken by the common people, except in Greece and some cities of the lesser Asia, if there had not been in every church inspired interpreters, who could translate these divinely inspired writings into the common language, they would have been in a great measure useless, especially at the beginning, when the knowledge of them was most wanted. Whereas every church having inspired interpreters of foreign languages commonly present in their religious assemblies, to translate the Hebrew and Greek scriptures into the language of the country, the common people every where had an opportunity of deriving from these writings, all the knowledge and comfort they are fitted to yield.—Such were the supernatural gifts with which the first preachers and ministers of the gospel were endowed; and by which they effectually and speedily established the gospel, in the most populous and most civilized provinces of the Roman empire.

But these gifts were equally necessary for the upholding of the church. For the greatest part of the first believers having been originally heathens, were utterly destitute of all spiritual ideas, and had but very imperfect notions of morality. Many of them being men of low birth, their minds were not much cultivated by education. Few of them were acquainted with the sacred books of the Jews. And with respect to the writings of the apostles and evangelists, they were not published till a considerable time after numerous churches were planted in many countries of Asia and Europe. In these circumstances, the knowledge of the gospel, which the brethren derived from the few preachings of the inspired teachers which they had an opportunity to hear, could not at the beginning be either accurate or extensive. And therefore to remedy that defect, the converts from idolatry were formed into churches, and appointed to assemble together for their mutual instruction, and for the joint worship of God. And lest through ignorance or prejudice they might have misled one another, the

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one spirit.

13 Και γαρ εν ἑνι πνευματι ἡμεις παντες εις ἑν σωμα εβαπτισθημεν· ειτε Ιȣδαιοι, ειτε Ἑλληνες, ειτε δȣλοι, ειτε ελευθεροι· και παντες εις ἑν πνευμα ἑποτισθημεν.

14 For the body is not one member, but many.

14 Και γαρ το σωμα ȣκ εστιν ἑν μελος, αλλα πολλα,

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

15 Εαν ειπῃ ὁ πȣς· Ὁτι ȣκ ειμι χειρ, ȣκ ειμι εκ τȣ σωματος· ȣ παρα τȣτο ȣκ εστιν εκ τȣ σωματος;

16 And if the ear shall say, Because I am not the

16 Και εαν ειπῃ το ȣς· Ὁτι ȣκ ειμι οφθαλμος, ȣκ

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the spiritual gifts were bestowed on a number of them, to fit them for presiding in the public worship. Others of them had an inspiration which qualified them for speaking to the edification, exhortation, and comfort of the rest. Others were fitted to lead the devotion of the congregation, by an inspiration which furnished them with prayers and hymns for public use. Others by the gift of discerning spirits, were enabled to govern the whole body, and to give counsel to those who did not know how to direct themselves. Others by the gift of interpreting foreign tongues, translated into the common languages, such parts of the writings of Moses and the prophets as were read in their public meetings; as also the epistles of the apostles, and the gospels after they were published. And these gifts were continued in the church, till the knowledge of the gospel became so general among the disciples, that the church could uphold itself by the exertion of the natural faculties of its members, Eph. iv. 13.

Ver. 13.—1. *In one Spirit we all have been baptized.* This miraculous baptism, John Baptist foretold, Matth. iii. 11. *He shall baptize you* (εν) *in the Holy Ghost.*

2. *Whether slaves or freemen.* In the Christian church, all men without distinction of nation or condition, are equally entitled to its privileges, and in the sight of God are all equally honourable. Jews, therefore, and freemen, who possessed the gifts of the Spirit, were not more honourable than Gentiles and slaves, who were endowed with the same gifts.—If the false teacher vaunted of his descent as a Jew, this was a just rebuke to him.

3. *To drink of one Spirit.* Cebes, in his table, uses the same expression to denote the acquisition of mental qualities: Απατην τȣς εισπορευομενȣς εις τον βιον ποτιζειν τῃ ἑαυτης δυναμει: *Deceit made those who entered into*

13 (Και γαρ, 218.) For, *indeed*, (εν) *in* one Spirit *we all have been* baptized[1] (εις) into one body, *whether* Jews or *Greeks*, (see Rom. ii. 9. note 2.) *whether slaves or freemen*;[2] and *all have been* made to drink (εις) 148.) *of* one spirit.[3]

14 (Και γαρ, 204. 93.) *Since therefore*[1] the body is not one member, but many, (See ver. 12.)

15 If the foot shall say, Because I am not the hand, I am not of the body; is it, (παρα τυτο) *for this*, not of the body?

16 And if the ear[1] shall say, Because I am not the eye, I am not of

13 *For indeed with* the gifts of *one Spirit, we all have been baptized into one body* or church, *whether Jews or Gentiles, whether slaves or freemen*, and are all equally entitled to the privileges of that one body, and derive equal honour from them: *and all have been made to drink* in the Lord's supper *of one spirit* of faith and love, by which the one body is animated.

14 *Since therefore the* human *body consists not of one member*, but *of many* members whose powers are different and offices various,

15 *If the foot* which treads the ground and is often covered with dirt, envying the hand *shall say, because I am not the hand, I am not* a member *of the body, is it for this not* a member *of the body?* and freed from performing its proper function?

16 *And if the ear*, because it is inferior to the eye the noblest member of the body, *shall say, because I am not*

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to life, drink of her power. In supposing that the apostle in this expression alludes to the drinking of the cup in the Lord's supper, I have followed Theophylact, or rather the apostle himself, who, chap. x. 17. makes the participation of the bread and wine in the Supper, a symbol of the communicants being partakers of the same virtuous dispositions, and of the same means of increasing these dispositions, and of their sharing in the same hope of pardon.—In the first clause of this verse, the apostle affirms, that by the various gifts of the Spirit, all the disciples of Christ in the first age, were formed into one body. In the latter clause, he observes, that all Christians by drinking the cup in the Lord's supper, are formed into one spirit of faith, love, and holiness, by which that one body is animated. This he expresses in an emphatical manner, by their being made *to drink of one spirit*.

Ver. 14. *Since therefore*. The common translation of Και γαρ, which makes this verse a reason for what goeth before, is evidently wrong. It is a repetition of what was advanced, ver. 12. and is introduced here as the foundation of the inference in the following verses, 15, 16.

Ver. 16. *And if the ear shall say*. Bengelius thinks that in this allegory, *the foot* signifies the common people in the church; *the hand*, the presidents; *the eyes*, the teachers; and *the ears*, the learners.

Ver. 21.

eye, I am not of the body; is it therefore not of the body?

ειμι εκ τȣ σωματος· ȣ παρα τȣτο ȣκ εςιν εκ τȣ σωματος;

17 If the whole body *were* an eye, where *were* the hearing? if the whole *were* hearing, where *were* the smelling?

17 Ει ὁλον το σωμα οφθαλμος, πȣ ἡ ακοη; ει ὁλον ακοη, πȣ ἡ οσφρησις;

18 But now hath God set the members every one of them in the body, as it hath pleased him.

18 Νυνι δε ὁ Θεος εθετο τα μελη, ἑν ἑκαςον αυτων εν τῳ σωματι, καθως ηθελησεν.

19 And if they were all one member, where *were* the body?

19 Ει δε ην τα παντα ἑν μελος, πȣ το σωμα;

20 But now *are they* many members, yet but one body.

20 Νυν δε πολλα μεν μελη, ἑν δε σωμα.

21 And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

21 Ου δυναται δε οφθαλμος ειπειν τη χειρι· Χρειαν σȣ ȣκ εχω· η παλιν ἡ κεφαλη τοις ποσι· Χρειαν ὑμων ȣκ εχω.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary.

22 Αλλα πολλῳ μαλλον, τα δοκȣντα μελη τȣ σωματος ασθενεςερα ὑπαρχειν, αναγκαια εςι.

Ver. 21. *Nor again the head to the feet.* The apostle mentions the two principal members of the body, *the eye*, and *the head*, and affirms that they need the service of the inferior members, to teach such as hold the most honourable offices in the church, not to despise those who are placed in the lowest stations. For as in the body, the hands need the direction of the eye, and the eye the assistance of the hands, so in the church, they who follow the active occupations of life, need the direction of the teachers. On the other hand, the teachers need to be supported by the labour of the active members.—Were we to interpret this part of the allegory strictly, so as by *the head*, to understand Christ, it would be equally true of him in quality of head of the church, as it is of the head of the natural body, that he could not say to any of his members, *I have no need of thee.* All the members of the church are necessary to render it complete and fit for supporting itself; not excepting such members as are unsound. For by censuring them

the body; is it, *for this*, not of the body?

the eye, I am not a member *of the body, is it for this not* a member *of the body?* and freed from its proper function?

17 If the whole body WERE an eye, where WERE the hearing? if the whole WERE hearing, where WERE the smelling?

17 The absurdity of all the members desiring to be the chief members is evident, since thus the body being deprived of the inferior members would quickly perish. *If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?*

18 (Νυνι δε, conjunct.) But now, *God hath placed* the members, every one of them in the body, as *he hath pleased*.

18 *But now*, in opposition to this folly, *God hath placed the members, every one of them in the body* so as to form one whole, and hath assigned to each member its own office, *as he hath pleased*.

19 (Δε, 104.) *Besides*, if *all* were one member, where WERE the body?

19 *Besides if all were one member, where were the body?* That exquisite piece of mechanism, which is capable of supporting itself, by the functions of its several parts?

20 (Νυν δε πολλα μεν μελη) But now, *indeed*, *THERE* ARE many members, *but* one body.

20 *But now indeed, there are many members* which being aptly joined together make *but one body*, whose happiness results from the existence of all its members.

21 (Δε, 106.) *Therefore*, the eye cannot say *to* the hand, I have no need of thee; nor again, the head [1] to the feet, I have no need of you.

21 *Therefore, the eye cannot say to the hand* the chief instrument of action, *I have no need of thee; nor in like manner* can *the head*, in which the eyes and ears are placed, say *to the feet* which support the whole body, *I have no need of you.*

22 (αλλα, πολλῳ μαλλον) Nay, those members of the body which seem to be more feeble, *are much more necessary*.[1]

22 *Nay those members of the body which seem to be more feeble*, because unable to endure external injury, such as the brain, the lungs, and the intestines, *are much more necessary* to its subsistence than the stronger members.

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them and cutting them off, the sincere are powerfully instructed, corrected, and strengthened.

Ver. 22. *Nay those members of the body which seem to be more feeble, are much more necessary.* So Diodati, Castalio, and B. Pearce have construed

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely *parts* have more abundant comeliness.

23 Και ἁ δοκεμεν ατιμωτερα ειναι τε σωματος, τετοις τιμην περισσωτεραν περιτιθεμεν· και τα ασχημονα ἡμων ευσχημοσυνην περισσοτεραν εχει.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

24 Τα δε ευσχημονα ἡμων, ϐ χρειαν εχει. αλλ' ὁ Θεος συνεκερασε το σωμα, τῳ ὑςερεντι περισσοτεραν δες τιμην.

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

25 Ἱνα μη ῃ σχισμα εν τῳ σωματι, αλλα το αυτο ὑπερ αλληλων μεριμνωσι τα μελη.

26 And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it.

26 Και ειτε πασχει ἑν μελος, συμπασχει παντα τα μελη· ειτε δοξαζεται ἑν μελος, συγχαιρει παντα τα μελη.

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construed and translated this verse; and justly: for the sense requires it to be so construed and translated.

Ver. 23.—1 *Around them we throw more abundant honour.* This observation, concerning the pains which we take in adorning or concealing the weak and uncomely members of our body, the apostle makes, to teach the highest members of the church to advance the honour of the whole body, by concealing the weakness and imperfections of the lowest, and by setting off their gifts and graces, whatever they may be, to the best advantage, for the reason mentioned, ver. 25. And when such attention is paid to the inferior by the superior members of the church, the inferior, laying aside all envy, should willingly suffer the superior members to recommend themselves to the esteem of the whole body, by the lustre and usefulness of their more excellent gifts.

2. *And so our uncomely members.* Τα ασχημονα ἡμων, *nostra pudenda.* In these verses, the apostle observes, that there is a threefold difference in the members of our body. We have *feeble* and *strong* members, ver. 22. We have *more honourable* and *less honourable* members, ver. 23. We have *comely* and *uncomely* members, ver. 23.

Ver. 24. *God hath tempered the body.* Συνεκερασε. According to Scapula, συγκεραννυσθαι, dicuntur quæ coeunt et coalescunt. *God hath made the members of the body to grow together.* See Eff. iv. 7.

Ver. 25.

23 And (Ἁ, 67.) those *which* we think *are* less honourable MEMBERS of the body, *around them we throw* more abundant honour;[1] (και, 212.) *and so*, our uncomely *MEMBERS*[2] have more abundant comeliness.

24 (Δε) *But* our comely *MEMBERS* have no need. (Αλλα, 81.) *However*, God hath tempered[1] the body together, having given[2] to *the MEMBER which wanteth IT* more abundant honour.

25 That there *may* be no schism[1] in the body; but THAT the members (το αυτο μεριμνωσι) *may* have the *very* same *anxious* care one for another.

26 (Και, 212.) *And so*, whether one member suffer, all the members *jointly suffer*; or one member be honoured, all the members *jointly rejoice*.[1]

23 *And those which we think are less graceful members of the body* on account of their place and use, *around them we throw more abundant honour* by clothing them with splendid apparel. *And thus our uncomely members have more abundant comeliness*, by our care in adorning and defending them.

24 *But our* more strong and *comely members, have no need* of defence and ornament. *However, God hath united* all the members of *the body together, by giving to the members which are naturally weak and without beauty, more abundant honour*, through their greater efficacy in the nourishment and preservation of the body.

25 This he hath done, *that there may be no mutiny in the body, but that the members may have the same anxious care one for another*: and particularly that the belly and other inactive members, by performing their functions, may strengthen the hands and feet, the active members.

26 *And so*, the whole being united, *if one member is diseased or disabled, all the members jointly suffer* by losing the assistance of the disabled member, *or if one member be properly clothed* and gratified, *all the rest* derive advantage from its welfare, and *jointly partake of its joy*.

Ver. 25. *That there may be no schism in the body*. In this allegory, the apostle represents the different characters, stations, and offices of mankind in society, by the different members of the body, as Menenius Agrippa did, in his allegory of *the belly and the members*, which perhaps St. Paul had in his eye.—By comparing schism in the church, to schism in the body, we are taught that it consists in an unnatural want of affection in some of the members of Christ's body towards their fellow members, whereby contentions and animosities are produced. Farther, by shewing that the members of the body are so united, as to be necessary to each other's existence, the apostle hath taught us, that there should be no envy nor strife among the disciples of

27 Now ye are the body of Chriſt, and members in particular.

27 Ὑμεις δε εϛε σωμα Χριϛȣ, και μελη εκ μερȣς.

28 And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues.

28 Και ὃς μεν εθετο ὁ Θεος εν τῃ εκκλησιᾳ πρωτον αποϛολȣς, δευτερον προφητας, τριτον διδασκαλȣς, επειτα δυναμεις, ειτα χαρισματα, ιαματων, αντιληψεις, κυβερνησεις, γενη γλωσσων.

29 *Are* all apoſtles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

29 Μη παντες, αποϛολοι; μη παντες, προφηται; μη παντες, διδασκαλοι; μη παντες, δυναμεις;

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of Chriſt; but that each by the right exerciſe of his proper gifts, ſhould aſſiſt his neighbour, and rejoice when his welfare is promoted.

Ver. 27. *Now ye are the body of Chriſt.* This is the application of the foregoing allegory, which the apoſtle ſeems to have formed on our Lord's words, Matt. xxv. 35.—45. as if he had ſaid to the Corinthians, By your baptiſm and profeſſion of Chriſtianity, ye are formed into one church or body, of which Chriſt is the head, ſoul, and ruler; and conſiders every thing done to the members of that body as done to himſelf. See the Illuſtration, ver. 27.—In this ſhort ſentence, the apoſtle intimated to the Corinthians, that what he had ſaid concerning the order, the ſituation, and the office, of the members of the human body, and the union which ſubſiſts among them, and the care which they have of each other, and concerning the perniciouſneſs of diſſentions among its members, was all applicable to the members of the church of Chriſt. They were therefore to attend to the things he had written, that there might be no envy among them, nor diſcontent, nor arrogant preferring of themſelves before others, but that in peace and love they might all promote each others happineſs.

Ver. 28.—1. *God hath placed.* This is ſaid in alluſion to what was obſerved, ver. 18. concerning the placing of the members in the human body.

2. *Thirdly, teachers.* That the *teachers* were inſpired perſons, appears likewiſe from Rom. xii. 7. where *teaching* is mentioned among the ſpiritual gifts; and from 1 Cor. xiv. 6. where διδαχη, *doctrine,* is mentioned as a thing given to the ſpiritual men by inſpiration.—From Epheſ. iv. 11. it appears, that there were three orders of teachers among the Chriſtians; namely, *evangeliſts, paſtors,* and *teachers* properly ſo called. The teachers ſpoken of here, are *evangeliſts,* whoſe proper gift was faith, ver. 9.

3. *Next*

27 Now, ye are the body of Christ,[1] and members (εκ μερȢς, see chap. xi. 18. note 3; and chap. xiii. 9. note) in *part.*

27 *Now ye* being his church, *are the body of Christ, and* each[1] of you *members in part;* and should apply to yourselves, what I have written concerning the natural body, and its members.

28 (Και ὃς μεν, 208, 67, 237.) *Therefore, these indeed* God hath *placed*[1] in the church; first, (αποστολȢς, see Ephes. iv. 11. note 1.) apostles; *secondly,* (προφητας, Ephes. iv. 11. note 2.) prophets; thirdly, (διδασκαλȢς, Ephes. iv. 11. note 3.) teachers;[2] (επειτα) *next,* (δυναμεις,) *powers;*[3] (ειτα) then, (χαρισματα ιαματων) gifts of *healings,* (αντιληψεις) *helpers,* (see ver. 10. note 2.) (κυβερνησεις) *directors;* (Γενη γλωσσων) *kinds of foreign languages.*

28 *Therefore these indeed God hath placed in the church* as chief members: *First, apostles,* who being endowed with the word of wisdom, from them all must receive the knowledge of the gospel. *Secondly,* the superior *prophets,* who possessing the word of knowledge, are qualified to interpret the ancient revelations. *Thirdly, teachers,* who boldly preach the gospel through the world, and confirm it by miracles. *Next,* those who communicate to others *the spiritual powers. Then* those who possess *the gifts of healing* diseases. *Helpers,* who speaking by inspiration to the edification of the church, are fitted to assist the superior teachers, and to help the faith and joy of others. *Directors,* who, by the gift of discerning spirits, are fitted to direct the church. *Lastly,* persons who having the gift of speaking *different kinds of foreign languages,* can preach to every nation its own language.

29 ARE all apostles? ARE all prophets? ARE all teachers? *HAVE* all *powers?*

29 *Are all apostles? Are all* superior *prophets? Are all teachers? Have all* the gift of communicating miraculous *powers?*

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3. *Next,* δυναμεις, *powers;* that is, *Inworkers of powers;* just as in the subsequent clause, *gifts of healings,* denote the persons who possessed these gifts. The spiritual gift proper to the persons of whom the apostle speaks is called, ver. 10. *The inworkings of powers.* See note 1. on that verse.—Although in the catalogue of the spiritual gifts, given ver. 8, 9, 10. *the gifts of healings,* stand before *the inworkings of powers,* yet in this place, where the spiritual men are ranked according to their dignity, those who had *the gifts of healings,* are placed after *the inworkings of powers,* as they are likewise, ver. 29, 30.

30 Have all the gifts of healing? do all ſpeak with tongues? do all interpret?

30 Μη παντες χαρισματα εχουσιν ιαματων; μη παντες γλωσσαις λαλουσι; μη παντες διερμηνευουσι;

N. B. *For Ver.* 31. *ſee the beginning of the next chapter.*

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4. *Directors*, literally *directions*, the thing performed, as in the former clauſe, being put for the perſon who performs it. Κυβερνησις, properly is the ſteering of a ſhip with ſkill by a pilot: and is metaphorically put for directing perſons, or for managing affairs with judgment. And as it anſwers in the order of the ſpiritual gifts, to the *diſcerning of ſpirits*, ver. 10. it may be preſumed, that they who directed the church, and who decided the law-ſuits which the brethren, according to the apoſtle's direction, chap. vi. 4. brought to them for deciſion, were fitted for theſe offices, by the gift of diſcerning ſpirits.

In the catalogue of the ſpiritual men given here and ver. 29. there is no mention made of *biſhops, elders, and deacons*, the ſtanding miniſters in the church. The reaſon is, the apoſtle mentions only thoſe to whoſe offices the ſpiritual gifts were neceſſary, and who were to be laid aſide when

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CHAP. XIII.

View and Illuſtration of the Subject treated in this Chapter.

THAT the Corinthians might be perſuaded to lay aſide their emulations and ſtrifes, and be contented each with his own gifts and office in the church, the apoſtle, after diſcourſing concerning the ſpiritual men and their gifts, told the brethren, that no doubt they all earneſtly deſired to poſſeſs the beſt gifts. Yet he would ſhew them a more excellent way of attaining eminence in the church; namely by acquiring a greater meaſure of that love, which ought to ſubſiſt among the members of Chriſt's body, chap. xii. 31.—This verſe therefore being an introduction to the apoſtle's beautiful diſcourſe concerning love contained in chap. xiii. it ought to have been placed, as I have done, at the beginning of that chapter.

The more excellent way of attaining eminence in the church being that of *love*, the apoſtle by perſonifying this divine virtue, and by aſcribing to it the qualities and actions of a perſon, hath ſet

30 Have all the gifts of *healings?* do all ſpeak *in foreign languages?* do all interpret?

30 *Have all the gifts of healing* diſeaſes? *Do all ſpeak foreign languages? Do all interpret* what is ſpoken in theſe languages? No. The church is made up of many members, each of which has its own power and office.

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when the ſpiritual gifts were withdrawn. Now biſhops, elders, and deacons, were not of that kind. It is true, many of the biſhops and deacons in the firſt age, were endowed with the ſpiritual gifts; for the apoſtle exhorted the ſtated miniſters of the church at Rome, Rom. xii. 6.—8. to exerciſe their ſpiritual gifts in the duties of their ſeveral functions. But as he had none of the ſtated miniſters of the church in his view here, I have tranſlated the word Κυβερνησεις, by *directors*, rather than by *governors*, leſt the reader might have thought the apoſtle, by that name, meant the ordinary *biſhops* and *preſidents*. See 1 Tim. v. 17. note 1.

In the account which the apoſtle hath given of the ſpiritual men, Rom. xii. there are ſome mentioned, ver. 8. who are omitted here; namely, ὁ μεταδιδȣς, *the diſtributer*; and ὁ ελεων, *the ſhewer of mercy*. See their offices and qualifications deſcribed, Rom. xii. 8. notes 2. and 5.

ſet forth its beauties and excellencies in the brighteſt colours, that the Corinthians, by comparing themſelves with his deſcription, might be ſenſible of the deformity of their own temper, as it appeared in their diviſions, emulations, and ſtrifes.—His account of love, he began with affirming, that it is a quality more excellent than the faculty of ſpeaking all kinds of languages, of foretelling future events, of underſtanding the myſteries contained in the ancient revelations, and of working miracles; in ſhort more excellent than all the endowments which men covet moſt. The reaſon is, none of theſe endowments are of any value, if love is wanting in the perſons who poſſeſs them, to direct them in the uſe of them. It is a more excellent virtue, than even the giving of all one's goods to feed the poor; nay, than the giving of one's body to be burned for his religion, if theſe things are done not from *love* to God and man, but from vain glory. For however beneficial theſe actions may be to mankind, they will be of no real advantage to the vain glorious hypocrite himſelf, ver. 1, 2, 3.

Farther, ſtill more effectually to diſplay the excellence of this noble grace, the apoſtle deſcribed its influence upon the temper, and conduct, of the perſon who poſſeſſes it, ver. 4.—7.—and by comparing it with the gifts of tongues, of prophecy, and of knowledge, and even with its ſiſter graces, faith and hope, he hath ſhewn it to be more excellent than them all; chiefly becauſe their exiſtence and uſefulneſs, takes place in the preſent life only; whereas love will ſubſiſt in heaven, ver. 8.—13.

In

Old Translation.

CHAP. XII. 31 But covet earneſtly the beſt gifts: And yet ſhew I unto you a more excellent way.

CHAP. XIII. 1 Though I ſpeak with the tongues of men, and of angels, and have not charity, I am become *as* ſounding braſs, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing.

Greek Text.

31 Ζηλȣτε δε τα χαρισματα τα κρειττονα. και ετι καθ' ὑπερβολην ὁδον ὑμιν δεικνυμι.

1 Εαν ταις γλωσσαις των ανθρωπων λαλω και των αγγελων, αγαπην δε μη εχω, γεγονα χαλκὸς ηχων, η κυμβαλον αλαλαζον.

2 Και εαν εχω προφητειαν, και ειδω τα μυςηρια παντα και πασαν την γνωσιν· και εαν εχω πασαν την πιςιν, ὡςε ορη μεθιςανειν, αγαπην δε μη εχω, ουδεν ειμι.

Ver. 1.—1. *Though I could ſpeak with the tongues of men and of angels.* Some think the apoſtle mentioned *the tongues of angels,* becauſe in the patriarchal ages, angels often ſpake to men. But as they then ſpake the language of men, their tongues thus underſtood, are the ſame with the tongues of men. And therefore by the *tongues of angels,* the apoſtle meant, the methods, whatever they are, by which angels communicate their thoughts to each other, and which muſt be a much more excellent language than any that is ſpoken by men.

2. *And have not love.* Becauſe the Vulgate tranſlates the word αγαπη here, by *charitas, charity,* the Romiſh clergy, with a view to enrich themſelves by the alms of the people, applied to *almſgiving,* the high encomium which in this chapter is paſſed on *love:* and complained of the Proteſtants as falſifyers, who tranſlated αγαπη by the word *love.* That tranſlation, they thought, led the people to have a leſs eſteem of the merit of almſgiving, than they wiſhed them to entertain.

3. *A noiſy cymbal.* So the word αλαλαζον may be tranſlated; for Joſephus, Ant. lib. vii. c. 10. ſays, cymbals were broad pieces of braſs, which

In this eulogium, it is obſervable that all the properties of *love* mentioned by the apoſtle, belong more eſpecially to the *love of our neighbour;* unleſs we ſuppoſe, with ſome, that the three properties mentioned ver. 7. belong alſo to *the love of God.* However, although the whole were confined to the love of our neighbour, it would not follow, that the apoſtle hath excluded the love of God from his idea of love: on the contrary, all the exerciſes of love which he hath ſo beautifully deſcribed, preſuppoſe the love of God as their true principle; for it is well known, that we cannot love man aright, unleſs we love God alſo, 1 John iv. 20.

NEW TRANSLATION.

CHAP. XII. 31 *Now ye earneſtly deſire* the beſt gifts; *but* yet *I ſhew you* a more excellent way.

CHAP. XIII. 1 Though *I could ſpeak* with the tongues of men and of angels,[1] *but* have not *love*,[2] I become AS ſounding braſs, or a *noiſy* cymbal.[3]

2 And though I have *prophecy*,[1] and *know* all myſteries, (ch. ii. 7. note 1.) and all knowledge; and though I have all faith, *ſo as to* remove mountains,[2] *but* have *not love*, I am nothing.[3]

COMMENTARY.

CHAP. XII. 31 *Now ye earneſtly deſire the chief gifts*, that ye may become the moſt honourable perſons in the church. *But I will ſhew you a more excellent way* of obtaining honour:

CHAP. XIII. 1 Namely, by acquiring an eminent degree of love. For with reſpect to thoſe which ye eſteem the beſt gifts, I declare, that *though I could ſpeak all the languages of men, and* even *of angels, but have not love* to direct me in the uſe of them, *I am no better than ſounding braſs, or a noiſy cymbal.*

2 *And though I have* the gift of *prophecy, and know all the deep doctrines* of the goſpel, *and* poſſeſs *a complete knowledge of the ancient revelations, and though I have all faith*, (chap. xii. 9. note 1.) *ſo as* to be able *to remove mountains, but have not love, I am nothing* in the ſight, either of God, or of man.

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which being ſtruck againſt each other, gave a ſtrong deep ſound, but without any variety of notes. And as the apoſtle diſtinguiſhes the *cymbal* from the *ſounding braſs*, probably the latter denotes ſome of the other brazen inſtruments uſed in the temple muſic, which, like the cymbal, was introduced to fill up the ſymphony, without giving any diſtinction of notes.

Ver. 2.—1. *Though I have prophecy.* By *prophecy*, in this paſſage, the apoſtle denotes the inſpiration which communicated to the ſpiritual man,

3 And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

3 Και εαν ψωμιζω παντα τα ὑπαρχοντα μȣ, και εαν παραδω το σωμα μȣ ἱνα καυθησωμαι, αγαπην δε μη εχω, ȣδεν ωφελȣμαι.

4 Charity ſuffereth long, *and* is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up,

4 Ἡ αγαπη μακροθυμει, χρηστευεται· ἡ αγαπη ȣ ζηλοι· ἡ αγαπη ȣ περπερευεται, ȣ φυσιȣται,

5 Doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil.

5 ȣκ ασχημονει, ȣ ζητει τα ἑαυτης, ȣ παροξυνεται, ȣ λογιζεται το κακον,

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man, what is called, chap. xii. *the word of knowledge*, or the right meaning of the Jewiſh ſcriptures. Accordingly he adds, *and know all myſteries*, all the things hidden under the types and figures of the law hitherto kept ſecret, *and all knowledge* of the ancient revelations. See chap. xii. 8. note 2.

2. *So as to remove mountains.* The Jews by *removing mountains*, meant the overcoming of the greateſt difficulties. See Whitby on this verſe.

3. *I am nothing.* As it is here ſuppoſed, that one who poſſeſſed *all faith*, might *want love* and *be nothing* in the ſight of God, it is evident, that the *faith* of which the apoſtle ſpeaks in this verſe, is not ſaving faith. Farther, ſince it appears from our Lord's words, Matt. vii. 22, 23. that ſome who poſſeſſed ſpiritual gifts, ſhould be condemned for their wickedneſs, the two paſſages joined, are a ſolemn warning to men, not to truſt to their gifts as the means of recommending them to God. To obtain Chriſt's approbation at the judgment, we muſt poſſeſs real holineſs.

Ver. 3. *Deliver my body that I may be burned.* If this is an alluſion to what Nebuchadnezzar ſaid of Shadrach, Meſhach, and Abed nego, *They yielded their bodies*, namely, to be burned, *that they might not worſhip any god except their own God*, the apoſtle's meaning will be, as in the commentary, Though I deliver my body to be burned for my religion.

Ver. 4.—1. *Love ſuffereth long and is kind.* Here the apoſtle attributeth to love, the qualities and actions of a perſon, in order to render his account of that divine grace the more lively and affecting —From what he ſays of *love* in this and in the following verſes, it appears to be the grace which renders men moſt like to God, and that which is the beſt preparation of them for living in heaven. Hence Milton in his Comus, terms it, *The golden key which opes the palace of eternity.*

2. Love

3 And though I *ſpend* all my goods *in feeding* THE POOR, and though I *deliver* my body *that I may* be burned,[1] *but* have not *love, I am nothing profited:*

3 *And though I ſpend all my goods in feeding the poor, and though I deliver my body, that I may be burned* for my religion, *but have not love* as the principle from which I act, *I am nothing profited* by theſe things, as they are the actions of a vain hypocrite.

4 *Love* ſuffereth long, AND is kind.[1] *Love* envyeth not. *Love doth not vaunt*, is not puffed up, (ſee chap. iv. 6. note 4.)

4 The excellence of love appears in its operations: *Love diſpoſeth one to bear injuries long, and to be kind* to thoſe who injure him. *Love preſerves one from envying* thoſe who are greater, or richer, or better than himſelf. *Love keeps one from vaunting* of his attainments. *Love keeps one from being puffed up* with pride and anger.

5 doth not behave itſelf *unbecomingly: doth not ſeek its own things* ONLY: is not *exaſperated:*[1] *doth not imagine* evil:[2]

5 Love *doth not* ſuffer one to *behave haughtily, nor to ſeek his own intereſt only;* one animated by love, *is not exaſperated* on every little provocation; and *doth not put a bad conſtruction* on the character and actions of others.

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2. *Love doth not vaunt.* Ου περπερευεται. The critics are not agreed in their opinion concerning this word, whether it is Greek or Latin. Phavorinus explains it by, Ου προπετευ, *Doth not act precipitately.* If it is a Latin word, it is of the ſame import with *perperam*, which denotes what is oppoſite to prudence. Hammond cites a paſſage from one of Cicero's letters to Atticus, in which this word is uſed to denote *boaſting.* And in that ſenſe our tranſlators, whom I have followed, underſtood it here. Bp. Pearce thinks it is derived from an Arabic word, which ſignifies to be of a light mind; and tranſlates the clauſe, *is not inconſtant.*—If the reader wiſhes to know the different ſenſes given of this clauſe by the Greek commentators, he may conſult Eſtius.

Ver 5.—1. *Is not exaſperated.* Baſil, cited by Mill, tells us, that a violent emotion of mind occaſioned by anger, is called παροξυσμος.

2. *Doth not imagine evil.* Ου λογιζεται κακον, may be tranſlated, *Doth not reaſon out*, or *conclude evil*, by putting the worſt conſtructions on actions which have a doubtful appearance Or it may be tranſlated, *Does not impute evil*, or wickedneſs to a perſon on ſlight grounds.

6 Rejoiceth not in iniquity, but rejoiceth in the truth:

7 Beareth all things, believeth all, things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies they ſhall fail; whether *there be* tongues, they ſhall ceaſe; whether *there be* knowledge, it ſhall vaniſh away.

9 For we know in part, and we propheſy in part.

6 ου χαιρει επι τη αδικια, συγχαιρει δε τη αληθεια·

7 Παντα στεγει, παντα πιστευει, παντα ελπιζει, παντα ὑπομενει.

8 Ἡ αγαπη ουδεποτε εκπιπτει· ειτε δε προφητειαι καταργηθησονται, ειτε γλωσσαι παυσονται, ειτε γνωσις καταργηθησεται.

9 Εκ μερους γαρ γινωσκομεν, και εκ μερους προφητευομεν.

Ver. 6. *Doth not rejoice in iniquity.* Becauſe the Hebrew word which ſignifies a *lie*, is tranſlated in the LXX by the word *iniquity*, Whitby thinks *iniquity* here, means *falſehood*. The benevolent man, takes no pleaſure either in hearing or in repeating falſehoods. And in confirmation of his interpretation, he obſerves, that *iniquity* ſtands oppoſed to *truth*, in this paſſage. But in ſcripture, *truth* is uſed ſometimes for *righteouſneſs* in general; in which comprehenſive ſenſe it may be underſtood here.

Ver. 7.—1. *Covereth all things.* As στεγω often ſignifies *to cover or conceal*, it muſt have that meaning here, becauſe the common tranſlation, *beareth all things*, is not in ſenſe different from *endureth all things*, in the laſt clauſe of the verſe.

2. *Believeth all things.* Becauſe πιστευειν ſignifies *fidei committere, to intruſt one with a ſecret*, and becauſe it follows the clauſe παντα στεγει, *covereth all things*, Bos ſuppoſes the apoſtle in theſe expreſſions, deſcribes a perfect friendſhip in which friends commit all their ſecrets to each other, and conceal the ſecrets which they have mutually imparted. If this is the apoſtle's meaning, the clauſe muſt be tranſlated, *intruſteth all things*.

Ver. 8.—1. *Love never at any time faileth.* Love ſhall never periſh out of the church, either in time or eternity. So that to all its other excellent properties, this of its eternal duration muſt be added. Behold then, and approve the beauty of an univerſal benevolence, which hath nothing in view, but to do good freely for the ſake of God: admire the true greatneſs of ſoul which appears in forgiving thoſe who have injured us, and in doing them good for evil: praiſe the lovelineſs of an unaffected humility, which is not oſtentatious: and with confidence rely on a virtue which is not to be deſtroyed, or even abated by

8 oppoſition,

6 *doth not rejoice* in iniquity,[1] but *jointly rejoiceth* in the truth:

6 *Doth not take pleasure in iniquity* committed by others, though he should reap advantage from it: *But jointly rejoiceth* with good men *in every virtuous action.*

7 *covereth*[1] all things, believeth all things, hopeth all things, endureth all things.

7 *He covereth all the failings* of others; and being free from evil himself, *believeth all things* and *hopeth all things* that are good, of others; and patiently *beareth all afflictions.*

8 *Love* never *at any time* faileth:[1] but *whether prophecies*, they shall *be abolished: or foreign languages*, they shall cease: *or knowledge*, it shall *be abolished.*

8 *Love always remaineth;* nay, flourisheth most in the future life. *But whether* there be *teachings by inspiration, they shall be abolished* in the church; *or foreign languages*, they *shall cease* after the gospel has been preached to all nations; *or* the inspired *knowledge of the ancient revelations, it shall be abolished* when the church has attained its mature state.

9 (Γαρ, 91.) *Besides*, we know *ONLY* (εκ μερες) in part, and *prophesy* (εκ μερες) in part.[1]

9 *Besides, we* inspired teachers, *know* the mysteries of the gospel *only in part, and explain them in part.* For in the present life, we are not capable to know them fully, far less to make you understand them fully.

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opposition, disappointment, ingratitude, or evil treatment of any kind, but which triumphs over all obstacles and temptations whatever.

2. *Or knowledge, it shall be abolished.* As the apostle is speaking of the spiritual gifts, and of their abolition in the church, both in heaven and on earth, *knowledge* here, cannot be taken in the ordinary sense of the word; for in that sense, *knowledge* will exist in heaven in the greatest perfection, ver. 12. But it must signify the spiritual gift, called, chap. xii. 8. *The word of knowledge*, and chap. xiii. 2. *all knowledge.*—Farther, though the apostle hath mentioned none of the spiritual gifts, but *prophecy, tongues*, and *knowledge*, what he hath said of these is applicable to all the rest. They shall be abolished in the church on earth, after it hath attained sufficient internal strength to support and edify itself. See Ephes. iv. 11.—14. They shall be abolished likewise in heaven, being of no use there, as the apostle observes in the following verse.

Ver. 9. *We know only in part, and prophesy in part.* This may have a different meaning from that given in the commentary. For, as the apostle told the Corinthians, chap. xii. 27. that they were *members*, εκ μερες, *in part*, that is, a part only of the members of Christ's body, εκ μερες in this passage, may be translated, *by a part*, so as to signify that we

10 But when that which is perfect is come, then that which is in part ſhall be done away.

11 When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child: but when I became a man, I put away childiſh things.

12 For now we ſee through a glaſs, darkly; but then face to face; now I know in part; but then ſhall I know even as alſo I am known.

10 Ὁταν δε ελθῃ το τελειον, τοτε το εκ μερȣς καταργηθησεται.

11 Ὁτε ημην νηπιος, ὡς νηπιος ελαλȣν, ὡς νηπιος εφρονȣν, ὡς νηπιος ελογιζομην· ὁτε δε γεγονα ανηρ, κατηργηκα τα τȣ νηπιȣ.

12 Βλεπομεν γαρ αρτι δι' εσοπτρȣ εν αινιγματι, τοτε δε προσωπον προς προσωπον· αρτι γινωσκω εκ μερȣς, τοτε δε επιγνωσομαι καθως και επεγνωσθην.

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we exerciſe the gifts of knowledge and prophecy only by a part of us; we do not all exerciſe theſe gifts, but depend on the ſpiritual men, who poſſeſs them, for knowldge and inſtruction. Accordingly it is added, but when the perfect ſpiritual gift *is come*, or beſtowed on all the members of Chriſt's body in heaven, then that which was given to ſome members of Chriſt's body on earth, to enable them to teach the reſt, will be withdrawn as of no farther uſe; becauſe in heaven every individual member will have an illumination peculiar to himſelf, which will be ſufficient in all reſpects for his direction and happineſs.

Ver 12.—1. *We ſee through glaſs.* Δι' εσοπτρȣ. Dr. Pearce thinks the word εσοπτρον, ſignifies any of thoſe tranſparent ſubſtances which the ancients uſed in their windows; ſuch as thin plates of horn, tranſparent ſtone and the like, through which they saw the objects without obſcurely. I have therefore tranſlated this Greek word, by the Engliſh word *glaſs*, as a generic name for ſuch ſubſtances.—But others are of opinion, that the word denotes a *brazen mirror*, like thoſe of which Moſes made the laver, Exod. xxxviii. 8. and that the apoſtle's meaning is, we ſee things as it were by images reflected from a mirror. But this idea does not accord with ſeeing things obſcurely.

2. *Obſcurely.* Εν αινιγματι, literally *in an enigma*, or *riddle.* An *enigma* or *riddle*, being a diſcourſe in which one thing is put for another, which is in ſome reſpects like it, we are ſaid to ſee things at preſent in an enigma, becauſe in the revelations of God, inviſible things are repreſented by viſible, and ſpiritual things by natural, and eternal things by ſuch as are temporal. Two of Stephen's MSS. read here ὡς, *as in a riddle.*—On this paſſage it is proper to obſerve, that the darkneſs in which things at preſent are involved, is in ſome reſpects neceſſary. For as in childhood, our knowledge and conception of things are wiſely made

10 But when (το τελειον, supp. χαρισμα) *the perfect* GIFT is come, *the one* in part shall *be abolished.*

10 *But when the perfect gift* of complete illumination *is bestowed* on all in heaven, *then that which is partial,* namely the present gifts of knowledge and prophecy, *shall be abolished* as useless.

11 When I was a child, I spake as a child, I *conceived* as a child, I *reasoned* as a child. But when I became a man, I put away *the things of a child.*

11 The difference between our present and future conceptions of spiritual things, may be illustrated by the knowledge of a child, compared to that of a man. *When I was a child, my speech, my conceptions, and my reasonings were erroneous. But when I became a man, I laid aside the conceptions, reasonings, and language of a child.*

12 For now we see (δι', see chap. iii. 15. note) through *glass*[1] *obscurely;*[2] but then face to face: now I know (εκ μερες) in part; but then, (επιγνωσομαι) *I shall fully* know, *even as* I am *fully* known.[3]

12 *For now* the revelations of God being made in human language, which cannot convey a just idea of spiritual things, *we see* them as *through glass obscurely: but in the life to come,* we shall see them *face to face* clearly. *Now my knowledge* of spiritual things *is partial: but in the life to come, I shall fully know* them, *even as I am fully known* of superior beings.

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made imperfect, that we may the more easily submit to the exercises and discipline which are proper to our childish state; so in the present life, which in relation to the whole of our existence may be called childhood, our knowledge of invisible things is appointed to be imperfect, tha we may employ ourselves with pleasure in the occupations of the present life. But when the season of childhood is over, we attain more comprehensive views of things, and put away childish conceptions, reasonings, and occupations. Just so when this life is over, and the grand scenes of the heavenly world open upon us, we shall no more see spiritual things darkly as in a riddle, but we shall see them *face to face,* or clearly: and shall fully know, even as we ourselves are fully known of superior beings; or of our most familiar friends. In short, we shall leave off all those imperfect methods of acquiring knowledge, which we made use of on earth.

3. *I shall fully know, even as I am fully known.* Beza thinks this may be translated, *I shall know fully, when also I shall be made to know fully.* See Ess. iv. 7. But thus translated, the clause has the appearance of a tautology.

Ver. 13.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

13 Νυνι δε μενει πιςις, ελπις, αγαπη, τα τρια ταυτα· μειζων δε τουτων ἡ αγαπη.

Ver. 13. *And now abideth faith, hope, love.* The clause, *now abideth*, implies that the graces spoken of, are not always to abide: at least the graces of faith and hope. For seeing *faith is the persuasion of things hoped for*, Heb. xi. 1. and *hope that is seen, is not hope*, Rom. viii. 24. in heaven where all the objects of our faith and hope are put in our possession, there can be no place for either. It is quite otherwise with love.

CHAP. XIV.

View and Illustration of the Matters in this Chapter.

FROM the things written in this chapter, it appears that the brethren at Corinth, had erred in their opinion of the comparative excellence of the spiritual gifts; and had been guilty of great irregularities in the exercise of these gifts. In particular, they preferred *the gift of speaking foreign languages* to all the rest, because it made them respectable in the eyes of the unbelieving Greeks, who were great admirers of eloquence. Farther, possessing that gift in the manner of an habit which they could exercise at pleasure, they were exceedingly fond of shewing it in the public assemblies, by speaking often and long in foreign languages, without regarding whether their hearers understood them or not. And fancying themselves the most honourable of all the spiritual men, because their gift was habitual, they claimed the privilege of speaking in the public assemblies preferably to others; whereby some who were better qualified to edify the church, were often obliged to be silent. Nay to such a pitch did they carry their passion for speaking foreign languages, that on some occasions, a number of them who possessed that gift, spake in the church all at once; whereby great confusion was occasioned in their meetings.

The Corinthians, by this improper use of their ability to speak foreign languages, having brought a bad report upon the Christian assemblies, St. Paul, in this chapter, endeavoured to lessen their admiration of the gift of tongues, by shewing that it was inferior to most of the other spiritual gifts; and that its value depended

13 And now abideth faith, hope, *love*, [1] these three; but the greateſt of theſe is *love*, (See ver. 8.)

13 Love is more excellent alſo than all the graces. For *now abideth Faith, Hope, Love, theſe three* being neceſſary to our preſent ſtate: *but the greateſt of theſe is love.* Becauſe, after Faith and Hope are at an end, Love will ſubſiſt for ever in heaven.

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love. The objects of love exiſt in the greateſt perfection in heaven, and will exiſt there for ever; ſo that love will burn in that world with a delightful warmth and brightneſs to all eternity.

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pended on its being uſed for the edification of others. Wherefore, as an introduction to his diſcourſe on the ſubject, he began with exhorting them to make *love* the object of their conſtant purſuit, but *ſpiritual gifts* the object only of their earneſt wiſh: and of the ſpiritual gifts, to deſire the gift of prophecy, rather than the gift of ſpeaking foreign languages, ver. 1.—Becauſe he who, in the public aſſemblies, ſpake in an unknown language, ſpake to God only, and did no good to others, however ſublime and excellent the things which he ſpake, might be; ver. 2.—Whereas he who propheſied, ſpake to men in a known language, things for their edification, exhortation, and comfort, ver. 3.—In ſhort, he who ſpake in an unknown language, edified none but himſelf; whereas he who propheſied, edified the church, ver. 4.—This being the caſe, though the apoſtle would have been glad, that all the inſpired men at Corinth, had ſpoken foreign languages, he rather wiſhed them to propheſy, ver. 5. Next, he advanced various aguments, to ſhew the unprofitableneſs of ſpeaking unknown languages in the church, ver. 6—11. Then exhorted ſuch of them, as earneſtly wiſhed to poſſeſs ſpiritual gifts, to ſeek thoſe which would make them abound to edification, ver. 12.—and directed the perſons who prayed in an unknown tongue, to pray in ſuch a manner, that what they prayed might be interpreted: becauſe if any one prayed in an unknown tongue, without having his prayer interpreted, his ſpirit prayed, but his meaning did not profit his hearers, ver. 14.—The duty, therefore, of every inſpired perſon who prayed or ſang pſalms in the public aſſemblies, was to perform theſe offices in an intelligible manner, ver. 15.—otherwiſe, when he returned thanks to God, his hearers could not ſay *Amen*, that is, could not join in

in his thankſgiving, not underſtanding what he ſaid, ver. 16, 17.—He then told them, that he could thank God in more foreign languages than all of them taken together, yet he would rather ſpeak five ſentences, in a known language, for the edification of others, than ten thouſand ſentences in an unknown language, which could profit nobody but himſelf, ver. 18, 19.

Next, to ſhew the Corinthians the fooliſhneſs of a number of them ſpeaking in the church unknown languages all at once, he told them it was acting like children. In bad diſpoſitions, indeed, he wiſhed them to be children, but in underſtanding to be men, ver. 20.—Then he put them in mind of Iſaiah's prophecy, in which it was foretold, that God would ſpeak to the unbelieving Iſraelites in foreign languages: but that even ſo they would not believe, ver. 21.—From which he inferred, that foreign languages were intended for a ſign, not to believers but unbelievers, to convince them of the divine original of the goſpel. Whereas, prophecy was intended for the edification of believers, ver. 22.—Farther, when the whole church is met in one place, if all of you, ſaid he, who have the gift of tongues, ſpeak at once, and there come in an unlearned perſon, or an unbeliever, will they not ſay *ye are mad?* ver. 23.—Whereas, if all the inſpired men *propheſy*, that is, ſpeak in a known language, and in an orderly manner, to the edification, exhortation, and comfort of the aſſembly, and there ſhall come in an unlearned perſon, or an unbeliever, perhaps with a bad intention, ſuch an one underſtanding what is ſpoken by all, will probably be made ſenſible of the evil of his idolatry and wickedneſs; and being examined by all concerning his bad deſign, ver. 24.—the ſecrets of his heart will be diſcovered, ſo that falling proſtrate, he will worſhip God, and carry away word, that God is actually among the Chriſtians, ver. 25.

In the remaining part of this chapter, the apoſtle gave the Corinthians particular directions, concerning the manner in which they were to exerciſe their ſpiritual gifts, ver. 26.—33.—And prohibited women from ſpeaking in the church on any pretence whatever: founding his prohibition on the will of God, and on the law of Moſes which commanded women to be ſubject to men, and even on the cuſtom of nations, ver. 34, 35, 36.—Then required the prophets, and other ſpiritual perſons at Corinth, to acknowledge that all the things he had written, were the commandments of the Lord. For St. Paul, though one of the greateſt apoſtles, willingly ſubmitted his doctrines and writings to be tried by thoſe who had the gift of diſcerning ſpirits; being abſolutely certain of his own inſpiration, ver. 37.—He added, if after the atteſtation borne to my precepts by the ſpiritual men, any teacher among you is ignorant that they are the

precepts

precepts of the Lord, let him remain in his ignorance, ver. 38.—And, as the conclusion of the whole, he exhorted the Corinthians to desire earnestly to prophesy; but at the same time, not to forbid any person to speak in an unknown language, if there was an interpreter present to interpret what he said, ver. 39.—And in general to do all things, in their public assemblies, decently and in order, ver. 40.

Before this illustration is finished, it may be proper to remark, First, that this and the two preceding chapter's of St. Paul's first epistle to the Corinthians, more than any other parts of the sacred volume, are useful for demonstrating the reality, and for making us acquainted with the nature, of that most singular and astonishing proof of the divine original of the gospel, which was set before the world in the supernatural gifts, wherewith multitudes of the first Christians were endowed. For from the account accidentally given of these gifts in the chapters mentioned, and of the persons who possessed them, and of the manner of their communication and operation, and of the uses for which they were intended, we understand, That they all proceeded from the Spirit of God, and were most astonishing in their operation: That in every church, great numbers of persons possessed these gifts, having received them, either by an immediate illapse of the Holy Ghost, or by the imposition of the apostle's hands: That the spiritual men exercised these gifts openly before all the world, for the confirmation of the gospel; and in their public assemblies, for their own edification: That in the absence of the apostles, the spiritual men by these gifts, but especially by the gifts of miracles and tongues, converted numbers: and That the heathens who came into the Christian assemblies, (as many of them did, 1 Cor. xiv. 24.) had thereby an opportunity to know, and to report to others, that God was really among them. Thus, notwithstanding the gospel in the first age, met with great opposition every where, from the statesmen, the priests, the craftsmen, the bigots, and even from the philosophers and rhetoricians, yet in all countries, by the influence of the spiritual gifts and of the miraculous powers which abounded among the Christians, it overcame all opposition, and through the blessing of God spread itself so effectually, that at length it put an end to the heathen religions, in the best peopled and most civilized provinces of the Roman empire.

My second remark is: That although the irregularities, which the Corinthian brethren were guilty of in the exercise of their spiritual gifts, occasioned at first abundance of trouble to the apostle Paul, these irregularities are not now to be regretted. By the direction of God, they have been the occasion of our receiving certain and full information, concerning the existence

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of the ſpiritual gifts the primitive glory of our religion, and concerning the way in which they were exerciſed by the apoſtles, and other ſpiritual men, for the overturning of the heathen

Old Translation.	Greek Text.
CHAP. XIV. 1 Follow after charity, and deſire ſpiritual *gifts*, but rather that ye may propheſy.	1 Διωκετε την αγαπην, ζηλετε δε τα πνευματικα· μαλλον δε ἱνα προφητευητε.
2 For he that ſpeaketh in an *unknown* tongue, ſpeaketh not unto men, but unto God: for no man underſtandeth *him*; howbeit in the ſpirit he ſpeaketh myſteries.	2 Ὁ γαρ λαλων γλωσσῃ, ϩκ ανθρωποις λαλει, αλλα τῳ Θεῳ. ϩδεις γαρ ακϩει, πνευματι δε λαλει μυςηρια.
3 But he that propheſieth, ſpeaketh unto men to edification, and exhortation, and comfort.	3 Ὁ δε προφητευων, ανθρωποις λαλει οικοδομην και παρακλησιν και παραμυθιαν.
4 He that ſpeaketh in an *unknown* tongue, edifieth himſelf: but he that propheſieth, edifieth the church.	4 Ὁ λαλων γλωσσῃ, ἑαυτον οικοδομει· ὁ δε προφητευων, εκκλησιαν οικοδομει.
5 I would that ye all ſpake with tongues, but rather that ye propheſied: for	5 Θελω δε παντας ὑμας λαλειν γλωσσαις, μαλλον δε

Ver. 1. *Purſue love.* As διωκειν denotes the action of hunters in the chace, the apoſtle's meaning is, be moſt earneſt in your endeavours to attain the noble grace of love.

Ver. 2. *He who ſpeaketh in a foreign language.* The word γλωσσα, *tongue*, ſo often uſed in this chapter, plainly means a *foreign language*, (ſee ver. 19.) in which ſenſe it was uſed by the Greek writers, as Euſtathius on Iliad A. quoted by Hammond on 1 Cor. xiv. 28. affirms.

Ver. 3. *He who propheſieth ſpeaketh to men for edification*, &c. Seeing the ſpiritual men who had *the word of wiſdom* and *the word of knowledge* ſpake to others for edification, exhortation and conſolation, the exerciſe of their gifts was comprehended under *propheſying*; which therefore was a general name for the ſpeaking by inſpiration in a known tongue, to the inſtruction of the church, whatever the nature of that inſpiration might be.—When the apoſtles who were endowed with *the word of wiſdom*, and the *ſuperior* prophets who were endowed with *the word of knowledge*, propheſied, they did it by inſpirations, called ver. 6. *revelation* and *knowledge*. But there were other kinds of inſpiration, called in the ſame verſe, *prophecy* and *doctrine*, which belonged to the inferior prophets. Theſe were ſaid to *propheſy*, when by inſpiration they

heathen idolatry, the eſtabliſhment of the goſpel throughout the world, and the edification of the church itſelf. See the illuſtration prefixed to 1 Theſſ. chap. i.

NEW TRANSLATION.

CHAP. XIV. 1 *Purſue*[1] *love*, and *carneſtly* deſire ſpiritual gifts, but *eſpecially* that ye may propheſy.

2 For he *who* ſpeaketh in *a foreign*[1] *language*, ſpeaketh not *to* men, but *to* God; for no *one* (ακȣει, 45.) underſtandeth HIM; (δε) *nevertheleſs*, *by* the ſpirit he ſpeaketh myſteries.

3 But he *who* propheſieth,[1] ſpeaketh *to* men *FOR* edification, and exhortation, (ſee Rom. xii. 8. note 1.) and *conſolation*.

4 He *who* ſpeaketh in *a foreign language*, edifieth himſelf;[1] but he *who* propheſieth, edifieth the church.

5 I *wiſh*, *indeed*, that ye all ſpake *in foreign languages*; but rather that ye propheſied; for greater is he *who* propheſieth

COMMENTARY.

CHAP. XIV. 1 Since it is a grace ſo excellent, *purſue love* by every method in your power; *and* only *earneſtly deſire ſpiritual gifts, but eſpecially that ye may propheſy*.

2 *For he who ſpeaketh in a foreign language*, in the public aſſemblies, *ſpeaketh not to men, but to God; for no one* preſent *underſtandeth him. Nevertheleſs, by the Spirit he ſpeaketh myſteries*, or things which, after he hath ſpoken them, are wholly hidden from the church.

3 *But he who propheſieth, ſpeaketh* by inſpiration *to men* in a known language, *for increaſing their faith, and ſtirring them up to their duty, and comforting them* under their afflictions.

4 *He* therefore *who ſpeaketh in a foreign language, edifieth himſelf* only; but *he who propheſieth*, ſpeaketh in a known language, ſo as to *edify the church*.

5 *I wiſh, indeed, that ye all ſpake foreign languages; but rather that ye were endowed with the gift of prophecy. For, a more uſeful inſpired perſon is he who propheſieth*, (See ver. 3.) *than he*

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they uttered prayers and pſalms in which the church joined them: or delivered a diſcourſe relating to ſome point of doctrine or practice. And all being done in a known language, the church was edified, exhorted, and comforted. See chap. xii. 10. note 2. Rom. xiv. 19. note.

Ver. 4. *Edifieth himſelf.* (See chap. viii. 10. note 2.) From this it is plain, that the inſpired perſon who uttered in an unknown language a revelation made to himſelf, muſt have underſtood it, otherwiſe he could not increaſe his own knowledge and faith by ſpeaking it. He might alſo confirm himſelf in the faith of the goſpel, by his conſciouſneſs that he was inſpired in delivering the diſcourſe.

greater *is* he that propheſieth, than he that ſpeaketh with tongues, except he interpret, that the church may receive edifying.

ἱνα προφητευητε. μειζων γαρ ὁ προφητευων η ὁ λαλων γλωσσαις, εκτος ει μη διερμηνευη, ἱνα ἡ εκκλησια οικοδομην λαβη.

6 Now, brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying, or by doctrine?

6 Νυνι δε, αδελφοι, εαν ελθω προς ὑμας γλωσσαις λαλων, τι ὑμας ωφελησω, εαν μη ὑμιν λαλησω η εν αποκαλυψει, η εν γνωσει, η εν προφητεια, η εν διδαχη;

7 And even things without life giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped?

7 Ὁμως τα αψυχα φωνην διδοντα, ειτε αυλος, ειτε κιθαρα, εαν διαστολην τοις φθογγοις μη δω, πως γνωσθησεται το αυλουμενον η το κιθαριζομενον;

8 For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battle?

8 Και γαρ εαν αδηλον φωνην σαλπιγξ δω, τις παρασκευασεται εις πολεμον;

Ver. 5. *Unleſs ſome one interpret.* Εκτος ει μη διερμηνευη. This is rendered in our bibles, *unleſs he* (the perſon who ſpeaks the unknown diſcourſe) *interpret.* But this is contrary to the apoſtle's meaning, and to his precept, ver. 28. where the inſpired perſon, who had a revelation made to him in an unknown tongue, is ordered not to interpret it, but to keep ſilence, if there was no interpreter by. The expreſſion therefore in this verſe is elliptical, and muſt be completed by ſupplying τις after μη.

Ver. 6.—1. *I ſhall ſpeak.* The word λαλειν here, and ver. 3. ſignifies *to ſpeak intelligibly.* Eſſ. iv. 55.

2. *Or by doctrine.* This was an inſpiration, making known a particular doctrine to the ordinary paſtors or teachers, which they were to communicate to the church in public, or to the young and more ignorant in private, in a known language.

Ver. 7.—1. *In like manner.* In accented copies of the New Teſtament, the original word ſhould have the circumflex accent, thus, ὁμῶς, to ſhow that it hath the ſame ſignification with ὁμοιως, *in like manner.* Whereas accented thus, ὅμως, it will ſignify (tamen) *yet.* Beza obſerves

than he *who* speaketh *in foreign languages, unless* SOME ONE interpret,[1] that the church may receive *edification.*

who speaketh mysteries (ver. 2.) *in foreign languages, unless some one interpret* what he speaketh, *that the church may receive edification.*

6 (Νυνι δε) *For,* now, brethren, if I *should* come *to* you speaking *in foreign languages,* what shall I profit you, *unless* I shall speak[1] to you *INTELLIGIBLY,* either by revelation, or by knowledge, or by *prophecy,* (see ver. 3. note) or by doctrine?[2]

6 *For now brethren, if I should come to you, speaking* the dictates of inspiration *in foreign languages, what good shall I do you, unless I shall speak to you intelligibly, either by* the *revelation* peculiar to an apostle; *or by* the word of *knowledge,* the gift of a superior prophet; *or by prophecy,* the inspiration proper to an inferior prophet; *or by doctrine,* the inspiration proper to the ordinary pastor?

7 *In like manner,*[1] things without life giving sound, whether pipe or harp, *unless* they give a *difference*[2] *to the notes,*[3] how shall it be known what is piped or harped?[4]

7 *In like manner, things without life giving sound, whether pipe or harp, unless they give a difference to the notes,* both in tone and in time, *how shall it be known what is piped or harped?* Such unmeaning sounds, are a fit image of unintelligible language, both in their nature and in their effect.

8 (Και γαρ, 93.) *And therefore,* if the trumpet give an *unknown* sound, who *will* prepare himself *for battle?*

8 *And therefore, if the trumpet,* instead of sounding those notes whose meaning is understood by the soldiers, shall *give* an unknown *sound, who,* in that case, *will prepare himself for battle?*

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serves that ὁμως, signifying *in like manner,* is a poetical word. But the other sense, namely, *Yet,* does not suit the apostle's reasoning in this passage.

2. *Give a difference.* Διαςολην. Among musicians, this word signifies the measured distance between sounds, according to certain proportions, from which the melody of a tune results.

3. *To the notes.* Raphelius has shewn that φθογγος, as distinguished from φωνη, signifies *a musical sound,* a *note* in music. See Parkh. Diction.

4. *Is piped or harped.* The ancients not only directed their motions in dancing by musical instruments, but they used them in battle, and even in funeral lamentations for exciting grief, Matth. ix. 23. xi. 17.

9 So likewiſe you, except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air.

10 There are, it may be, ſo many kinds of voices in the world, and none of them *is* without ſignification.

11 Therefore if I know not the meaning of the voice; I ſhall be unto him that ſpeaketh, a barbarian; and he that ſpeaketh *ſhall be* a barbarian unto me.

12 Even ſo ye, foraſmuch as ye are zealous of ſpiritual *gifts*, ſeek that ye may excel to the edifying of the church.

13 Wherefore let him that ſpeaketh in an *unknown* tongue, pray that he may interpret.

9 Ὁυτω και ὑμεις, δια της γλωσσης εαν μη ευσημον λογον δωτε, πως γνωσθησεται το λαλȣμενον; εσεσθε γαρ εις αερα λαλȣντες.

10 Τοσαυτα, ει τυχοι, γενη φωνων εϛιν εν κοσμῳ, και ȣδεν αυτων αφωνον.

11 Εαν ȣν μη ειδω την δυναμιν της φωνης, εσομαι τῳ λαλȣντι βαρβαρος· και ὁ λαλων, εν εμοι βαρβαρος.

12 Ὁυτω και ὑμεις, επει ζηλωται εϛε πνευματων, προς την οικοδομην της εκκλησιας ζητειτε ἱνα περισσευητε.

13 Διοπερ ὁ λαλων γλωσσῃ, προσευχεσθω ἱνα διερμηνευῃ.

Ver. 10. *As many kinds of languages.* Bos is of opinion, that φωνη here, ſignifies *articulate ſpeech, language.* And Raphelius has ſhewn, that Polybius and Arrian have uſed the word in that ſenſe. See Acts xiii. 27. where φωνας των πϱοφητων, ſignifies *the words of the prophets:* for they are ſaid to be *read every ſabbath day*, namely in the ſynagogues. Likewiſe, 2 Pet. ii. 16. *The dumb beaſt ſpeaking*, ανθϱωπȣ φωνῃ, *in man's language, forbad*, &c.

Ver. 11. *A barbarian.* The Greeks, after the cuſtom of the Egyptians, mentioned by Herodotus, lib. 2. called all thoſe *barbarians*, who did not ſpeak their language. In proceſs of time, however, the Romans having ſubdued the Greeks, delivered themſelves by the force of arms from that opprobrious appellation; and joined the Greeks in calling all *barbarians*, who did not ſpeak either the Greek or the Latin language. Afterwards, *barbarian* ſignified any one who ſpake a language which another did not underſtand. Thus the Scythian philoſopher Anacharſis ſaid, that among the Athenians, the Scythians were *barbarians*; and among the Scythians, the Athenians were *barbarians.* In like manner, Ovid Triſt. v. 10. *Barbarus hic ego ſum, quia non intelligor ulli.* This is the ſenſe which the apoſtle affixes to the word *barbarian* in the preſent paſſage.

9 So *also ye*, *unless with* the tongue *ye give intelligible speech*, how shall it be known what is spoken? *therefore ye will be speaking* into the air.

9 *So also ye*, when ye speak by inspiration in your public assemblies, *unless with the tongue ye utter intelligible speech, How shall it be known what is spoken? Therefore*, however important the things ye speak may be, *ye will be speaking into the air* like mad men.

10 There are, *perhaps*, *as* many kinds of *languages*[1] in the world *AS YE SPEAK*, and none of them IS without signification.

10 *There are, no doubt, as many kinds of languages used in the world as ye speak, and none of them is without signification* to those who are acquainted with them.

11 (Ουν, 264.) *Yet, if I do not know* the meaning of the *language*, I shall be *to* him *who* speaketh a barbarian,[1] and he *who* speaketh *WILL BE* a barbarian *to* me.

11 *Nevertheless, if I do not know the meaning of the language* that is uttered, *I shall be to the person who speaketh a foreigner*, who has no knowledge of what he speaks, *and he who speaketh shall be a foreigner to me:* we shall be incapable of holding any conversation with each other.

12 (Ουτω και, 266.) *Wherefore, ye also, since* ye are *earnestly desirous* of spiritual GIFTS, seek *THEM*, that ye may *abound for the edification* of the church.

12 *Wherefore ye also*, that *ye* may not be barbarians to each other, *since ye are earnestly desirous of spiritual gifts*, (πνευματων, See ver. 32. note 1.) *seek them, that* by exercising them properly, *ye may abound for the edification of the church.*

13 (Διοπερ) *For which cause*, let him (ὁ λαλων, 55.) *who prayeth*[1] in *a foreign language*, pray (ινα, 197.) *so as SOME ONE* may interpret.[2]

13 *For which cause, let him who* by inspiration *prayeth* in the church *in a foreign language, pray in such a manner* and at such a time, *as some one* who is inspired, may *interpret* his prayer to the edification of the church.

Ver. 13.—1. *Let him who prayeth.* That λαλων here, signifies *a speaking in prayer*, is evident from the subsequent clause, and from ver. 14.

2 *Pray*, (ινα διερμηνευη, sup. τις, see ver. 5. note.) *so as some one may interpret.* What the apostle meant by ordering the inspired person to pray in such a manner, as that another might interpret his prayer, was this: He who prayed in an unknown language, was to do it by two, or at most by three sentences at a time, and in order; and the interpreter was to interpret what he said, as he went along, ver. 27.

14 For if I pray in an *unknown* tongue, my ſpirit prayeth, but my underſtanding is unfruitful.

14 Εαν γαρ προσευχωμαι γλωσσῃ, το πνευμα μȣ προσευχεται· ὁ δε νȣς μȣ ακαρπος εςι.

15 What is it then? I will pray with the ſpirit, and I will pray with the underſtanding alſo: I will ſing with the ſpirit, and I will ſing with the underſtanding alſo.

15 Τι ȣν εςι; προσευξομαι τω πνευματι, προσευξομαι δε και τω νοι· ψαλω τω πνευματι, ψαλω δε και τω νοι.

16 Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?

16 Επει εαν ευλογησης τω πνευματι, ὁ αναπληρων τον τοπον τȣ ιδιωτȣ, πως ερει το αμην επι τῃ σῃ ευχαριςια, επειδη τι λεγεις ȣκ οιδε;

17 For thou verily giveſt thanks well, but the other is not edified.

17 Συ μεν γαρ καλως ευχαριςεις, αλλ' ὁ ἑτερος ȣκ οικοδομειται.

18 I thank my God, I ſpeak with tongues more than you all;

18 Ευχαριςω τω Θεω μȣ, παντων ὑμων μαλλον γλωσσαις λαλων·

But if there was no interpreter at hand, he was to be ſilent, ver. 28. even though he himſelf could have interpreted what he ſpake; becauſe to edify the church in that manner, was a ridiculous vanity, not to be encouraged, for a reaſon which ſhall be mentioned in the note on ver. 28.

Ver. 14. *My ſpirit prayeth, but my meaning is without fruit.* According to Bengelius, *ſpirit* in this verſe, ſignifies that faculty of the inſpired perſon, on which the Spirit of God operated internally, ſo as to make known to him ſomething, which he was ignorant of before. But *mind*, ſignifies the ſame faculty, operating in diſcovering its conception to others. Wherefore, ſeeing the original words νȣς μȣ, ſignify, *my mind made known to others*, they may be tranſlated as I have done, *my meaning*. This ſignification the word *mind* hath, ver. 19. It hath the ſame ſignification in other paſſages. For example, 1 Cor. ii. 16. *Who hath known* (νȣν κυριȣ, *ſenſum domini*, Vulg.) *the mind of the Lord? but we have* (νȣν Χριςȣ) *the mind of Chriſt.*—Beſides in the gloſſaries, (νȣς) *mind* ſignifies (*ſenſus*) *meaning*, as in this phraſe, νȣν δε εχει τινα, *what is the meaning of this word?*

Ver. 16.

14 For if I pray in *a foreign language*, (πνευμα μȣ) my spirit[1] prayeth, but (νȣς μȣ) my *meaning is without fruit*.

14 *For if I pray* publicly *in a foreign language* not interpreted, *my Spirit* which underſtandeth that language *prayeth, but my meaning* in ſuch a prayer, *is without fruit* to the perſons for whom I pray.

15 *What then is TO BE DONE?* I will pray with the ſpirit, (δε) *but* I will pray alſo *with meaning:* I will ſing with the ſpirit, *but* I will ſing alſo *with meaning.*

15 *What then is to be done,* when the Spirit moves me to pray in the church in an unknown language? Why this, *I will pray with* the inſpiration of *the Spirit, but I will pray alſo with* my *meaning* interpreted, ver. 13. *I will ſing with* the inſpiration of *the Spirit, but I will ſing alſo with* my *meaning* interpreted.

16 (Επει) Elſe, when thou ſhalt bleſs with the ſpirit, *he who filleth up the place of the private perſon,*[1] How ſhall *he ſay the Amen*[2] *to thy thankſgiving, ſince he knoweth* not what thou ſayeſt?

16 *Elſe, when thou ſhalt bleſs* God *with* an inſpiration of *the Spirit* in an unknown language, *he who* in the congregation *is a private* or uninſpired *perſon,* and heareth thee ſpeak, *how ſhall he* aſſent to what thou ſpeakeſt, and *ſay the amen to thy thankſgiving, ſince he knoweth not what thou ſayeſt?*

17 For thou, *indeed,* giveſt thanks well, but the other is not edified.

17 *For thou indeed giveſt thanks,* in that unknown language *in fit expreſſions, but the other* who hears thee, *is not edified* thereby.

18 I *give thanks to* my God, *ſpeaking in foreign languages*[1] more than *all of you:*

18 I do not thus ſpeak of foreign languages, becauſe I myſelf am deficient in them. For *I worſhip my God, ſpeaking in more foreign languages, than all of you* taken together.

Ver. 16 —1. *Who filleth up the place,* τȣ Ιδιωτȣ, *of the private perſon.* Joſephus, Antiq. 3. c. 9. § 1. uſes the Greek word Ιδιωτης, to denote *a private perſon,* as diſtinguiſhed from the prieſts. In like manner, in this verſe Ιδιωτης, denotes thoſe of the aſſembly, who had not the gift of languages, and who were not *teachers,* but *hearers* only. In ver. 23. and 2 Cor. xi. 6. the word ſignifies a perſon *unlearned,* or *untaught.* See the following note.

2. *How ſhall he ſay the Amen to thy thankſgiving?* The apoſtle's queſtion implies, that it was the cuſtom in the Chriſtian church from the beginning, for all the people, in imitation of the ancient worſhip, to ſignify their aſſent to the public prayers, by ſaying *Amen* at the concluſion of them. Of this cuſtom in the Jewiſh church, we have many examples. See Deut. xxvii. 15. 1 Eſdras ix. 47. Neh. viii. 6.

19 Yet in the church I had rather ſpeak five words with my underſtanding, that *by my voice* I might teach others alſo, than ten thouſand words in an *unknown* tongue.

19 Αλλ' εν εκκλησια θελω πεντε λογυς δια τυ νοΘ μυ λαλησαι, ἱνα και αλλυς κατηχησω, η μυριυς λογυς εν γλωσση.

20 Brethren, be not children in underſtanding: howbeit, in malice be ye children, but in underſtanding be men.

20 Αδελφοι, μη παιδια γινεσθε ταις φρεσιν· αλλα τη κακια νηπιαζετε, ταις δε φρεσι τελειοι γινεσθε.

21 In the law it is written, With *men of* other tongues and other lips, will I ſpeak unto this people: and yet for all that will they not hear me, ſaith the Lord.

21 Εν τω νομω γεγραπται· Ὁτι εν ἑτερογλωσσοις, και εν χειλεσιν ἑτεροις, λαλησω τω λαω τυτω, και υδ' ὑτως εισακυσονται μυ, λεγει Κυριος.

22 Wherefore tongues are for a ſign, not to them that believe, but to them that

22 Ὡϛε αἱ γλωσσαι εις σημειον εισιν, υ τοις πιϛευ-

Ver. 18. *Speaking in foreign languages.* This is B. Pearce's tranſlation, which I have adopted, becauſe it is more agreeable to the original, and to the ſcope of the paſſage, than the common verſion.—The apoſtle had this great variety of languages given him by inſpiration, that he might be able immediately to preach the goſpel to all nations, without ſpending time in learning their languages. But it muſt be remembered, that the knowledge of ſo many languages miraculouſly communicated was a knowledge for common uſe, ſuch as enabled the apoſtle to deliver the doctrines of the goſpel clearly and properly, and not ſuch a knowledge of theſe languages, as prevented him in ſpeaking and writing, from mixing foreign idioms with them, eſpecially the idioms of his mother tongue. An attention to ſuch trifles, was below the grandeur and importance of the work in which the apoſtle was engaged, and tended to no ſolid uſe; theſe foreign idioms being often more expreſſive and emphatical than the correſpondent claſſical phraſes.

Ver. 19. *Than ten thouſand.* Here η ſtands for μαλλον η, as it does likewiſe, Luke xv. 7.

Ver. 20.—1. *In evil.* The Greek word κακια, in this paſſage does not ſignify *malice*, but thoſe evil diſpoſitions which are contrary to the gentleneſs and innocence of children; particularly envy, anger, and ſtrife.

2. *And in underſtanding be ye full grown men.* Behave with the good ſenſe and prudence of full grown men. It was a ſevere reproof to the Corinthians, who piqued themſelves on their wiſdom, to repreſent their ſpeaking

19 Yet in the church, I had rather speak (πεντε λογυς, 60.) five *sentences* with my *meaning UNDERSTOOD*, *that I may instruct* others also, than ten thousand [1] *sentences* in *a foreign language*.

20 Brethren, be not children in understanding; (αλλα) *but in evil* [1] be ye children, *and* in understanding be *ye full grown* men. [2]

21 In the law it is written, [1] (ὁτι, 260.) *Surely, with other* tongues, and *with* other lips *I will* speak *to* this people; *yet not even so will they hearken to me*, saith the Lord.

22 *So that foreign languages* are for a sign, not *to believers*, but *to unbe-*

19 *Yet* so far am I from being vain of this gift, that *in the church I had rather speak five sentences, with my meaning understood, that I may instruct others as well as myself, than ten thousand sentences in a foreign language*, however sublime and elegant that discourse might be.

20 *Brethren, do not*, by exercising the gift of tongues with strife, *shew yourselves children in understanding. But in* freedom from *evil* dispositions, *be ye children, and in understanding, be ye full grown men.*

21 *In the law it is foretold, Surely with other tongues, and with other lips*, that is, by persons whose language is different from theirs, *I will speak to this people. Yet not even so will they become obedient to me, saith the Lord.*

22 *Wherefore, foreign languages are for a sign* of the effusion of the Holy Ghost on you, *not to* convince *be-*

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speaking unknown languages, and their contending about precedency, as a childishness which men of good sense would be ashamed of.—Doddridge makes the following remark on this part of the apostle's epistle to the Corinthians, "Had the most zealous protestant divine, "endeavoured to expose the absurdity of praying and praising in an "an unknown tongue, as practised in the church of Rome, it is dif-"ficult to imagine what he could have wrote more full to the purpose "than the apostle hath done here." He adds for the instruction of those who preach the gospel, "That a height of composition, an ab-"struseness of thought, and an obscurity of phrase, which common "Christians cannot understand, is really a speaking in an unknown "tongue, though the language used be the language of the country."

Ver. 21. *In the law it is written.* See Rom. ii. 12. 25. notes, where it is shewn, that *The law*, signifies the whole of the Jewish scriptures.—This passage is taken from Isa. xxviii. 11. *With stammering lips, and another tongue, will he speak to this people.* The critics observe, that the Hebrew words in Isaiah, rendered by our translators, *with stammering lips*, ought to be translated *In labiis irrisionis, With mocking lips*, in which sense the LXX. understood the phrase. But that translation makes no alteration in the meaning; for they who speak to others in an unknown language, seem to the persons to whom they speak, to stammer and to mock them.

Ver. 22.

believe not: but prophesying *ſerveth* not for them that believe not, but for them which believe.

ȣσιν, αλλα τοις απιϛοις· ἡ δε προφητεια ȣ τοις απιϛοις, αλλα τοις πιϛευȣσιν.

23 If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are unlearned, or unbelievers, will they not ſay that ye are mad?

23 Εαν ȣν συνελθη ἡ εκκλησια ὁλη επι το αυτο, και παντες γλωσσαις λαλωσιν, εισελθωσι δε ιδιωται, η απιϛοι, ȣκ ερȣσιν ὁτι μαινεσθε;

24 But if all propheſy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

24 Εαν δε παντες προφητευωσιν, εισελθη δε τις απιϛος, η ιδιωτης, ελεγχεται ὑπο παντων, ανακρινεται ὑπο παντων·

25 And thus are the ſecrets of his heart made manifeſt; and ſo falling down on *his* face, he will worſhip God, and report that God is in you of a truth.

25 Και ȣτω τα κρυπτα της καρδιας αυτȣ φανερα γινεται· και ȣτω πεσων επι προσωπον, προσκυνησει τω Θεω, απαγγελλων ὁτι ὁ Θεος οντως εν ὑμιν εϛι.

Ver. 22. *So that foreign languages are for a ſign, not to believers, but to unbelievers.* Some are of opinion, that Iſaiah in the words quoted, alludes to Deut. xxviii. 49. and that by God's ſpeaking to the unbelieving Jews with another tongue, is meant his puniſhing them by a foreign nation. But that ſenſe of the prophet's words, agrees neither with his deſign, nor with the apoſtle's. Iſaiah evidently foretels the methods which God in future times would uſe for converting the unbelieving Jews; and among others, that he would ſpeak to them in foreign languages, that is, in the languages of the nations among whom they were diſperſed. The paſſage therefore is a prediction of the gift of ſpeaking foreign languages, to be beſtowed on the firſt preachers of the goſpel. From the prophecy thus underſtood, the apoſtle's concluſion is clear and pertinent.

Ver. 23.—1. *The whole church.* By the *whole church,* the apoſtle means the whole brethren of a particular city; or the whole of the brethren, who were in uſe to meet together in one place for worſhip.

2. *Will they not ſay that ye are mad?* This is not contrary to what is ſaid, ver. 22. that the ſpeaking in foreign languages was a ſign to convince unbelievers. For *the unbelievers* to be convinced by that ſign, were ſuch ſtrangers as underſtood the language in which they were addreſſed;

lievers: [1] but *prophecy* IS *FOR A SIGN, not to unbelievers, but to believers.*

lievers, who do not underſtand theſe languages, *but to* convince *unbelievers* to whom ye ſpeak in their own language, Acts ii. 8. *But prophecy is for a ſign* of the effuſion of the Spirit, *not to* convince *unbelievers* who cannot know, *but to* edify *believers* who know, that ye are inſpired in propheſying.

23 If, *then,* the whole church [1] be come together *in* one place, and all *ſpeak in foreign languages,* and there come in *unlearned perſons,* or unbelievers, will they not ſay that ye are mad? [2]

23 *Well then, if the whole church be aſſembled in one place, and* the inſpired perſons *all ſpeak in foreign languages, and there come in perſons ignorant of theſe languages, or heathens, will they not ſay that ye are mad,* when they ſee the confuſion ye make, by ſpeaking languages which no one preſent underſtands?

24 But if all propheſy, (ſee ver. 3.) and there come in *an unbeliever, or an unlearned perſon,* (ſee ver. 16. note 1.) he is *reproved* by all, (ἀνακρίνεται, chap. iv. 3. note 1.) he is *examined by all,* [1]

24 *But if all,* who are inſpired, *propheſy, and there come in a heathen, or one ignorant of foreign languages,* with an intention to act as a ſpy, *ſuch a perſon,* underſtanding what is ſpoken, *will be reproved* for his idolatry and other ſins, *by all* who propheſy: and *he will be queſtioned* concerning his intention *by all* who can diſcern ſpirits.

25 And thus *the* ſecrets of his heart *are* made manifeſt; and ſo, *falling on* HIS face, he will worſhip God, *carrying away word,* that God *actually is among you.*

25 *And thus the hidden purpoſes of his heart being made known,* he will be aſtoniſhed; *and ſo falling proſtrate, he will worſhip God, and report that God is actually among you.* Like Nebuchadnezzar, he will ſay, "Of a "truth, it is, that your God is a God "of gods,—and a revealer of ſe- "crets." Dan. ii. 47.

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dreſſed; whereas, *the unbelievers* and *unlearned perſons* who conſidered the ſpeaking of foreign languages as an effect of madneſs, were thoſe ſtrangers who did not underſtand them.

Ver. 24. *He is examined by all:* by all who have the gift of diſcerning ſpirits; and they making known to the church, the deſign on which he was come into their aſſembly, he will be affected in the manner deſcribed, ver. 25.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

26 Τι ουν εστιν, αδελφοι; ὁταν συνερχησθε, ἑκαστος ὑμων ψαλμον εχει, διδαχην εχει, γλωσσαν εχει, αποκαλυψιν εχει, ἑρμηνειαν εχει· παντα προς οικοδομην γενεσθω.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and that by course; and let one interpret.

27 Ειτε γλωσσῃ τις λαλει, κατα δυο, η το πλειστον τρεις, και ανα μερος· και εἱς διερμηνευετω.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God.

28 Εαν δε μη ᾐ διερμηνευτης, σιγατω εν εκκλησιᾳ· ἑαυτῳ δε λαλειτω και τῳ Θεῳ.

29 Let the prophets speak two or three, and let the other judge.

29 Προφηται δε δυο η τρεις λαλειτωσαν, και ὁι αλλοι διακρινετωσαν.

Ver. 26.—1. *Each of you hath a psalm.* Grotius thinks, this, and the following clauses, should be read interrogatively: *Hath each of you a psalm? hath he a discourse?* The inspired psalms of which the apostle speaks, were not metrical compositions, but compositions which were distinguished from prose, by the sublimity of the sentiments, and the strength, beauty, and aptness of the expressions. Such was the inspired psalm which Mary our Lord's mother uttered, Luke i. 46 and the inspired thanksgiving and prayer which the disciples jointly sang, upon the deliverance of Peter and John from the council, recorded, Acts iv. 24.—30. And since it is said, ver. 24. that the whole company *lifted up their voice*, ὁμοθυμαδον, *with one accord*, it is evident that Peter, to whom that psalm was given, must have delivered it by two or three sentences at a time, (as St. Paul directed the Corinthians to do in the like cases,) that all the company might join in it.

2. *Hath a discourse;* namely, for edification, exhortation, and consolation. For the word διδαχη, signifies not only the thing taught, but the discourse in which it is taught. See Ess. iv. 39.

Ver. 27.—1. *If any one speak in a foreign,* &c. The word τις, *any one*, being singular, shews, that the *speaking by two, or at most by three*, cannot mean persons. For how could *any one* speak *by two or three persons?* Besides it is said, ver. 31. that they could *all speak one by one.* The word therefore to be supplied here, is not *persons*, but λογους, *sentences*.

2. By

26 *What then is TO BE DONE*, brethren? When ye *are* come together, *each* of you hath a pfalm,[1] hath a *difcourfe*,[2] hath a *foreign language*, hath a revelation, hath an interpretation. Let *all* be done to *edification*. (See chap. xiv. 3. note.)

27 (Ειτε) *And*, if any *one* fpeak[1] in *a foreign language*, LET IT BE by two, or at *moft three SENTENCES*,[2] and (ανα μερος) *feparately*; and let one interpret.

28 But if there be no interpreter, let him *be filent*[1] in the church; (δε) *Yet* let him fpeak to himfelf, and to God.

29 *Now*, *let two or three prophets fpeak*, and let the *others difcern*. (Διακρινετωσαν, fee chap. xii. 10. note 2.)

26 *What then is to be done brethren? When ye are affembled, one of you* by infpiration *hath a pfalm*: another *hath a difcourfe*: another *hath* fomething made known to him in *a foreign language*: another *a revelation* of fome future event: another *hath an interpretation* of what was uttered in a foreign language. In fuch cafes, *let all* thefe gifts *be exercifed to edification.*

27 *And if any one* be moved to *fpeak in a foreign language, let him fpeak by two, or at moft by three fentences* at a time, *and feparately, and let one*, in the fame manner, *interpret* what he fays, that the church may be edified.

28 *But if there be no interpreter* prefent, *let the infpired perfon be filent in the church* at that time. *Yet* for his own edification, *he may fpeak* inwardly *to himfelf and to God*, what is given him by the Spirit.

29 *Now, let* only *two or three prophets fpeak* in fucceffion, at one meeting, *and let the others* who have the gift of difcerning fpirits, *difcern* whether they have fpoken by infpiration, or by private fuggeftion.

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2. *By two, or at moft three fentences.* As the apoftle did not allow foreign languages to be fpoken in their meetings for worfhip, unlefs they were interpreted, ver. 28. the direction to fpeak what was revealed in thefe languages, by two, or at moft by three fentences at a time, and feparately, was moft proper, as it allowed the interpreter time to deliver diftinctly his infpired interpretation for the edification of the church.

Ver. 28. *But if there be no interpreter, let him be filent.* Although the infpired perfon had been able to interpret the foreign language in which a revelation was given to him, he was here forbidden to do it. Becaufe to have delivered the revelation, firft in the foreign language, and then in a known tongue, would have been an oftentation of infpiration of which the church could not judge; not to mention that it would have wafted much time to no purpofe. Whereas, when one fpake a revelation in a foreign language, and another interpreted what he fpake, the church was edified, not only by the things fpoken thus

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30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

30 Εαν δε αλλῳ αποκαλυφθῃ καθημενῳ, ὁ πρωτος σιγατω.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

31 Δυνασθε γαρ καθ' ἑνα παντες προφητευειν, ἱνα παντες μανθανωσι, και παντες παρακαλωνται.

32 And the spirits of the prophets are subject to the prophets.

32 Και πνευματα προφητων προφηταις ὑποτασσεται.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

33 Ου γαρ εϛιν ακαταϛασιας ὁ Θεος, αλλ' ειρηνης, ὡς εν πασαις ταις εκκλησιαις των ἁγιων.

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made known to them; but also by having an undoubted proof of the inspiration of the person who spake, given them in the inspired interpretation of what he spake.

Ver. 30. *But if to another sitting by, any thing be revealed.* When a spiritual man was speaking in the church by inspiration, something relating to the same, or to a different subject, might be revealed to another prophet, who was sitting by hearing him. In such a case, the rule to be observed was, the first was to be silent, that is, was to finish what he had to say, before the other began to speak, as is plain from the reason of the rule given, ver. 32.

Ver. 32.—1. *For the spiritual gifts of the prophets.* In this, and in ver. 12. the word πνευματα, signifies *spiritual gifts.* Accordingly our translators have so rendered it, ver. 12. and ought to have rendered it in the same manner here likewise.

2. *Are subject to the prophets.* The apostle's meaning is, that the operation of the spiritual gifts in the mind of the prophets, was subject to the will of the prophets; for which reason, they were not to think themselves under a necessity of speaking when a revelation was made to them, especially if it was made to them while another prophet was speaking, ver. 30. but were to remain silent till the other had finished his revelation, to shew the command which they had of themselves on such occasions. In this respect, the inspirations of the Spirit of God, differed entirely from the inspirations of evil spirits, by whom the heathen priests and priestesses were agitated. This difference may be clearly perceived in the picture which Virgil hath drawn of the priestess of Apollo, Eneid vi. line 46.

——— *Subito non vultus, non color unus,*
Non comptæ mansere comæ; sed pectus anhelum,

Et

30 *But* if to another *sitting* by, ANY THING be revealed,[1] let the first *be silent.*

30 *But, if to another, who sitteth by* hearing a prophet speak, *any thing be revealed, let the first* finish his discourse and *be silent*, before the other attempteth to speak.

31 For ye *can* all prophesy (καθ' ἑνα) one by one, (ἱνα, 197.) *so as* all may learn, and *all be* comforted.

31 *For*, by speaking one after another, *ye can all deliver one by one*, either at that or some subsequent meeting, *what is revealed to you, so as all may learn, and all be comforted.*

32 (Και, 207.) *For the spiritual gifts*[1] of the prophets, are subject to the prophets.[2]

32 *For the spiritual gifts of the* Christian *prophets, are under the command of the prophets:* so that they can exercise, or forbear to exercise them, as they choose.

33 (Γαρ, 91.) *Besides*, God is not THE AUTHOR of *disturbance*, but of peace; as in all *the* churches of the saints[1] *IS WELL KNOWN.*

33 *Besides, God is not*, by his inspiration, *the author of disturbance, but of peace;* having enjoined the orderly exercise of the spiritual gifts: *as in all the churches of the saints is well known.*

Et rabie fera corda tument; majorque videri,
Non mortale sonans, afflata est numine quando
Jam propiore Dei.

B. Potter, after quoting this passage, Antiq. B. 2. c. 12. adds: "Few "that pretended to inspiration but raged after this manner, foaming, "and yelling, and making a strange terrible noise, sometimes gnashing "their teeth, shivering and trembling, with a thousand antic motions. "In short these *Rapti* and *Deo pleni* were besides themselves, and ab"solutely mad, during the time of their inspirations." To this God alludes, Isa. xliv. 25. *I am the Lord who frustrateth the tokens of the liars, and maketh diviners mad.*—It is true, in these frantic fits of the heathen diviners there was often much imposture. Yet in some instances there seems to have been a real possession of the devil, as in the case of the damsel, mentioned, Acts xvi. 16. In these, as Gale says, the devil, imitating the extasies of the prophets of the true God, (Jerem. xxix. 26, 27. Hos. ix. 7.) carried the matter far beyond them. For, notwithstanding the prophets had their visions in an extasy, they related what they had seen, in their ordinary frame of mind, and not in frantic fits, as the Cumæan Sybil is reported, by Virgil, to have done, Eneid vi. line 99.—102.

Ver. 33. *As in all the churches of the saints.* This clause, some critics, and among the rest B. Pearce, joins with the following verse, by placing a full stop after the word *peace;* so as to make this sense, *As in all the churches of the saints, let your women keep silence in the churches,* namely of Achaia. According to this method of pointing the sentence,

34 Let your women keep ſilence in the churches: for it is not permitted unto them to ſpeak, ; but *they are commanded* to be under obedience, as alſo ſaith the law.

35 And if they will learn any thing, let them aſk their huſbands at home: for it is

34 Ἁι γυναικες ὑμων εν ταις εκκλησιαις σιγατωσαν· ου γαρ επιτετραπται αυταις λαλειν, ἀλλ᾽ ὑποτασσεσθαι, καθως και ὁ νομος λεγει.

35 Ει δε τι μαθειν θελουσιν, εν οικω τους ιδιους ανδρας επερωτατωσαν· αισχρον

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tence, *the churches of the ſaints* are the churches of Judea, which were compoſed of the ancient people of God called *ſaints*. In theſe churches, the public worſhip and diſcipline was moſt perfect, becauſe they had been planted and regulated by the apoſtles.

Ver. 34. *Let your women be ſilent in the churches.* Becauſe the apoſtle in chap. xi. reproved women for praying and propheſying in the church without their veils, but did not blame them for the practice itſelf, it hath been argued, that he allowed them to pray and propheſy publicly, provided they did it with their heads veiled. But as the apoſtle's intention in chap. xi. was only to ſhew the indecency of the manner in which the women prayed and propheſied in the public aſſemblies, and not to conſider whether the practice itſelf was permitted by Chriſt, no argument can be drawn in favour of that practice from his not prohibiting it. See chap. xi. note 1. It therefore remains to be conſidered, Whether the apoſtle, in this chapter, abſolutely forbids women to pray and propheſy in the church? Or whether he forbids them only, in the caſe of their not being inſpired?

For determining the queſtion, it may be of uſe to obſerve, that in this chap. the apoſtle, after deſcribing prophecy, ver. 3. and explaining the inſpiration by which the prophets ſpake, ver. 6. and ordering them to pray and propheſy in a known language, ver. 7.—12. or if they propheſied in a foreign language, to do it ſo as it might be interpreted, by ſome one in the aſſembly, who had the gift of interpretation, ver. 13. And after giving them directions concerning the orderly exerciſe of all their ſpiritual gifts founded on this fact, that the ſpiritual gifts of the prophets were ſubject to the prophets, ver. 32. he adds, ver. 34. *Let your women be ſilent in the churches, for it hath not been permitted to them to ſpeak.* The prohibition ſtanding in this connection implies, that the Corinthian women were not to pray and propheſy in the church as teachers, on pretence of being inſpired and unable to reſtrain the motions of the Spirit.—Next, The reaſons mentioned by the apoſtle ſhew, that the prohibition was abſolute and general. Chriſt had not permitted women to ſpeak in the church as teachers of the men: neither had the law of Moſes permitted them; for it commanded them to be in ſubjection to the men. The apoſtle, therefore, conſidered women's praying and propheſying in the church, as a renouncing

34 Let your women *be silent* in the churches:[1] for it *hath not been* permitted *to* them to speak; but *THEY MUST be in subjection*, as also the law (λεγει, 55.) *commandeth.* (Gen. iii. 16.)

35 And if they *wish to* learn any thing, let them ask their *own* husbands at home; for it is *an inde-*

34 Your women, on pretence of being inspired, have assumed the office of public teachers. But my command is, *Let your women be silent in the churches: for it hath not been permitted to them* by Christ, *to teach* in public; *but they must be in subjection* to the men, *as also the law* of Moses *commandeth.*

35 I do not permit women, so much as to ask a question in the church, even on pretence of receiving information. But *if they wish*

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cing of their subjection to the men. Accordingly he terms it, 1 Tim. ii. 2. *an usurping authority over the man.* They were not so much as to ask a question in the church, even on pretence of learning something, lest it might have given them a handle for entering into disputations with the men But if they wished to learn any thing, they were to ask their husbands at home, ver. 35 —Nay, it was indecent for women to speak at all in the church; being inconsistent with that modesty which is their greatest ornament.—In short, to cut off every pretence for women's teaching in the church, the apostle asked them, Did the word of God go forth from you into the world? Or did it only come to you by the ministry of the men? Plainly telling them, that whatever inspirations of the Spirit they might be favoured with, no inspiration was given them for the purpose of enabling them to teach publicly, or to lead the devotion of the church.

But it may be asked, Since women were not allowed to pray and prophesy in the church, for what purpose were the inspirations of the Spirit bestowed on them? They were bestowed for enabling them to instruct their own sex in private; especially those of the younger sort, and those who were newly converted. Perhaps, also, some of the married women, who were eminent for their gifts and knowledge, may, in private conversation, have assisted the novices even among the men; as we find Priscilla expounded the way of God to Apollos, Acts xviii. 26. And as the daughters of Philip the evangelist may have done, who are said, Acts xxi. 9. *to have prophesied.* For *prophesying* does not necessarily imply the foretelling of future events by inspiration, but most commonly signifies the speaking by inspiration to the edification of others At the same time, if the daughters of Philip had the knowledge of any future events given them by inspiration, it will not follow that they uttered these prophesies in the church. They may have published them in conversation, like Anna, Luke ii. 38. whereby all the ends, for which these events were revealed to them, may have been answered.

a ſhame for women to ſpeak in the church.

γαρ εςι γυναιξιν εν εκκλησια λαλειν.

36 What? came the word of God out from you? or came it unto you only?

36 Η αφ' ὑμων ὁ λογος τȣ Θεȣ εξηλθεν; η εις ὑμας μονȣς κατηντησεν;

37 If any man think himſelf to be a prophet, or ſpiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

37 Ει τις δοκει, προφητης ειναι η πνευματικος, επιγινωσκετω ἁ γραφω ὑμιν, ὁτι τȣ Κυριȣ εισιν εντολαι.

38 But if any man be ignorant, let him be ignorant.

38 Ει δε τις αγνοει, αγνοειτω.

39 Wherefore, brethren, covet to propheſy, and forbid not to ſpeak with tongues.

39 Ὡςε, αδελφοι, ζηλȣτε το προφητευειν, και το λαλειν γλωσσαις μη κωλυετε.

40 Let all things be done decently and in order.

40 Παντα ευσχημονως και κατα ταξιν γινεσθω.

Ver. 35. *It is an indecent thing for women to ſpeak in the church.* This is the apoſtle's third reaſon for prohibiting women to teach in the church. See ver. 34. note. It is contrary to the modeſty natural to the ſex, and to the manners of all nations. The apoſtle adds a fourth reaſon, ver. 36. That no woman had been commiſſioned by Chriſt to preach the goſpel to unbelievers. To conclude, if any of the women were inſpired in the public aſſemblies, they ſuffered no hardſhip from this prohibition; becauſe having the command of their gifts, they could keep ſilence till they went home, where in their own families they might utter theſe revelations. Or they might do it in meetings of their own ſex, privately gathered for that purpoſe.

Ver. 36. *What? went the word of God forth from you women?* Some commentators, interpret the apoſtle's queſtions as addreſſed to the church at Corinth, in this manner: Did the word of God go forth into the world from you of Corinth, that ye take upon you to make ordinances concerning the public worſhip? or did it come to you from the churches of Judea? But the reaſoning is more direct and concluſive, on the ſuppoſition that theſe queſtions were addreſſed to women in general.

Ver. 37. *Be really a prophet.* Δοκει προφητης ειναι. Here δοκει is not an expletive, but denotes the certainty of the thing ſpoken of. See chap. vii. 40. note.

cent thing for women to ſpeak in the church.

36 What? *went* the word of God *forth* (αφ' ὑμων) from you *WOMEN?* or *did it only come* (εις ὑμας) *to you?*

37 If any *one be really* a prophet, or *a ſpiritual perſon*, let him acknowledge *the* things, *I* write *to* you, *that they* are the commandments of the Lord.

38 *And*, if any *one* be ignorant, let him be ignorant.

39 Wherefore brethren, *earneſtly deſire* to propheſy; and *hinder* not to ſpeak *in foreign languages*.

40 Let all things be done (ευσχημονως και κατα ταξιν) decently, and in order.

to learn any thing, let them aſk their own huſbands at home; for it is an indecent thing for women, on any pretence, *to ſpeak in the church.*

36 *What? Went the word of God forth* into the world *from you women?* Did Chriſt employ any of your ſex as apoſtles? *Or did the word only come to you* by the miniſtry of the men? How then can ye pretend to teach men?

37 *If any one be really a prophet, or a diſcerner of Spirits*, I appeal to him, and *require him to acknowledge the things I now write*, and all the other things in this Epiſtle, *that they are the commandments of the Lord* Chriſt given me by inſpiration.

38 *And if any one* after that, *is ignorant* that my precepts are the commandments of the Lord, *let him be ignorant.* His ignorance being wilful, I will trouble myſelf no farther with him.

39 *Wherefore, brethren*, prophecy being ſo excellent a gift, *earneſtly deſire to propheſy. And hinder not* any *to ſpeak in foreign languages*, if there is one preſent to interpret.

40 *Let all things be done decently, and in order* in your religious aſſemblies: the ſpiritual men avoiding envy and ſtrife; and the women being ſilent.

Ver. 38. *And if any one be ignorant.* In the former verſe, *any one really a prophet or a ſpiritual perſon*, is any one really endowed with the gift of diſcerning ſpirits, for ſuch only could judge whether the things written in this epiſtle were the commandments of the Lord. Wherefore, as ſuch a ſpiritual perſon neither could be ignorant of the apoſtle's inſpiration, nor unwilling to acknowledge it, the *any one*, in this verſe, who is ignorant, muſt be the faiſe teacher and his adherents, with all other wilfully ignorant and incorrigible perſons.

Ver. 40 *Let all things be done decently and in order.* This precept is ſometimes applied to ſupport the uſe of rites and ceremonies in the worſhip of God, not commanded in ſcripture. But any one who con-

ſiders the place which it holds in this diſcourſe, will be ſenſible that it hath no relation to rites and ceremonies, but to the decent and orderly exerciſe

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CHAP. XV.

View and Illuſtration of the Reaſonings, and of the great Diſcoveries contained in this Chapter.

FROM Acts xvii. 32. it appears, that the reſurrection of the dead, was a ſubject of laughter to the learned Greeks, who regarding the body as the priſon of the ſoul, placed their happineſs in being freed from it for ever by death. The falſe teacher, therefore, to render the goſpel acceptable to the Greeks, denied the reſurrection of the body; contending that the only reſurrection promiſed by Chriſt to his diſciples, was the reſurrection of the ſoul from the death of ſin; and affirming that that reſurrection was already paſt, 2 Tim. ii. 18. But the reſurrection of the body, being one of the great objects of the faith and hope of Chriſtians, the apoſtle in this xvth chapter, ſet before the Corinthians and all mankind, the proof by which that joyful event is rendered indubitable: it is a neceſſary conſequence of the reſurrection of Chriſt. Wherefore, to lay the foundation of this proof deep and ſtrong, the apoſtle, before he ſhewed the connection which ſubſiſts between the reſurrection of Chriſt, and the reſurrection of the dead, recalled to the remembrance of the Corinthians, the arguments by which he had proved to them the truth of Chriſt's reſurrection ſo effectually, that many of them had believed him to be really riſen. And firſt, to make them ſenſible of the importance of the facts by which he had proved the reſurrection of Chriſt, he told them, That they conſtitute the principal articles of the goſpel, ver. 1.—That they were the things which he firſt of all had delivered to them; and That he himſelf had received them firſt of all by revelation; namely, That Chriſt died for our ſins according to the ſcriptures, ver. 3.—and that he was buried as one known to be really dead; and that he roſe from the dead on the third day, according to the ſcriptures, ver. 4.—That after his reſurrection, he was ſeen of the apoſtle Peter: then of the twelve, while they were aſſembled together the evening of the day on which he aroſe, and on the eighth day thereafter, ver. 5.—That he was ſeen of above five hundred brethren at once, of whom the greater part were living at

exercise of the spiritual gifts. Yet by parity of reason, it may be extended even to the rites of worship, provided they are left free to be used by every one as he sees them expedient.

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at the time Paul wrote this epistle, ver. 6.—That after this he was seen of James, and then of all the apostles, immediately before he ascended into heaven, ver. 7.—and last of all, That he was seen of Paul himself, in different places and at different times, ver. 8.

Such was the proof by which the apostle had persuaded the Corinthians to believe the resurrection of Christ. To view this proof in a proper light, the three following remarks may be of use.

The first is, That the death and burial of Christ, having been publicly transacted at Jerusalem in the view of all the people assembled to celebrate the passover, were matters sufficiently known, and not denied by any one. And therefore, though they were necessary antecedents to his resurrection, the apostle did not think it at all needful to prove them. It was of more consequence to observe, as he has done, that these things happened according to the scriptures. For thereby he insinuated, that the death and burial of the Messiah, having been foretold by the Jewish prophets, Christ's pretensions to be the Messiah, were not invalidated, but rather confirmed by his death and burial.—And with respect to his rising again from the dead on the third day, because that was not a matter of such notoriety as his death and burial, but was denied by the Jews, it was absolutely necessary that the apostle should establish it, to the conviction at least of the unprejudiced, by the clearest proofs.

The second remark is, That Christ's resurrection from the dead being a matter of fact, it could not, during his absence in heaven, be proved otherwise than by the testimony of credible witnesses, who saw him alive after his resurrection, and had often conversed with him; and who had no interest to serve by deceiving the world in that matter. Accordingly, from the account which St. Paul hath given of the proof, by which he persuaded the Corinthians to believe the resurrection of Christ, it appears to have been precisely of the kind required. For he says he told them, that after his resurrection, Jesus shewed himself alive in different places, and on different occasions to his apostles; that is, to persons, who having accompanied him during his ministry, were perfectly acquainted with his form, his visage, his voice, his manner of speaking, and every other

circumſtance by which the identity of any perſon can be aſcertained; and who, for that reaſon, were well qualified to judge, whether the perſon who appeared to them, was really their maſter riſen from the dead. And as theſe witneſſes had no intereſt to ſerve by teſtifying Chriſt's reſurrection, but on the contrary, expoſed themſelves thereby to innumerable evils, their teſtimony merits in every reſpect to be believed.

The third remark is, The apoſtle's expoſition of the proof, whereby, at his firſt coming among the Corinthians, he perſuaded many of them to believe Chriſt's reſurrection, though intended more immediately for the confirmation of the faith of the Corinthians, hath been of ſingular benefit to the world. For it not only ſhews, in what manner the belief of the reſurrection of Chriſt was eſtabliſhed in the world, but it makes mankind ſenſible, that the prevalence of that belief in the firſt age was well founded: and that we likewiſe, who at this diſtance of time entertain the ſame belief, have good reaſon for ſo doing: and that our maſter, by his reſurrection from the dead, is powerfully demonſtrated to be the Son of God, and our religion is ſhewn to be divine.

The apoſtle having appealed to the teſtimony of the eye-witneſſes, as the proper evidence of our Lord's reſurrection, now that he is gone into heaven, proceeds in the following part of the chapter, to ſhew in what manner that evidence eſtabliſhed beyond all contradiction, firſt the truth of Chriſt's reſurrection; and ſecondly, the certainty of the reſurrection of all the dead. —His reaſoning for that purpoſe is as follows. If it be conſtantly preached by all the eye-witneſſes, and if it be firmly believed by all Chriſtians, that Chriſt really aroſe from the dead, how can the falſe teacher, or any among you Corinthians who call themſelves Chriſt's diſciples, affirm that there will be no reſurrection of the dead? ver. 12.—For if there is to be no reſurrection of the dead, Chriſt who promiſed to return and raiſe the dead, is an impoſtor who hath deluded the world with falſe hopes, whom therefore God never would raiſe, ver. 13.—And if Chriſt hath not been raiſed, the preaching of all who call themſelves *eye-witneſſes of his reſurrection* is falſe, and your faith in the goſpel is falſe, ver. 14.—Beſides, we apoſtles are found falſe witneſſes concerning God, becauſe we have witneſſed to the infinite diſhonour of God, that he hath raiſed an impoſtor from the dead, whom aſſuredly he hath not raiſed, if the dead are not to be raiſed, ver. 15.—The argument, taken from the reſurrection of Chriſt, to prove that the dead will be raiſed, is of ſuch importance, that the apoſtle affirmed a ſecond time, if the dead are not to be raiſed, neither hath Chriſt been raiſed. He is an impoſtor whom God never would raiſe, ver. 16.—Beſides if Chriſt

hath

hath not been raiſed, your faith in him as your Saviour, though founded on miracles, is not only falſe but uſeleſs. It anſwers no purpoſe. The guilt of your ſins remaineth, and ye are ſtill liable to puniſhment, ver. 17.—Certainly alſo, both they who have died in the belief of Chriſt's reſurrection, and they who have ſuffered death for that belief, are periſhed, if there is to be no reſurrection of the dead, ver. 18.—Farther, to ſhew you the abſurdity of imputing to us apoſtles, the crime of falſely teſtifying againſt God, that he hath raiſed an impoſtor from the dead whom he hath not raiſed, conſider that if there is to be no reſurrection, conſequently no future ſtate, our only motive to commit the great crime imputed to us, muſt be ſome advantage which we reap from it in this life. Yet, inſtead of advantage, we have, by preaching Chriſt's reſurrection, drawn on ourſelves from every quarter, the greateſt preſent temporal evils; in ſo much that if in this life only we have hope of advantage from Chriſt, we are of all men the moſt miſerable, ver. 19.—This argument, joined with the conſideration mentioned ver. 18. namely, that if there is to be no reſurrection, thoſe who have died in the belief of Chriſt's reſurrection, and the witneſſes who have ſuffered death for atteſting Chriſt's reſurrection, are all utterly periſhed, demonſtrates that the witneſſes of Chriſt's reſurrection were themſelves fully perſuaded of the truth thereof. Wherefore, being perfectly qualified for judging, and having had the beſt opportunities to judge of the truth of Chriſt's reſurrection, they could not poſſibly be deceived in that matter, and had no motive whatever to deceive the world.

It ſeems the philoſophers affirmed, that the reſurrection of the dead, on account of the obedience of Chriſt, is a thing unworthy of God: for the apoſtle told the Corinthians, that God had confuted that aſſertion, by raiſing Chriſt from the dead, as the firſt fruit or pledge of his raiſing all the dead at the laſt day, ver. 20.—Next, he obſerved, that ſince God, conſiſtently with his juſtice and goodneſs, ſubjected all mankind to death for one man's ſin, as experience ſheweth, he may with equal juſtice and goodneſs, raiſe all men from the dead on account of the obedience of one man, as revelation teacheth. This I think is the meaning of ver. 21, 22.—Withal, to render the reſurrection of the dead more certain, to ſuch of the Corinthians as underſtood and believed the other doctrines of the goſpel, the apoſtle aſſured them, that Chriſt will reign till he hath deſtroyed all dominion oppoſite to God's; and in particular, till he hath by the reſurrection of the dead, deſtroyed the dominion of death, the greateſt enemy of mankind. After which, Chriſt will deliver up the kingdom to God, ver. 24.—27; and then the Son himſelf ſhall

be ſubjected to God, that God may be over all, in all places of the univerſe, ver. 28.

Next, turning his diſcourſe to thoſe who denied the reſurrection of the dead, he aſked them, what they muſt do to make up their loſs, who are *baptized*, that is, plunged into the greateſt afflictions, for believing the reſurrection of the dead, if the dead riſe not? and what poſſible reaſon can be aſſigned for their willingly ſuffering death, on account of that belief? ver. 29.—Here it is inſinuated, that the teſtimony of the eye-witneſſes concerning the reſurrection of Chriſt, had appeared ſo credible to many, and had wrought in them ſuch a firm perſuaſion of their own reſurrection, that at the time the apoſtle wrote this letter, they were ſuffering the greateſt evils, rather than renounce that faith and hope. Farther, he aſked what reaſon the apoſtles could have for expoſing themſelves to the danger of death every hour, if they knew the reſurrection of Chriſt and of the dead, to be falſehoods? ver. 30.—and what advantage, he in particular could propoſe to himſelf, in undergoing all the evils he ſuffered, if there is to be no reſurrection of the dead? In that caſe, he told them, it had been better for him, and the other apoſtles, to have followed the maxim of the prophane, *Let us eat and drink, for to-morrow we die*, ver. 31, 32.—Having by theſe ſtrong reaſonings eſtabliſhed, firſt, the truth of Chriſt's reſurrection, and next the certainty of the reſurrection of all the dead, the apoſtle adviſed the Corinthians, to ſhun converſing with any one who denied theſe eſſential articles of the Chriſtian faith, ver. 33.—and commanded the faction to awake from their errors, ver. 34.

In what follows, the apoſtle anſwers two queſtions, with which the falſe teacher combated the doctrine of the reſurrection. *But ſome one will ſay, how can the dead be raiſed?* how is it poſſible? *and* if it be poſſible, *with what kind of body do they come* out of the grave? The philoſophers argued, that the reſurrection of the body is a thing impoſſible; and that though it were poſſible, it is by no means deſirable: becauſe a body, ſuch as men now have, is a clog to the ſoul in its operations. In anſwer to the firſt of theſe queſtions, the apoſtle ſhewed the poſſibility of the reſurrection of the body, by appealing to the operations of the divine power which we daily behold: namely, the production of plants from ſeeds which rot in the earth: the diverſity of the bodies of beaſts, fowls and fiſhes; and the different degrees of light with which the celeſtial bodies ſhine. For if the divine power appears ſo great, in the endleſs variety of its productions, can any rational perſon doubt of God's being able to raiſe the dead? ver. 35.—42 —He therefore concluded that the reſurrection of the dead is poſſible, ver. 42.

Next,

Next to ſhew the philoſophers their miſtake, in ſuppoſing the ſoul will be clogged in its operations by its re-union with the body, the apoſtle compared the body of the righteous which dies, (for it is of them only he diſcourſes,) with that which will be raiſed. Their buried body is corruptible; is diſhonoured by death; is deformed and waſted by diſeaſe; and at beſt is weak in its operations; in ſhort it is an animal body, which like the body of beaſts, depends for its growth and ſubſiſtence, on meat and drink. But the body of the righteous, which ſhall be raiſed, will be incorruptible, and glorioully beautiful in its outward appearance, and powerful in its activity: In one word, it will be a *ſpiritual body*; a body which doth not ſubſiſt by meat and drink, but by its own internal vigour. Now, there being theſe differences between the body of the righteous that dieth, and the body that riſeth, the reſurrection of the body, inſtead of being a diſadvantage to the righteous, will contribute greatly to their perfection and happineſs in the life to come, ver. 42.—47.

At this period of his diſcourſe, the apoſtle takes occaſion to declare a great and important ſecret, concerning the reſurrection of the wicked, hitherto not diſcloſed. He tells us, *as the earthly* or *ſinful man* Adam *was*, ſuch alſo at the reſurrection *the earthly* or wicked *men ſhall be*; they ſhall riſe with an earthly corruptible body, like that which Adam had after the fall. *And as the heavenly man* Chriſt now is, *ſuch alſo* at the reſurrection, ſhall *the heavenly men*, the righteous *be*, in reſpect of their body, ver. 48.—And to prove that the righteous who are deſtined to live in heaven, muſt bear the image of the heavenly man in their body, as well as in their ſoul, he affirms, that a corruptible body, compoſed of fleſh and blood, cannot inherit the kingdom of God, ver. 49, 50.—Then declares another great myſtery or ſecret, namely, that the righteous, who are living on the earth at Chriſt's coming, inſtead of dying, ſhall all be changed in their body, from corruptible to incorruptible, in a moment, in the twinkling of an eye: by which, and by the reſurrection of the righteous from the dead, death ſhall be ſwallowed up for ever, with reſpect to them, ver. 51.—54.—and being warmed with the grandeur of his ſubject, he breaks forth into that noble ſong of victory: *Where, O death, is thy ſting?* &c. ver. 55.—57.—The apoſtle gave to theſe diſcoveries, the appellation of *a myſtery*, not only becauſe they were hitherto kept ſecret from mankind, but becauſe they are diſcoveries infinitely more important, intereſting, and certain, than any of the diſcoveries concerning a future ſtate, pretended to be made in the heathen myſteries, which were all fictions contrived to amuſe the initiated, and raiſe the curioſity of the vulgar. Theſe diſcoveries, Paul was inſpired to make,

make, becauſe the knowledge of the manner and circumſtances of the reſurrection of the dead, and of the general judgment, and of the final iſſues of things, by rendering our conceptions of theſe matters more diſtinct, greatly ſtrengthens our faith in them, and gives them a powerful influence on our conduct. Accordingly, the apoſtle concluded this wonderful diſcourſe, with an exhortation to the Corinthians to be ſtable, unmoved, and always abounding in the work of the Lord, knowing that their labour in the Lord, is not vain, ver. 58.

I ſhall finiſh this Illuſtration with obſerving, *Firſt*, that no ſingle fact in the hiſtory of any nation is ſupported by evidence equal to that which the apoſtle Paul hath produced in this xvth chap. of his firſt epiſtle to the Corinthians, in proof of our Lord's reſurrection from the dead. He was ſeen after he aroſe by a great number of his acquaintance, of whom eleven are mentioned by name, who were appointed by Chriſt to publiſh and atteſt his reſurrection to the world. Theſe having accompanied him during the three years of his miniſtry, were well qualified to judge, whether the perſon they converſed with during the forty days he ſhewed himſelf to them and ate and drank with them, was their maſter riſen from the dead. And being fully aſſured of his reſurrection by the evidence of their own ſenſes, they publiſhed it in Jeruſalem where he was put to death, and throughout all Judea, and every where elſe as a thing they were abſolutely certain of; and ſhewed their perſuaſion of it, by ſuffering death for bearing teſtimony to it. This was the caſe likewiſe with Paul himſelf, who though he had not accompanied Jeſus during his miniſtry, was honoured at different times with a ſight of him after his aſcenſion, and was put to death for publiſhing his reſurrection to the world. I therefore conclude, that if there is any force in the concurring teſtimony of many habile and diſintereſted witneſſes, to induce mankind to

Old Translation.

CHAP. XV. 1 Moreover, brethren, I declare unto you the goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand;

2 By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain.

Greek Text.

1 Γνωριζω δε ὑμιν, αδελφοι, το ευαγγελιον ὁ ευηγγελισαμην ὑμιν, ὁ και παρελαβετε, εν ᾡ και ἑϛηκατε·

2 Δι᾽ ȣ̔ και σωζεσθε, τινι λογῳ ευηγγελισαμην ὑμιν ει κατεχετε· εκτος ει μη εικη επιϛευσατε.

to believe things at which they were not themselves present, the resurrection of Jesus from the dead cannot be called in question, without rendering all history uncertain, and destroying the best source of men's belief.—*Secondly*, The resurrection of Jesus, his miracles, and the miracles of his apostles have been denied, because their existence destroys the Aristotelian atheism, which modern philosophers are so fond of reviving: namely, that the world, by powers natural to matter, hath continued from all eternity, the same as we see it; and that there exists nothing in the universe distinct from matter; so that the present course of things consisting of the motions of the heavens, and of the successive generations and corruptions of animals and vegetables, can neither be interrupted nor destroyed by any thing extraneous, but must continue for ever. Nevertheless, if miracles have happened, this system of atheism cannot hold; because miracles being an interruption of the course of nature, are proofs from experience, that there exists a power distinct from and superior to all the powers inherent in matter. And as this controuling power hath exerted itself with intelligence and freedom, it must possess both these attributes, and is what we mean by the term God.—Miracles therefore, being proofs from experience of the existence of God, before the Aristotelian atheism can be established, that strong historical evidence by which the resurrection of Jesus, his miracles, and the miracles of his apostles are supported, must be destroyed. But, as was observed above, this cannot be done without destroying the faith of history, and overturning the only foundation of human belief.

NEW TRANSLATION.

CHAP. XV. 1 *Now I make known to you*, brethren, the gospel which I preached *to* you, which also ye *received*, and *in which* (εστηκατε, 10.) ye stand;

2 By which also ye are saved, (Rom. xi. 26. note 1.) if ye *remember in what manner* [1] I preached *to* you; *unless indeed* ye have believed *rashly*.[2]

COMMENTARY.

CHAP. XV. 1 Some of you deny the resurrection of the dead, and thereby overturn the gospel from the foundation; as ye will perceive, when *I repeat to you, brethren, the gospel which I preached to you, which also ye believed and in* the faith of *which* many of *you persevere*.

2 *By which* gospel *also ye have the knowledge and means of salvation* bestowed on you, *if ye remember in what* a clear and convincing *manner I preached to you* the doctrines and evidences of the gospel, *unless ye have believed* those things *rashly*, without knowing for what reason.

Ver. 2.

3 For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures:

3 Παρεδωκα γαρ ὑμιν εν πρωτοις ὁ και παρελαβον, ὁτι Χριστος απεθανεν ὑπερ των ἁμαρτιων ἡμων, κατα τας γραφας·

4 And that he was buried, and that he roſe again the third day according to the ſcriptures:

4 Και ὁτι εταφη, και ὁτι εγηγερται τη τριτη ἡμερα, κατα τας γραφας·

5 And that he was ſeen of Cephas, then of the twelve.

5 Και ὁτι ωφθη Κηφα, ειτα τοις δωδεκα.

6 After that he was ſeen of above five hundred brethren at once: of whom the greater part remain unto this preſent, but ſome are fallen aſleep.

6 Επειτα ωφθη επανω πεντακοσιοις αδελφοις εφαπαξ, εξ ὡν οἱ πλειους μενουσιν ἑως αρτι, τινες δε και εκοιμηθησαν.

Ver. 2.—1. *In what manner.* Τινι λογῳ. In tranſlating this phraſe I have followed the Vulgate, which has here, *qua ratione.*

2. *Have believed,* εικη, *raſhly.* According to Le Clerc, this word denotes the diſpoſition of thoſe who do a thing by chance, and lightly, without knowing for what reaſon or end they do it. Its true rendering therefore is, *temerè, raſhly, inconſiderately.*

Ver. 4. *Roſe again the third day according to the ſcriptures.* The ſcriptures which foretold the reſurrection of the Chriſt on the third day, and to which St. Paul refers, are Pſal. xvi. 10. which Peter, Acts ii. 31. expreſsly affirmed to be a prediction of that event. Alſo Jonah i. 17. which our Lord himſelf hath told us, is a typical prophecy of his *continuing three days in the heart of the earth,* and of his ſubſequent reſurrection, Matt. xii. 39, 40.—The apoſtle delivered to the Corinthians from the Lord himſelf, not only that he died for our ſins and roſe again on the third day after his death, but that theſe things had happened according to the prophecies of the ſcriptures concerning the Chriſt, becauſe by that circumſtance, as well as by his reſurrection, our Lord was demonſtrated to be the Chriſt.

Ver. 5.—1. *Was ſeen of Cephas.* After his reſurrection, Jeſus ſhewed himſelf firſt of all to Mary Magdalene. But as no woman was employed to teſtify his reſurrection to the world, St. Paul did not think it neceſſary, in his expoſition of the proofs of Chriſt's reſurrection, to mention any of his appearances to the women.—His appearance to Peter is mentioned, Luke xxiv. 34.

2. *Then of the twelve.* Although Judas was dead before Jeſus ſhewed himſelf to his apoſtles, they might ſtill be called *the twelve,* whatever their number was, as *the twelve* was a name, not of number, but

3 For I delivered to you *among the first things*, *what* also I received FIRST, *That* Christ died for our sins, according to the scriptures;

4 And that he was buried, and that he rose again the third day, according to the scriptures;[1]

5 And that he was seen of Cephas,[1] then of the twelve.[2]

6 After that, he was seen of above five hundred[1] brethren at once, of whom the greater part remain[2] to this present TIME, but some are fallen asleep.

3 *For I delivered to you among the first things*, as the chief articles of the gospel, *what also I* myself *received first*, *that Christ died for our sins*, *according to the* prophecies in the Jewish *scriptures*, Isa. liii. 5, 6.

4 *And that*, as one known to be dead, *he was buried* in a new sepulchre wherein never any person was laid; *and that he rose again the third day, according to the scriptures.*

5 *And* to convince you of the truth of his resurrection, I told you *that he was seen* alive *of Peter, then of the apostles* met together in one place.

6 *After that he was seen alive of above five hundred brethren at once, of whom the greater part are living at this present time*, who all attest Christ's resurrection as a matter of fact, of which they are absolutely certain from the evidence of their own senses; *but some* of them *are dead.*

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but of office, like the *Triumviri*, *Decemviri*, &c. among the Romans. I am therefore of opinion, that in the expression, *Then of the twelve*, all our Lord's appearances to his apostles, from the time he arose, to the time he shewed himself to the 500 brethren at once, are comprehended; not only those related by the evangelists, I mean his appearance to the apostles in the evening of the day on which he arose, and on the eighth day thereafter, and at the sea of Tiberias, but these appearances also which they may have omitted. For that they omitted some, is certain from Paul's mentioning an appearance to James, which none of them have taken any notice of.

Ver. 6.—1. *Seen of above 500 brethren at once.* None of the evangelists have expressly mentioned this appearance. But Matthew seems to hint at it, chap. xxviii. 10. where he informs us, that Jesus after his resurrection, said to the women, *Go tell my brethren, that they go into Galilee, and there they shall see me:* and that in obedience to his order, *the eleven went away to a mountain in Galilee, where Jesus had appointed them.* Having therefore appointed a particular mountain for shewing himself to his disciples, perhaps the mountain on which he was transfigured; also having previously fixed the time of his appearing, it is reasonable to suppose, that the joyful tidings would be quickly spread abroad among the brethren, and that a great number of them would assemble

7 After that he was ſeen of James; then of all the apoſtles.

7 Επειτα ωφθη Ιακωβῳ· ειτα τοις αποϛολοις πασιν.

8 And laſt of all he was ſeen of me alſo, as of one born out of due time.

8 Εσχατον δε παντων, ὡσπερει τῳ εκτρωματι, ωφθη καμοι.

9 For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the church of God.

9 Εγω γαρ ειμι ὁ ελαχιϛος των αποϛολων· ὁς ȣκ ειμι ἱκανος καλεισθαι αποϛολος, διοτι εδιωξα την εκκλησιαν τȣ Θεȣ.

10 But by the grace of God I am what I am: and his grace which *was beſtowed* upon me, was not in vain;

10 Χαριτι δε Θεȣ ειμι ὁ ειμι· και ἡ χαρις αυτȣ ἡ εις εμε, ȣ κενη εγενηθη, αλλα

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aſſemble at the time and place appointed.—As the greateſt part of our Lord's diſciples lived in Galilee, it was highly proper for their conſolation, that he ſhould ſhew himſelf alive there in that public manner. For thus, beſides the apoſtles, numbers who had often attended him during his miniſtry in Galilee, and who were well acquainted with his perſon, having an opportunity to converſe with him, could ſatisfy themſelves by the teſtimony of their own ſenſes, concerning the truth of his reſurrection, and atteſt it to others on the ſureſt evidence. Theſe, therefore, may have been the 500 brethren of whom St. Paul ſpeaks. And their teſtimony was appealed to by the apoſtle with the greateſt propriety, when proving the reſurrection of Chriſt; becauſe ſuch a multitude cannot be ſuppoſed to have agreed for ſo long a time in publiſhing a falſehood to the world, without any one of them ever betraying the impoſture, or even varying in their account of the fact.

2 *Remain to this preſent time.* Bengelius thinks, Andronicus and Junias, mentioned, Rom. xvi. 7. were of the number of the 500: and that they are ſaid to have been *of note among the apoſtles*, becauſe they had ſeen Chriſt after his reſurrection.

Ver. 7. *After that he was ſeen of James.* In the goſpels there is no mention of this appearance to James. But the fathers ſpeak of it, and tell us, that the perſon thus honoured, was *James the leſs, or younger, our Lord's brother*, that is his couſin-german; *and the author of the epiſtle in the canon which bears his name.* See Pref. to the epiſtle of James, ſect. 1.—Now their opinion is probable, becauſe the other James was dead when Paul wrote his epiſtle to the Corinthians.—Euſebius in his Chron p 43 ſays, this appearance happened in the firſt year after our Lord's reſurrection. But from the order in which Paul

7 After that he was seen of James; [1] then of all the apostles.

7 *After that he was seen of* the apostle *James, then of all the apostles,* when he ascended into heaven in their presence.

8 And last of all [1] he was seen of me also, [2] as of *an abortive* [3] *APOSTLE.*

9 For I am the least of the apostles, *who* am not *worthy* (Mat. iii. 11.) to be called an apostle, because I persecuted the church of God.

8 *And* I added, that *last of all he was seen of me also, as of an abortive apostle;* a name I take to myself,

9 *Because I am the least of the apostles, who am not worthy to be called an apostle, in regard I persecuted the church of God,* and was going to Damascus for that very purpose, when Christ appeared to me and made me an apostle.

10 But by the grace of God I am what I am; and his grace [1] which WAS BESTOWED *on* me was not *vain, for I have* laboured more abundantly than *all*

10 *But* though I call myself an abortive apostle, because I persecuted the church, *by the favour of God I am the apostle I am. And his grace* of apostleship, inspiration, and miraculous powers, *which was bestowed on*

Paul hath placed it here, it happened more probably before our Lord's ascension, at which all the apostles were present.

Ver. 8.—1. *Last of all.* This, if I am not mistaken, implies that our Lord appeared to none of the disciples after his ascension, except to Paul.

2. *He was seen of me also.* The apostle no doubt speaks here of Christ's appearing to him on the road to Damascus; but he doth not exclude his other appearances to him. See 1 Cor. ix. 1.

3. *As of an abortive apostle.* Because Paul's apostleship was denied by the faction at Corinth, he here asserted it expresly. And although he calls himself *an abortive apostle,* it was not on account of his being sensible of any imperfection in his commission, or of any weakness in his qualifications as an apostle: for he affirms, 2 Cor. xi. 5. *That he was in nothing behind the very greatest of the apostles:* but he called himself *an abortive apostle,* because, as he tells us, ver. 9. he had *persecuted the church of God,* and because he was made an apostle without that previous course of instruction and preparation, which the other apostles enjoyed who had attended Jesus during his ministry on earth: so that in the proper sense of the word, he was Εκτρωμα, one born before he was brought to maturity. That want however was abundantly supplied by the many revelations which his master gave him after he made him an apostle.

Ver. 10.—1. *And his grace.* The apostolical office itself, and the qualifications necessary to the right discharge of that office, are called *grace,* Rom. i. 5. xii. 3. Gal. ii. 9. In this verse, *grace* is used in three different senses.

2. *I have*

but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of

περισσοτερον αυτων παντων εκοπιασα· ȣκ εγω δε, αλλ' ἡ χαρις τȣ Θεȣ ἡ συν εμοι.

11 Ειτε ȣν εγω, ειτε εκεινοι, ὅτω κηρυσσομεν, και ὅτως επιϛευσατε.

12 Ει δε Χριϛος κηρυσσεται ὁτι εκ νεκρων εγηγερται, πως λεγȣσι τινες εν υμιν, ὁτι αναϛασις νεκρων ȣκ εϛιν;

13 Ει δε αναϛασις νεκρων ȣκ εϛιν, ȣδε Χριϛος εγηγερται.

14 Ει δε Χριϛος ȣκ εγηγερται, κενον αρα το κηρυγμα ἡμων, κενη δε και ἡ πιϛις ὑμων.

15 Ευρισκομεθα δε και ψευδομαρτυρες τȣ Θεȣ· ὁτι

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2. *I have laboured more abundantly than all*, &c. The other apostles confined their preaching for the most part to the Jews, Gal. ii 9. But Paul preached the gospel to all the Gentile nations, from Jerusalem round about to Illyricum, Rom. xv. 19. And also to the Jews who lived in these countries; and by his labours he converted great numbers both of the Jews and Greeks. Moreover, as his success in spreading the gospel, exceeded the success of the other apostles, so his labours, if we may judge of them from his own account, 2 Cor. xi. 23.—28. greatly exceeded theirs likewise.

Ver. 12. *How can some among you say?* So πως λεγȣσι must be translated, as is plain from the structure of the discourse: not to mention that the indicative mode is often used in the scriptures for the subjunctive. See Eff iv. 9.—By *some among them*, the apostle meant the false teacher and his adherents.

Ver. 13 *Neither hath Christ been raised*. The apostle hath not expressed the ideas, by which the consequent in this hypothetical proposition is connected with its antecedent. But when these ideas are supplied, as in the commentary, every reader will be sensible of the connection. Christ promised repeatedly in the most express terms, that he would raise all mankind from the dead, Matt. xvi. 27 John v. 28, 29. Wherefore, if there is to be no resurrection of the dead, Christ

of them:[2] yet not I, but the grace of God which *IS* with me.

me, was not fruitless: for as an apostle *I have laboured more* assiduously and *successfully* than all the other apostles, *yet this is not to be ascribed to me, but to the aid of God which is with me* continually.

11 *Well then, whether I or they PREACH, thus* we preach, and *thus* ye believed.

11 *Well then,* although my call to the apostleship was different from theirs, our gospel is the same. *For whether I or they preach, thus we preach, and thus ye believed.*

12 Now *if it be preached that Christ was raised from the dead, how can* some [1] among you *say* that there is no resurrection of the dead?

12 *Now if it be preached* by all the apostles, *that Christ was raised from the dead;* and if his resurrection is a proof of yours, *how can some among you say, that there is no resurrection of the dead* to be expected?

13 (Ει δε) *For*, if there be no resurrection of the dead, *neither hath Christ been raised.*[1] (See ver. 16. note.)

13 To deny this, is to deny Christ's resurrection. *For if there be no resurrection of the dead, neither hath Christ been raised;* because having promised a falsehood, certainly God would not raise him.

14 And if Christ *hath not been raised,* (κενον, see 1 Thess. ii. 1. note) *false certainly* is *our preaching,* and *false also* is your faith.

14 *And if Christ hath not been raised, false certainly is our preaching* concerning him, *and false also is your faith* in our preaching, notwithstanding we confirmed it by bestowing on you the gift of the Holy Ghost.

15 (Δε, 104.) *Besides,* we are found *even* false witnesses *concerning* God,[1]

15 *Besides,* if Christ hath not been raised, *we,* who affirm that God raised him and commissioned us to

Christ is a deceiver, whom no person in his right senses can suppose God to have raised, and to have declared his Son. And if Christ hath not been raised, the gospel being stripped of the evidence which it derives from the resurrection of its author, the whole of the preaching of the apostles, as is observed ver. 14. is absolutely false, and the faith of the Corinthians in the divine original of the gospel, and of all Christians from the beginning to the present hour, is likewise false.—Such are the consequences of denying the resurrection of the dead!

Ver. 15.—1. *False witnesses concerning God.* So the phrase ψευδομαρτυρες τȣ Θεȣ, must be translated, being the genitive, not of possession, but of the object. Ess. iv. 24. For God cannot have any false witnesses belonging to him.

God, that he raised up Christ: whom he raised not up, if so be that the dead rise not.

εμαρτυρησαμεν κατα του Θεου ὁτι ηγειρε τον Χριστον· ὁν ουκ ηγειρεν, ειπερ αρα νεκροι ουκ εγειρονται.

16 For if the dead rise not, then is not Christ raised:

16 Ει γαρ νεκροι ουκ εγειρονται, ουδε Χριστος εγηγερται·

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

17 Ει δε Χριστος ουκ εγηγερται, ματαια ἡ πιστις ὑμων· ετι εστε εν ταις ἁμαρτιαις ὑμων·

18 Then they also which are fallen asleep in Christ, are perished.

18 Αρα και ὁι κοιμηθεντες εν Χριστῳ. απωλοντο.

19 If in this life only we have hope in Christ, we are of all men most miserable.

19 Ει εν τῃ ζωῃ ταυτῃ ηλπικοτες εσμεν εν Χριστῳ μονον, ελεεινοτεροι παντων ανθρωπων εσμεν.

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2. *Have witnessed*, κατα, *against God that he raised*, &c. On supposition that Christ was not raised, the bearing witness to his resurrection is very properly termed, *a witnessing against God;* because to testify that God raised Christ, whom he did not raise, was to testify that he had confirmed the pretensions of an impostor with the highest possible evidence: which is a blasphemy against God, highly injurious to his character; not to mention that it is a falsehood most pernicious to mankind.

Ver. 16. *If the dead are not raised, neither hath Christ been raised.* This consequence the apostle had affirmed before, ver. 13. But being a matter of great importance, he repeats it in this verse, that it might make the stronger impression on the Corinthians. See ver. 13. note.

Ver. 17. *Ye are still in your sins.* The great inducement to men to believe the gospel, is, that it promises the pardon of sin upon repentance. Here the apostle assureth us, that if Christ hath not been raised, he hath made no atonement for sins, Rom. iv. 25.; consequently we are still under the guilt of our sins; that is, we are still liable to punishment, notwithstanding we have repented of our sins. This observation shews, that besides deliverance from the power of sin, which many of the Corinthians no doubt had experienced, an atonement for sin is necessary to the deliverance of penitents from punishment.

Ver. 18. *Who are fallen asleep*, εν, *for Christ.* If the ordinary signification of the preposition εν is retained, the meaning of the clause will be, *They who have died in the profession of the Christian faith.* Either of

because we have *witnessed against*[2] God, that he *raised* Christ, whom he raised *not*, if *verily the dead are not raised*.

testify his resurrection, *are found even false witnesses concerning God, because we have witnessed against God, that he raised Christ, whom he raised not, if verily the dead are not* to be *raised*.

16 *And*, if the dead *are not raised*, *neither hath Christ been* raised.[1]

16 *And* to repeat what I said before, ver. 13. *if the dead are not* to be *raised*, *neither hath Christ been raised*.

17 (Ει δε, 104.) *Farther*, If Christ *hath not been raised*, your faith (ματαια, 1 Tim. i. 6.) is *useless*; *ye* are *still* in your sins.[1]

17 *Farther*, *if Christ hath not been raised*, he is a deceiver, *and your faith* in his death as an atonement for sin, *is* not only false, (ver. 14.) but *useless*. *Ye are still under* the guilt of *your sins*.

18 (Αρα και, 87.) *Certainly* also they *who* are fallen asleep (εν Χριστω, 167.) *for* Christ,[1] are perished.

18 *Certainly also they who have suffered death, for* believing the resurrection of *Christ*, *are perished*: They have lost their existence here for a known falsehood, and shall either have no existence, or a miserable existence hereafter.

19 If in this life only we have hope (εν, 165.) *by* Christ,[1] we are of all men (ελεεινοτεροι, 29.) the most miserable.

19 *If in this life only, we* apostles *have hope* of advantage, *by* falsely preaching the resurrection of *Christ*, as must be the case if the dead rise not, *we* the framers and preachers of that falsehood, *are of all men the most miserable*.

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of the translations shews, that in this discourse the apostle hath the resurrection of the just principally in view; and that what he hath written concerning the spirituality and incorruption of the body to be raised, is to be understood of the body of the saints only. See ver. 20. note 2. and ver. 42. note 3.

Ver. 19. *If in this life only we have hope by Christ.* Here the apostle answers an objection, which according to his manner, he does not mention, but supposes the reader to have made it in his own mind. The objection is this: The apostles know that Christ hath not risen, and that there will be no resurrection of the dead: but they preach these things for the sake of some present advantage. To this St. Paul replies, *If in this life only we have hope by Christ, we are of all men the most miserable*, because by preaching his resurrection, we expose ourselves to every possible present evil, and if there is to be no resurrection of the dead; there is no future state in which we can enjoy any thing. This argument is levelled against the Sadducees, who believing the soul to be material, affirmed

20 But now is Chriſt riſen from the dead, *and* become the firſt-fruits of them that ſlept.

20 Νυνι δε, Χριϛος εγηγερται εκ νεκρων· απαρχη των κεκοιμημενων εγενετο.

21 For ſince by man *came* death, by man *came* alſo the reſurrection of the dead.

21 Επειδη γαρ δι' ανθρωπȣ ὁ θανατος, και δι' ανθρωπȣ αναϛασις νεκρων.

22 For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

22 Ὥσπερ γαρ εν τῳ Αδαμ παντες αποθνησκȣσιν, ὅτω και εν τῳ Χριϛῳ παντες ζωοποιηθησονται.

23 But every man in his own order: Chriſt the firſt-fruits, afterward they that are Chriſt's at his coming.

23 Ἑκαϛος δε εν τῳ ιδιῳ ταγματι· απαρχη Χριϛος, επειτα οἱ Χριϛȣ, εν τῃ παρȣσιᾳ αυτȣ.

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affirmed that it periſhes with the body; and will have no exiſtence after death, as the body is never to be raiſed.—The apoſtle's argument is equally concluſive, on ſuppoſition that the ſoul is immaterial, and that it will exiſt and enjoy after death, although the body is not raiſed. For if the apoſtles were falſe witneſſes and impoſtors, they could look for no happineſs from God after death.

Ver. 20.—1. *And is become the firſt-fruit.* The Iſraelites were commanded, Levit. xxiii. 10, 11. to bring on the morrow after the Sabbath with which the paſſover week began, *a ſheaf of the firſt-fruits of their harveſt*, to the prieſt, to be waved before the Lord, who by accepting it, made it both an example and a pledge of the future harveſt.—In alluſion to that rite, Chriſt who aroſe on the very day on which the firſt fruits were offered, is called *the firſt-fruit of them who have fallen aſleep*, becauſe he is the firſt who was raiſed from the dead to die no more, and becauſe his reſurrection to die no more, is an example and an earneſt of the reſurrection of the righteous.—As this epiſtle was written a little before the paſſover, chap. v. 8. that circumſtance might ſuggeſt the alluſion.

2. *Of them who have fallen aſleep.* By *them who have fallen aſleep*, I underſtand the righteous in general, of whoſe reſurrection to die no more, Chriſt's reſurrection is the example and proof. For, although the argument founded on Chriſt's reſurrection, explained ver. 12, 13. and that ſubjoined, ver. 21, 22. apply to all mankind, they by no means prove, that like Chriſt the wicked are to be raiſed to die no more. See ver. 42. note 3.—In proving the reſurrection of the dead, the apoſtle with great propriety inſiſts on Chriſt's reſurrection; becauſe, as Doddridge obſerves, on whatever principle the reſurrection is denied, Chriſt's reſurrection ſhews the futility of the denial. The reſurrection of the body is not a thing impoſſible, ſeeing it was accompliſhed in Chriſt: neither

20 (Νυνι δε, conjunct.) But now *Christ is raised* from the dead, AND *IS* become (απαρχη) the first-*fruit*[1] of them *who have fallen asleep.*[2]

20 *But now* your faith is not false and useless, neither are the dead for Christ perished, nor is our hope in Christ only in this life: for *Christ is raised from the dead, and is become the first-fruit of them who have fallen asleep.*

21 For since (δι' ανθρωπȣ) *through a* man CAME death, *through a man* also *COMETH* the resurrection of the dead.

21 The resurrection of the dead through Christ, is reasonable: *for seeing* consistently with justice and goodness, *through a man came death,* so consistently with justice and goodness, *through a man also, cometh the resurrection of the dead.*

22 (Ὡσπερ γαρ, 93.) *Therefore,* as (εν, 165.) *by* Adam all die, *so also, by* Christ *all* shall be made alive.[1]

22 *Therefore, as by Adam all* men *die, so also by Christ all* men *shall be made alive,* that in the body all may receive reward or punishment, according to what they have done in the body.

23 But every *one in his proper band: the first-fruit Christ;* afterward they *who* are Christ's at his coming.[1]

23 Not however together; *But every one in his proper band. The first-fruit, Christ,* is raised already: *afterward they who are Christ*'s, shall be raised immediately *at his coming;* consequently before the other dead are raised.

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neither is it a thing mean and sordid, seeing he hath condescended to partake of it.

Ver. 22. *As by Adam all die,* &c. Rom. v. 18. is a good commentary on this passage. *Well then, as through one offence sentence came upon all men to condemnation, even so through one righteousness, sentence came upon all men to justification of life.* And because Christ is the author of that new life, which mankind obtain by the resurrection, he is called, ver. 45. *The last,* or *second Adam.*

Ver. 23.—1. *But every one in his proper band.* So τῳ ιδιῳ ταγματι signifies; for ταγμα denotes a *band* of soldiers, a *cohort,* a *legion.* See Scapula's Diction. whereas ταξις, is the word for *order.* According to this translation, it is here intimated, that the righteous are to be raised by themselves, and the wicked by themselves.—In the following clause, the apostle informs us, that the righteous are to be raised at Christ's coming; that is, they are to be first raised, consequently raised before the living are changed, and before the wicked are raised. See the next note. Having given this general account of the resurrection, the apostle declares, that *then the end shall be,* and that Christ

24 Then *cometh* the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority, and power.

24 Ειτα το τελος, ὁταν παραδῳ την βασιλειαν τῳ Θεῳ και πατρι· ὁταν καταργησῃ πασαν αρχην και πασαν εξεσιαν και δυναμιν.

25 For he muſt reign, till he hath put all enemies under his feet.

25 Δει γαρ αυτον βασιλευειν αχρις ὁ αν θῃ παντας τες εχθρες ὑπο τες ποδας αυτε.

26 The laſt enemy *that* ſhall be deſtroyed, *is* death.

26 Εσχατος εχθρος καταργειται ὁ θανατος.

27 For he hath put all things under his feet. But when he ſayeth all things are

27 Παντα γαρ ὑπεταξεν ὑπο τες ποδας αυτε· ὁταν

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after the judgment, will *deliver up the kingdom to the Father*, completely eſtabliſhed.—Next, he ſhews, that the reſurrection of the dead is poſſible, ver. 35.—42. Then deſcribes the body which ſhall be given to the righteous, ver. 42.—44. And affirms that the wicked, whom he calls *earthy men*, are to be raiſed with *earthy*, or *corruptible* bodies, like thoſe which they derived from Adam; but the *righteous*, or *heavenly men*, are to have bodies like Chriſt's glorious body.

2. *At his coming.* Seeing the apoſtle affirms, ver. 22. that all men ſhall be made alive by Chriſt, and in this verſe, that every one ſhall be made alive in his own band: alſo ſeeing we are told, 1 Theſſ. iv. 15. that the righteous who are alive at the coming of Chriſt, and who are to be changed, (ver. 51. of this chap.) *ſhall not anticipate them who are aſleep*, it is probable, as was obſerved in the preceding note, that they will not be changed till the righteous are raiſed. Their change, however, will happen before the reſurrection of the wicked, who, as they are to *awake to ſhame and everlaſting contempt*, will be raiſed, I think, laſt of all.

Ver. 24. *Deliver up the kingdom to God, even the Father;* deliver up his mediatorial kingdom, called Matth. xxviii. 18. *all power in heaven and in earth,* that is, power over angels, as well as over men, adminiſtered by the Son for the good of his church. See ver. 27. This kingdom our Lord received in the human nature, as the reward of his humiliation, and was ſolemnly inſtalled in it after his reſurrection, when he aſcended into heaven, and was invited by God *to ſit at his right hand till he ſhould make his enemies his footſtool.* Farther, becauſe it is ſaid, Col. i. 17. *He is before all things, and by him all things conſiſt;* and becauſe we are told, Heb. i. 3. that the Son, while he ſpake the goſpel, *upheld all things by the word of his power*, it is believed, that, beſides the mediatorial kingdom which the Son adminiſtered in the human nature, and which he will deliver up to the Father after the judgment, he poſſeſſed

24 Then the end *SHALL BE*, when he *will deliver up* the kingdom to God, (και) even the Father,[1] when he ſhall have *deſtroyed all government*, and all authority, and power.

24 When the reſurrection is accompliſhed, and the judgment finiſhed, and the righteous are introduced into the preſence of God, *then the end* of the preſent ſtate of things, *ſhall be, when Chriſt will deliver up the kingdom to God, even the Father, after God* by him *ſhall have deſtroyed all government, and all authority and power* oppoſite to his own.

25 For he muſt reign, till he (*God*) hath put all *the* enemies under his feet. (ſee Epheſ. i. 22. note.)

25 *For*, according to God's promiſe, (Pſ. cx. 1.) *Chriſt muſt reign till God hath put all the enemies under his feet:* that is, till he hath utterly ſubdued them to Chriſt, that he may deſtroy them.

26 The laſt enemy, *Death*,[1] *ſhall be deſtroyed*.

26 In particular, *The laſt* or greateſt *enemy* of mankind, *death, ſhall be deſtroyed* by the reſurrection.

27 For he hath *ſubjected* all things under his feet. *Now* when *it* ſaith,

27 What I have ſaid concerning the duration of Chriſt's kingdom, and his delivering it up to the Father,

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poſſeſſed the government of the univerſe from the beginning, in his character as creator.—In like manner, when Chriſt prayed to his Father, John xvii. 5. *Glorify thou me with thine ownſelf, with the glory which I had with thee before the world was*, it is thought by many, that he referred to the glory of governing the angelical hoſts which he enjoyed with the Father, before our world was created: and that after the mediatorial kingdom is delivered up, the kingdom which he holds as creator will remain with him as from the beginning. So that after the judgment, the righteous ſhall enter ſtill into *the everlaſting kingdom of Jeſus Chriſt*, as they are repreſented to do, 2 Pet. i. 11. See the note there. But to this opinion, ver. 28. of this chapter is oppoſed, where we are told, that when all the enemies are ſubjected, then ſhall even the Son himſelf be ſubjected to the Father, that all government may be adminiſtered by God himſelf, and all obedience and homage be directed immediately to him. See ver. 28. note 2.

Ver. 26 *The laſt enemy death ſhall be deſtroyed.* The common verſion of this paſſage, as Hallet obſerves, implies that there are ſome enemies who ſhall not be deſtroyed; which is wrong. For all enemies ſhall be deſtroyed, ver 25. The ſame author thinks, that becauſe death is called *the laſt enemy*, it is to be laſt deſtroyed. But this is not true, if the deſtruction of death is to be accompliſhed by the reſurrection. For the devil and his angels, and wicked men, are to be judged and puniſhed after the dead are raiſed. In Chryſoſtom's opi-

put under *him, it is* manifeſt that he is excepted which did put all things under him.

28 And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.

δε ειπη ὁτι παντα ὑποτετακται, δηλον ὁτι εκτος τȣ ὑποταξαντος αυτῳ τα παντα.

28 Ὁταν δε ὑποταγῃ αυτῳ τα παντα, τοτε και αυτος ὁ ὑιος ὑποταγησεται τῳ ὑποταξαντι αυτῳ τα παντα, ἱνα ῃ ὁ Θεος τα παντα εν πασι.

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nion, *death* is called the *laſt enemy*, becauſe he entered into the world after the devil and ſin entered.

Ver. 27. *He is excepted who hath ſubjected all things to him.* This declaration concerning the Father's not being ſubject to the Son, was intended to prevent us from interpreting what is ſaid of the extent of the Son's dominion, in ſuch a manner as to fancy that he is in any reſpect ſuperior to the Father. Theophylact thought it was intended to prevent the Greeks, who were blinded with their own mythology, from ſuſpecting that the apoſtle was inculcating the abſurdity taught in their fables, concerning Jupiter's dethroning his father Saturn, and confining him to the Fortunate Iſland.—By inferring from the words of the pſalm, that the Father did not ſubject himſelf to the Son, the apoſtle inſinuates, not only that the ſupreme dominion of the Father is aſſerted in the pſalm, but alſo, that when the Son's government is no longer neceſſary, the Father will reſume the kingdom, and govern it for ever in perſon.

Ver. 28.—1. *Are ſubjected.* In the preceding verſe, the apoſtle ſpeaks of God's conſtituting Chriſt univerſal Lord: in this, he ſpeaks of his actually ſubduing all things to him: this diſtinction the apoſtle himſelf hath made, Heb. ii. 8.

2. *Then even the Son himſelf ſhall be ſubjected to him.* This ſubjection of the Son to the Father, is generally underſtood of his ſubjection in the human nature, wherein formerly he governed the mediatorial kingdom. But the Arians affirm, that if this had been the apoſtle's meaning, he would have ſaid, *Then ſhall even Jeſus himſelf be ſubjected*, &c. There are in ſcripture, however, paſſages where *the Son* ſignifies *the Son in the human nature*, Heb. i. 1.

3. *That God may be over all things in all places.* Ἱνα ῃ ὁ Θεὸς (ſupp. επι, ſee Luke xii. 14.) τα παντα εν πασι. (ſupp. τοποις) Becauſe the apoſtle hath uſed the word *God* here, and not *Father*, Whitby thinks he leads us to *the Godhead*, comprehending Father, Son, and Holy Spirit, who when the kingdom is *delivered up*, will in union govern all things without the intervention of any mediator. But on ſuppoſition that the Son in conjunction with the Father and Spirit is to govern, two

That all things *are subjected*, (δηλον ὁτι) *manifest* IT IS, that he is excepted,[1] *who hath subjected all things to* him.

is agreeable to Pf. viii. 6. *He hath subjected all things under his feet. For when the psalm saith, that all things are subjected, manifest it is, that he is excepted, who hath subjected all things to him;* consequently, that God always was, and is, and will remain the supreme governor.

28 (Δε. 103.) *Now*, when all things (ὑποταγη αυτῳ) *are subjected*[1] *to* him, then (και αυτος ὁ υἱος) *even* the Son himself *shall be subjected to* him,[2] *who subjected* all things *to* him, that God may be *OVER all things*, in all *PLACES*.[3]

28 *Now, when all things are made subject to Christ*, and there is no longer need of a prophet to teach, nor of a priest to make atonement, nor of a king to rule under God, the Father will resume the government; and *then even the Son himself shall be subjected to God, who subjected all things to him, that God may be* the immediate governor *over all beings, in all places:* and the immediate object of their worship and obedience.

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two questions will occur: First, How the apostle came to speak of the Son's subjection to the Father, seeing he is to reign in conjunction with the Father? Next, How the Son under the government of the Godhead can be subject to himself? To remove these difficulties, it is generally said, that the Son is to be subject to the Father, in his human nature only.—In the present state of mankind, it is suitable to the majesty and purity of God, that all his intercourses with them, whether in the way of conferring blessings on them, or of receiving their worship, be carried on by the intervention of a mediator. But after sinners are completely reconciled to God, and made perfect in holiness, and are introduced into heaven, God will bestow his favours on them, and receive their worship, immediately, without the intervention of a mediator. And thus the offices of mediator and king becoming unnecessary, shall cease. Yet even in this state, the Son in the human nature, though no longer king, will still retain the glory of having created all things, described, Col. i. 15. Heb. i. 2, 3. and the glory of having saved mankind, and of having destroyed the kingdom of Satan, and Satan himself. So that in respect of personal perfection, and of the veneration due to him for the great things he hath accomplished, he will continue superior to the highest angels, and be acknowledged by them as their superior through all eternity. Now this superiority being considered as a kind of reigning, it is perhaps what the apostle meant when he told Timothy, 2 Ep. ii. 12. *If we suffer with him, we shall also reign with him.* See also Rev. iii. 21.

29 Elſe what ſhall they do, which are baptized for the dead, if the dead riſe not at all? why are they then baptized for the dead?

29 Επει τι ποιησεσιν ὁι βαπτιζομενοι ὑπερ τῶν νεκρων; ει ὁλως νεκροι εκ εγειρονται; τι και βαπτιζονται ὑπερ των νεκρων;

30 And why ſtand we in jeopardy every hour?

30 Τι και ἡμεις κινδυνευομεν πασαν ὡραν.

31 I proteſt by your rejoicing which I have in Chriſt Jeſus our Lord, I die daily.

31 Καθ' ἡμεραν αποθνησκω, νη την ὑμετεραν καυχησιν, ἡν εχω εν Χριςῳ Ιησε τω Κυριω ἡμων.

32 If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead

32 Ει κατα ανθρωπον εθηριομαχησα εν Εφεσῳ, τι μοι το οφελος, ει νεκροι εκ

Ver. 29. *Baptized for the reſurrection of the dead?* That the meaning of this paſſage may be attained, let it be obſerved, Firſt, That as the phraſe, ver. 18. *Fallen aſleep for Chriſt*, evidently ſignifies, *Fallen aſleep for believing and teſtifying that Jeſus is Chriſt the Son of God;* ſo here, *baptized for the dead*, may ſignify, *baptized for believing and teſtifying the reſurrection of the dead*.—Next, as our Lord termed the ſufferings he was to undergo at Jeruſalem, *a baptiſm with which he was to be baptized*, Luke xii. 50. and declared, that James and John *ſhould be baptized with the baptiſm he was to be baptized with*, Matt. xx. 23. that is, ſhould undergo like ſufferings with him ending in death: in repreſenting the ſufferings which the firſt Chriſtians endured, under the idea of a baptiſm, the apoſtle adopted his Maſter's phraſeology; and reaſoned ſtrongly, when he aſked the Corinthians, *What ſhall they do who are baptized for believing and teſtifying the reſurrection of the dead, if the dead riſe not at all?*—Others underſtand the word *baptiſm* here in its ordinary meaning. For baptiſm being an emblematical repreſentation of the death and burial and reſurrection, not only of Chriſt, but of all mankind, Rom. vi. 4. it was fitly made the rite of initiation into the Chriſtian church: and the perſon who received it, thereby publicly profeſſing his belief of the reſurrection of Chriſt and of the dead, might with the greateſt propriety be ſaid to have been baptized *for the dead*, that is, for his belief of the reſurrection of the dead.—— Ellis in his Fortuita Sacra, p. 137. tranſlates the clauſe, Οἱ βαπτιζομενοι ὑπερ των νεκρων, *Baptized in room of the dead*, that is, brought into the church by baptiſm, in place of thoſe who have fallen in the perſecution. But although he hath eſtabliſhed his tranſlation very well by the following paſſage from Dionyſ. Halicar. Ant. Rom. lib. viii. p. 553. *They decreed to enliſt other ſoldiers,* ὑπερ των αποθανοντων, *in place of thoſe who had died*

29 (Επει) *Otherwiſe*, what ſhall they do *who* are baptized (ὑπερ των νεκρων, ſupply της αναςασεως) for *THE RESURRECTION of* the dead, ' if the dead riſe not at all? *and* why are *they* baptized (ὑπερ των νεκρων) for *THE RESURRECTION of* the dead?

29 I told you, ver. 22. That by Chriſt all ſhall be made alive: and verſes 25, 26. That he muſt reign till death the laſt enemy is deſtroyed by the reſurrection, *Otherwiſe what ſhall they do*, to repair their loſs, *who are immerſed in ſufferings, for* teſtifying *the reſurrection of the dead*, if *the dead riſe not at all? And what inducement can they have to ſuffer death for* believing *the reſurrection of the dead.*

30 (Τι, 303, και ἡμεις κινδυνευομεν) Why *are we alſo in danger* every hour?

30 And if the reſurrection of the dead is a falſehood, *why do we* apoſtles *alſo, expoſe ourſelves to death every hour*, by preaching it?

31 *By the boaſting* ' *concerning you*, which I have (εν, 167.) *on account of* Chriſt Jeſus our Lord, I die daily.

31 *By the boaſting concerning you, which I have on account of* your faith in *Chriſt Jeſus our Lord, I am in danger of death daily*, for preaching the reſurrection of the dead.

32 If, after the manner of men, I have fought with *wild* beaſts ' at Ephe-

32 *If, after the manner of men, I have fought with wild beaſts at Epheſus* for preaching the reſurrection,

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died in the war: his interpretation weakens the force of the apoſtle's argument. The ſame objection lies againſt the ſecond interpretation. Some are of opinion, that ὑπερ των νεκρων, is put here for ὑπερ τε νεκρε, *for the dead man;* for Jeſus, who if there be no reſurrection, is dead, and will continue dead for ever. See Eſſ. iv. 22. But I doubt whether this change of the number can be admitted here—Many ancient MSS. have ὑπερ αυτων, *for them, for the dead.* But that reading does not improve the ſenſe of the paſſage. Upon the whole, the firſt mentioned, ſeems to be the moſt probable interpretation of this difficult elliptical paſſage.

Ver. 31. *By the boaſting concerning you which I have.* So the clauſe, νη την ὑμετεραν καυχησιν ἡν εχω, ſhould be tranſlated. For ὑμετεραν καυχησιν, is the accuſative of the object, *boaſting concerning you,* as is plain from the apoſtle's adding ἡν εχω, *which I have on account of Chriſt Jeſus.*—It was the cuſtom anciently to ſwear by ſuch things as were the objects of men's greateſt affection. The apoſtle, therefore, on this ſolemn occaſion, ſware by what was the ſubject of his continual boaſting; namely, the converſion of the Corinthians, of which God had made him the inſtrument.

Ver. 32.—1. *If*, εθηριομαχησα, *I have fought with wild beaſts.* Pyle would have this tranſlated, *If I had fought, What would it have profited*

rise not? let us eat and drink, for to-morrow we die.

εγειρονται; φαγωμεν και πιωμεν· αυριον γαρ αποθνησκομεν.

33 Be not deceived: Evil communications corrupt good manners.

33 Μη πλανασθε. Φθειρεσιν ηθη χρησθ' ὁμιλιαι κακαι.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

34 Εκνηψατε δικαιως, και μη ἁμαρτανετε· αγνωσιαν γαρ Θεε τινες εχεσι. προς εντροπην ὑμιν λεγω.

35 But some man will say, How are the dead raised up? and with what body do they come?

35 Αλλ' ερει τις· Πως εγειρονται οἱ νεκροι; ποιῳ δε σωματι ερχονται;

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me? &c.—That this was a real, not a metaphorical combat with beasts, may be collected from what the apostle told the Corinthians, 2 Cor. i. 8. and from the phrase *manner of men*, which means the barbarous custom of the men of that age. See Pref. sect. 5. p. 10.—For the difference of *fighting with*, and the being *exposed to wild beasts*, see chap. iv. 9. note 1.

2. *Let us eat and drink, for to-morrow we die.* This, which may be called *the Epicurean's manual or creed*, hath been the favourite maxim of the sensual and profane in all ages. Accordingly Isaiah tells us, that the wicked in derision of his prophecy concerning the destruction of Jerusalem by the Chaldeans, said to one other, chap. xxii. 13. *Let us eat and drink, for to-morrow we shall die.* The author of the Book of Wisdom likewise, hath very well expressed the sentiments of the wicked in his time, chap. ii. 1.—9 from which it appears, that by *dying* they meant their own utter annihilation.

Ver. 33. *Evil communications corrupt good manners.* It is commonly supposed, that this is taken from the *Thais* of Menander, the celebrated Athenian poet, because it is found among the fragments of his works, p. 178. And Tertullian remarks, that in quoting, the apostle hath sanctified the poet's sentiment; by which he seems to insinuate, that he had made it a part of inspired scripture. But I rather think it is a proverbial expression, which need not be referred to any particular author, having been commonly used. The Greek word ὁμιλιαι, signifies not only discourses, but every kind of familiar intercourse. And therefore, as Alberti observes, the phrase ὁμιλιαι κακαι, might be translated *bad company*. The persons whose company the apostle desired the Corinthians to shun, were those who reasoned against the immortality of the soul and a future state.

Ver. 34.—1. *Awake as is fit.* So εκνηψατε δικαιως literally signifies. [illegible] is to become sober after having been drunk. The figure is striking.

ſus, what *IS the advantage to* me, if the dead riſe not? let us eat and drink, for to-morrow we die.[4]

What is the advantage of that combat *to me, if the dead riſe not?* It had been better to have followed the maxim of the wicked, *let us enjoy every pleaſure, for we are ſoon to die*, and after death there is nothing.

33 Be not deceived: Evil communications corrupt good manners.[1]

33 Shun the company of the wicked, that ye *be not deceived* by their falſe reaſonings. *Profane diſcourſes* and vicious examples *corrupt* even *thoſe who are virtuouſly diſpoſed.*

34 Awake *as is fit*,[1] *and do not ſin*; for ſome *OF YOU are ignorant* of God:[2] (προς, 289, εντροπην ὑμιν, λεγω) *for ſhame to you* I ſpeak *THIS*.

34 *Awake, as is fit, and do not ſin* any longer in the fancy that there is no future ſtate. *For ſome of you*, by denying the reſurrection, ſhew that ye *are ignorant* of the character and perfections *of God. For ſhame to ſuch I ſpeak this.*

35 But ſome *one* will ſay, (πως εγειρονται) How *can the dead be* raiſed up? and with what *kind of* body do they come?[1]

35 *But ſome one will ſay, how is it poſſible that the dead can be raiſed up*, whoſe body is eaten of worms, or conſumed by fire, or converted into the bodies of other men? *And* if it is poſſible to raiſe them, *with what kind of body do they come* out of the grave?

ſtriking. It repreſents the corrupt part of the Corinthians as intoxicated with falſe doctrine and ſenſual indulgences. For which reaſon the apoſtle called on them to awake as was fit, out of the deep ſleep occaſioned by that intoxication, and to recover the uſe of their reaſon.

2. *Some of you are ignorant of God.* Such of the Corinthians as denied the reſurrection and a future ſtate, ſhewed great ignorance both of God's character as moral Governor of the world, and of his perfections, eſpecially his power and goodneſs ſet forth in the works of creation.

Ver. 35. *How can the dead be raiſed up? And with what kind of body do they come?* Here, as in ver. 12. the preſent of the indicative, is uſed for the preſent of the ſubjunctive: *How can the dead be raiſed up?* See Eſſ. iv. 9. According to this tranſlation, the apoſtle mentions two queſtions which were put by the philoſophers, for the purpoſe of overthrowing the doctrine of the reſurrection. The firſt, *How is it poſſible that the dead can be raiſed up?* The ſecond, If it be a thing poſſible, *With what kind of body do they come out of the grave?* But if the indicative ſenſe of the verb is retained in the tranſlation, there will be one queſtion here twice propoſed. For the queſtion, *With what kind of body do they come?* is in meaning preciſely the ſame with *How are*

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36 Thou fool, that which thou ſoweſt is not quickened, except it die.

36 Αφρον, συ ὁ σπειρεις ου ζωοποιειται, εαν μη αποθανῃ.

37 And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other *grain*.

37 Και ὁ σπειρεις, ου το σωμα το γενησωμενον σπειρεις, αλλα γυμνον κοκκον, ει τυχοι, σιτου, η τινος των λοιπων.

38 But God giveth it a body as it hath pleaſed him, and to every ſeed his own body.

38 Ὁ δε Θεος αυτῳ διδωσι σωμα καθως ηθελησε, και ἑκαϛῳ των σπερματων το ιδιον σωμα.

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the dead raiſed up? and makes a tautology, which ought not to be imputed to ſo logical and conciſe a writer as St. Paul. Beſides, in what follows, theſe are anſwered as different queſtions. For in anſwer to the firſt queſtion, *How can the dead be raiſed up?* the apoſtle begins with proving the *poſſibility* of the reſurrection, by appealing to the power of God diſplayed in raiſing grain from ſeed which is rotted in the ground, and in giving to each of the kinds when it is grown up, the body proper to it: Alſo in making bodies celeſtial, and bodies terreſtrial, each having its own properties by which it is diſtinguiſhed from all others. And from theſe inſtances of the power of God, the apoſtle infers, that the reſurrection of the dead is poſſible, ver. 36.—42.—His anſwer to the ſecond queſtion, *With what kind of body do they come?* the apoſtle gives from the middle of ver. 42. to ver. 54. beginning with the body of the righteous, (See ver. 42. note 3.) whoſe properties he contraſts with the properties of the body which is laid in the grave. Then at ver. 44. he tells us, that *earthy* or wicked *men*, are to come out of the grave with an *earthy* or fleſhly *body*, like that which they derived from the earthy man Adam, and in which they died.—Next, With reſpect to the righteous who are found alive on the earth at the coming of Chriſt, he declares that their body will be changed in a moment, into an incorruptible and immortal body, becauſe *fleſh and blood cannot inherit* the kingdom of God, ver. 50—54.

Ver. 36.—1. *Thou fool.* The apoſtle gave the falſe teacher at Corinth the appellation of *fool*, in the ſame ſenſe, and for the ſame reaſon that our Lord himſelf called the Phariſees *fools*, namely, on account of their ignorance and wickedneſs, Matt. xxii. 17.

2. *What thou ſoweſt, is not quickened unleſs it die.* To illuſtrate the poſſibility of the reſurrection, the apoſtle appeals to a thing which men every day behold, and which is little leſs wonderful than the reſurrection itſelf: the reproduction of grain from ſeed ſown, which does not grow unleſs it be rotted in the ground. But after its body is deſtroyed, ſomething ſprings out of it, which by a wonderful proceſs, the effect of the power of God, ends in the reproduction of the ſame kind

36 THOU fool, [1] (συ ὁ σπειρεις) *what* thou soweſt is not quickened *unleſs* it die.[2]

36 *Thou* art a *fool* in thinking the reſurrection of the dead impoſſible for theſe reaſons. Things equally improbable happen daily. *What thou soweſt is not quickened, unleſs it rot.*

37 And (ſupp. κατα) *AS TO what* thou soweſt, thou soweſt not *the* body *which* ſhall be, [1] but bare grain, [2] *perhaps* of wheat, or of ſome *of the other KINDS:*

37 *And*, as to *what thou soweſt, thou soweſt not the* very *body that ſhall be* produced, *but bare grain:* grain without ſtalk, blades, and ear; *perhaps of wheat, or of ſome of the other kinds,* of which there is a great number, all different from each other.

38 But God giveth it a body, as it hath pleaſed him, and to *each of the ſeeds* (το ιδιον σωμα) *its proper body.*

38 *But*, which ſhews the greatneſs of his power, *God giveth it a body*, conſiſting of blades, ſtalk, and ear, in form *as it hath pleaſed him; and to each of the ſeeds* produced from ſowing, he giveth *the body proper to its own kind.*

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kind of grain, not bare as it was ſown, but richly adorned with blades, ſtalk, and ear.

Ver. 37.—1. *Thou soweſt not the body which ſhall be.* By affirming, that the grain produced from the ſeed ſown, is not the very body which is ſown, the apoſtle I think inſinuates, that the body to be raiſed is not numerically the ſame with the body depoſited at death, but ſomething of the ſame kind formed by the energy of God. Having ſuch an example of the divine power before our eyes, we cannot think the reproduction of the body impoſſible, though its parts be utterly diſſipated. Farther, although the very numerical body is not raiſed, yet the body is truly raiſed, becauſe what is raiſed, being united to the ſoul, there will ariſe in the man thus completed, a conſciouſneſs of his identity, by which he will be ſenſible of the juſtice of the retribution which is made to him for his deeds. Beſides, this new body, will more than ſupply the place of the old, by ſerving every purpoſe neceſſary to the perfection and happineſs of the man in his new ſtate. See ver. 44. note. According to this view of the ſubject, the objection taken from the ſcattering of the particles of the body that dies, has no place; becauſe it does not ſeem neceſſary, that the body to be raiſed, ſhould be compoſed of them. For the ſcripture nowhere affirms, that the ſame numerical body is to be raiſed. What it teaches is, that the dead ſhall be raiſed.

2. *But bare grain.* In the opinion of ſome, the example of the grain which firſt dies and then revives, is mentioned to inſinuate, that in the human body there is a ſeminal principle which is not deſtroyed by death; and which, at the appointed ſeaſon, will reproduce the

39 All fleſh *is* not the ſame fleſh: but *there is* one *kind of* fleſh of men, another fleſh of beaſts, another of fiſhes, *and* another of birds.

39 Ου πασα σαρξ, ἡ αυτη σαρξ· αλλα αλλη μεν σαρξ ανθρωπων, αλλη δε σαρξ κτηνων, αλλη δε ιχθυων, αλλη δε πτηνων.

40 *There are* alſo celeſtial bodies, and bodies terreſtrial: but the glory of the celeſtial *is* one, and the *glory* of the terreſtial *is* another.

40 Και σωματα επουρανια, και σωματα επιγεια· αλλ' ἑτερα μεν ἡ των επουρανιων δοξα, ἑτερα δε ἡ των επιγειων.

41 There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for *one* ſtar differeth from *another* ſtar in glory.

41 Αλλη δοξα ἡλιου, και αλλη δοξα σεληνης, και αλλη δοξα αςερων· αςηρ γαρ αςερος διαφερει εν δοξῃ.

42 So alſo *is* the reſurrection of the dead. It is ſown

42 Ουτω και ἡ αναςασις των νεκρων.

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body in a more excellent form than before, through the quickening influence of his power. But is a ſeminal principle any thing different from that power? What occaſion then have we to carry our thoughts in this matter beyond God's power.—Beſides, as there is no inextinguiſhable principle in plants, the analogy doth not hold. I therefore ſuppoſe this wonderful, though common inſtance, is mentioned to ſhew that the reſurrection of the body is not beyond the power of God to accompliſh; and that it may certainly be expected, according to Chriſt's promiſe.

Ver. 39. *All fleſh is not the ſame fleſh, but there is one fleſh of men*, &c. Locke thinks *fleſh* in this verſe means an organized animal body. But I rather imagine it denotes, the ſubſtance of which animal bodies is compoſed. For, as in the preceding verſe, the apoſtle directs us to conſider the greatneſs of the power of God, diſplayed in the production of that endleſs variety of vegetable ſubſtances for food to man and beaſt, with which we are ſurrounded: ſo in this verſe he directs our attention to the ſame power of God, diſplayed in that wonderful diverſity of animal ſubſtances which it hath formed into different ſorts of organized bodies, each with members properly adapted to the inſtincts of its inhabitant, and to the manner of life for which it is deſigned. The greatneſs of the divine power, the apoſtle obſerves, is likewiſe conſpicuous in the diverſity of inanimate bodies both celeſtial and terreſtrial which it hath produced. And from the whole he draws this concluſion, ver. 42. *Wherefore even the reſurrection of the dead is poſſible*; that is, God's power being ſo glorioſly manifeſted in the greatneſs and variety of the material ſubſtances which he hath already formed, and in the diverſity of their configuration, he muſt be a fool indeed, ver. 36. who

39 All fleſh is not the ſame fleſh: but THERE IS *one fleſh indeed* of men, *and* another fleſh of beaſts, *and* another of fiſhes, *and* another of fowls.[1]

39 God's power is diſplayed likewiſe in the diverſity of the fleſh of animal bodies. For *all fleſh is not the ſame* kind of *fleſh. But there is one* kind of *fleſh indeed of men, and another fleſh of beaſts, and another of fiſhes, and another of fowls.*

40 *And* THERE ARE bodies celeſtial, and bodies tereſtrial: but *different*[1] *indeed, is* the glory of the celeſtial, and *different that* of the terreſtrial.

40 The greatneſs of his power, God hath ſhewed likewiſe in the formation of other bodies. For *there are bodies celeſtial,* the ſun, moon, and ſtars, *and bodies terreſtrial,* ſuch as foſſils and minerals. *But different indeed is the light and uſe of the celeſtial* bodies; *and different the beauty and uſe of the terreſtrial.*

41 *The* glory of the ſun IS *one,* and the glory of the moon *another,* and the glory of the ſtars *another; moreover, ſtar excelleth ſtar* in glory.

41 For example, *the glory of the ſun is* of *one* kind, *and the glory of the moon,* of *another, and the glory of the ſtars,* of *another. Moreover, one ſtar excelleth another in brightneſs.*

42 (Ουτω και, 266.) *Wherefore, even the reſurrection of the dead IS POSSIBLE.*[1]

42 From theſe examples of the power of God, the concluſion is, *Wherefore even the reſurrection of the dead is poſſible.*

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who takes upon him to affirm that God cannot raiſe up a body for his ſaints at the laſt day, in form and uſe ſimilar to their preſent body, and perfectly adapted to the faculties of their minds, and to the new world in which they are to live.

Ver. 40. *But,* ἑτερα, *different indeed is the glory of the celeſtial.* The apoſtle does not mean that the glory of the celeſtial bodies is different from that of the terreſtrial, but that the celeſtial bodies differ from one another in glory, as is plain from ver. 42. In like manner the terreſtrial bodies differ from each other in glory, that is, in beauty and utility.

Ver. 42.—1. *Wherefore even the reſurrection of the dead is poſſible.* That the words *is poſſible,* are rightly ſupplied, will appear when it is conſidered, that the common tranſlation, *So alſo is the reſurrection of the dead,* repreſents the reſurrection as a matter of the ſame kind with thoſe mentioned in the preceding verſes, which it is not.

For firſt, The body to be raiſed, will not be produced of the body that is buried, as plants are produced from the ſeeds that are ſown. In the next place, the diverſity of the fleſh of animals, and the exiſtence of bodies celeſtial and terreſtrial, are neither proofs nor illuſtrations of the reſurrection of the dead. But as examples of the divine power, they demonſtrate that God is able to raiſe the dead. We may there-

in corruption, it is raised in incorruption:

43 It is sown in dishonour, it is raised in glory: It is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual

Σπειρεται εν φθορα, εγειρεται εν αφθαρσια·

43 Σπειρεται εν ατιμια, εγειρεται εν δοξη· σπειρεται εν ασθενεια, εγειρεται εν δυναμει.

44 Σπειρεται σωμα ψυχικον, εγειρεται σωμα πνευμα-

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fore believe, the apostle appealed to them only to shew the possibility of the resurrection, in opposition to those who held the resurrection to be a thing impossible. And as his reasoning in this light is perfectly just, the conclusion can be no other, than is expressed in the right translation of the first clause of ver. 42. *Wherefore even the resurrection of the dead is possible.* Accordingly having demonstrated the possibility of the resurrection, St. Paul, in answer to the second question, proceeds to shew with what kind of body the righteous come out of their graves, by contrasting the properties of the body which is laid in the grave, with the properties of the body which is to be raised. *It is sown in corruption; it is raised in incorruption,* &c.

2. *It is sown.* The nominative to the impersonal verb, σπειρεται, *It is sown*, is, το σωμα, *the body*, expressed ver. 44. For the apostle, in this and the following verses, is giving an account of the resurrection body of the righteous.—The burial of their body, he expresses by the word *sown*, because he had illustrated the possibility of the resurrection of the body, notwithstanding it rots in the grave, or is otherwise destroyed, by the example of grain sown in the earth, which after it rots, produceth grain of the same kind with itself.

3. *It is raised in incorruption.* Here it is proper to call the reader's attention to what was formerly observed, ver. 18. note, namely, that in this discourse concerning the resurrection, the apostle speaks chiefly of the righteous. For, although the arguments produced to prove that there shall be a resurrection of the dead, apply both to the righteous and the wicked, yet that he had the righteous only in view here, is evident from ver. 18, 20. 29. 32. The same is evident likewise, from the account given of the body which is to be raised. It is to be *incorruptible, glorious, powerful,* and *spiritual;* for which cause the persons who obtain these bodies, are said to bear the *image of the heavenly man*, ver. 49. in order that they may *inherit the kingdom of God*, ver. 50. These things, as Locke justly observes, cannot be applied to the wicked, who are to be *punished with everlasting destruction from the presence of the Lord*, 2 Thess. i. 8. Neither can it be said of the wicked, as of the righteous, that God will give them the victory over death, by taking away sin its sting. In fine, the exhortation with which the apostle concludes his discourse concerning the resurrection, is in no respect applicable to the wicked, ver. 58. *For as much as ye know, your labour*

It is ſown [2] in corruption, it is raiſed in incorruption: [3]

And with reſpect to the kind of body with which the dead come out of the grave; *The body is laid in the grave corruptible: it is raiſed incorruptible,* not ſubject either to mutilation or death.

43 It is ſown in diſhonour, [1] it is raiſed in glory: [2] it is ſown in weakneſs, it is raiſed in power:

43 *It is laid in the grave, diſhonoured by death,* the puniſhment of ſin: *it is raiſed glorious* in beauty. *It is buried in weakneſs* through mutilation, diſeaſes, and old age: *it is raiſed in power* with all its members complete, active, and vigorous.

44 It is ſown (σωμα ψυχικον) *an animal* body, it is raiſed (σωμα πνευματικον) a ſpiritual body. [1]

44 *It is buried an animal body,* to the life of which, the preſence of an animal ſoul was neceſſary, together with conſtant ſupplies of air, food,

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labour is not vain in the Lord. See ver. 51. note. 1 Theſſ. iv. 16. note 5.

Ver. 43.—1. *It is ſown in diſhonour.* The body laid in the grave dead, is ſaid to be ſown in diſhonour, becauſe death is the puniſhment of ſin. Hence our body laid in the grave is called, Philip. iii. 21. *Our humbled body.*

2. *It is raiſed in glory.* This is an alluſion to Dan. xii. 2. *They that be wiſe ſhall ſhine as the brightneſs of the firmament,* &c. and to our Lord's words, Matt. xiii. 43. *Then ſhall the righteous ſhine forth as the ſun in the kingdom of their Father;* for theſe are deſcriptions of the glory of the reſurrection body of the ſaints. Of this glory our Lord gave his three diſciples an idea at his transfiguration, when he changed his body in ſuch a manner that *his face did ſhine as the ſun,* and his raiment became *ſhining exceeding white as the light.* To this glory of our Lord's body at his transfiguration St. Paul alluded, when giving an account of the reſurrection body of the ſaints: he ſays, Philip. iii. 21. *Who will refaſhion our humbled body, in order that it may become of like form with his glorious body.*

The alteration to be produced in the contexture of the bodies of the righteous at the reſurrection, deſcribed in this and the following verſe, is indeed great and wonderful. But it is far from being impoſſible. For to illuſtrate great things by ſmall, we have an example of a ſimilar, though inferior transformation in the bodies of caterpillars, which in their firſt ſtate are ugly, weak, and eaſily cruſhed; but in their ſecond ſtate, become beautiful winged animals, full of life and activity. This ſhews what God can do in greater inſtances.

Ver. 44. *It is ſown an animal body; it is raiſed a ſpiritual body.* By *an animal body,* the Greek commentators underſtood, a body to the animation of which the preſence of an animal ſoul is neceſſary: and

body. There is a natural body, and there is a spiritual body.

τικον. εςι σωμα ψυχικον, και εςι σωμα πνευματικον.

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by *a spiritual body*, a body of so fine a contexture, that it will be supported merely by the presence of our rational spirit. In any other sense, *a spiritual body*, seems a contradiction in terms.—In this verse, two things are foretold concerning the righteous. 1. That their bodies which are laid in the grave shall be raised. 2. That when raised they shall be, not *animal bodies* as they were formerly, but *spiritual bodies*. Yet notwithstanding this great difference, the body to be raised will, in a sound sense, be the same with the body that was buried. So the ancient Christian fathers believed, as we learn from Rufin, who to shew that he held the catholic faith concerning the resurrection of the body, wrote to Pope Anastasius, in the end of the fourth century, as follows: "Sed et carnis nostræ resurrectionem fatemur integrè et "perfectè futuram, hujus ipsius carnis nostræ, in qua nunc vivimus—"nullo omnino ejus membro amputato, vel aliqua corporis parte de-"secta: sed cui nihil omnino ex omni natura desit, nisi sola corruptio." That is, "Moreover, also, we acknowledge, that the resurrection of "our flesh will be complete and perfect; of this our very flesh in "which we now live, no member of it being amputated, nor any part "of it cut away, and to which nothing of its whole nature will be "wanting, excepting only corruption." But although the ancients spake of the resurrection of the very flesh in which we now live, they did not mean the resurrection of the same kind of flesh, and far less of the identical flesh which was laid in the grave. They knew that the flesh of the raised body of the saints was to be *incorruptible*, consequently different in its contexture from our present flesh. And as they saw in the present world, one kind of flesh of men, and another flesh of beasts, and another of fishes, and another of fowls, that diversity led them to think the incorruptible substance of which the body of the saints is to consist, though different from all the kinds of flesh they were acquainted with, will yet be real flesh, and analogous to the flesh in which men now live; because it will be made into a body, consisting of members and organs of sensation, in form and use similar to the members and organs of their present body.

In confirmation of the doctrine of the ancients, concerning the resurrection of the body, I observe, that if the glorified body of the saints is to have such members and organs of sensation as their new state requires, and if these members are to be of similar form and use with the members and organs of our present body, it will really be *the same body*, whether its flesh be made of the matter which composed the body laid in the grave, or of any other matter; or whether it be of a contexture more rare or more dense. For every one knows that our present body, is justly reckoned the same body in all the different stages of our life, on account of the continued similarity of its members to themselves, and of the whole body to itself, notwithstanding the matter of which it is composed be continually changing; and notwithstanding the bulk and strength of its members, and the appear-

There is *an animal* body, and there is a ſpiritual body.

and ſleep: *it is raiſed a ſpiritual body,* to the life of which the preſence of the ſpirit only is needed, without any foreign aid. *There is an animal body, and there is a ſpiritual body,* allotted to the righteous in the different ſtages of their exiſtence.

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ance of the countenance, gradually alter in the progreſs of the body from its birth to manhood, and from manhood to old age.

Burnet (De Statu Mort. et Reſurg. cap. vii. page 160.) contends, that the glorified body of the ſaints will have no members nor organs of ſenſation. But that he miſtakes the matter, I think will appear from this, That the reſurrection of the body is repreſented by our Lord himſelf, as what will render the happineſs of the ſaints complete in the world to come, Luke xiv. 14. xx. 35, 36. John v. 28, 29. vi. 39, 40. xi. 23, 24, 25.—The apoſtles likewiſe ſpeak in the ſame manner of the reſurrection of the body, Acts xvii. 18. xxiii. 6. xxiv. 15. Rom. viii. 21. 23. 2 Cor. iv. 14. v. 10. Philip. iii. 10, 11. 20, 21. Col. iii. 4. 2 Tim. ii. 11. Heb. vi. 2. xi. 35. 1 Pet. i. 3, 4. Rev. xx. 11.—13. But can a body contribute to the felicity of a ſpirit, otherwiſe than by conveying to it notices and impreſſions from external objects, and by being inſtrumental to it in its operations? If ſo, muſt not ſuch a body have members and organs of ſenſation? See Heb. xii. 22. note 2.—Farther, if the raiſed bodies of the ſaints are to have members and organs of ſenſation, they may in their form and uſe be like the members and organs of their preſent bodies, at leaſt as far as their new ſtate will admit; conſequently the body that is raiſed, will be as much the ſame with the body which was buried, as that body was the ſame with itſelf in the different ſtages of its former life.

I have ſaid that the raiſed body of the ſaints, will reſemble their body which was laid in the grave, as far as their new ſtate will admit. This limitation is neceſſary, becauſe the ſcripture itſelf mentions two particulars, and reaſon ſuggeſts others, in which they will differ. 1. We are told, 1 Cor. vi. 13. That God will deſtroy both *the belly*, that is *the ſtomach* or the uſe of that member, *and meats.*—2. Our Lord aſſures us, Luke xx. 35. *That they who ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry nor are given in marriage.* 36. *For they are equal to angels.* From theſe texts it follows, that none of the members neceſſary to eating and drinking, and marriage, will make part of the glorified body of the ſaints; and that none of the appetites and paſſions which are gratified by theſe members, will have any exiſtence in their mind; conſequently the joys of the heavenly country, though in part they are to ariſe from bodily ſenſes, will have no affinity with the pleaſures of a Mahometan paradiſe.—3. Reaſon directs us to believe, that to the ſimilarity, or ſameneſs of the body which is raiſed, with the body that was buried, it is by no means neceſſary that the imperfections in the members of the buried body, ſhould take place in the raiſed body. On the contrary,

the

45 And so it is written, The first man Adam was made a living soul, the last Adam *was made* a quickening spirit.

45 Ὁυτω και γεγραπται. Εγενετο ὁ πρωτος ανθρωπος Αδαμ εις ψυχην ζωσαν· ὁ εσχατος Αδαμ εις πνευμα ζωοποιουν.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

46 Αλλ' ου πρωτον το πνευματικον, αλλα το ψυχικον, επειτα το πνευματικον.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

47 Ὁ πρωτος ανθρωπος εκ γης, χοικος, ὁ δευτερος ανθρωπος, ὁ Κυριος εξ ουρανου.

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the restoration of all the members to their proper form, place, and office in the body, instead of making it a different body, will render it more perfectly the same.—4. Besides the differences mentioned, there may be other differences likewise in the glorified bodies of the saints, suited to the difference of their state, of which at present we can form no conception. For if the raised body is to be endowed with new powers of action, and new senses, these may require additional members; and notwithstanding the addition, the raised body may on account of its general similarity to the body that was buried, be still considered as the same.

The resurrection of the same body, in the sense just now explained, being perfectly possible, and of easy conception, the doctrine of the ancient Christian fathers on that subject may be admitted, as agreeable to the phraseology of scripture. To conclude, the scripture speaks consistently when in describing the state of the righteous after the resurrection, it represents them as having their mortal bodies re-fashioned like to the glorious body of Christ, and informs us that after their whole person is thus completed, they shall be carried to an heavenly country where every object being suited to the nature of their glorified body, they shall live unspeakably happy to all eternity.

Ver. 45.—1. *The last Adam.* Christ is called *Adam,* because believers receive their sanctified spiritual nature, and their immortal body from him, (see Eph. v. 32. note) just as mankind have derived their corrupted nature and mortal body from the first Adam. He is also called *the last Adam,* because he is posterior in time to the first Adam. Or, as God is called *the first and the last,* because there was nothing before him, neither shall there be any thing after him; so Christ is called *the last Adam,* because there shall be no restorer and head of the human race after him.

2. *A vivifying spirit.* This clause, *The last Adam, a vivifying spirit,* is not in the passage of scripture quoted by the apostle. These are his

45 *For thus* it is written, (Gen. ii. 7.) The first man Adam was made (εις ψυχην ζωσαν) a living soul; the last Adam [1] (εις πνευμα ζωοποιȣν) a *vivifying* spirit.[2]

45 *For thus it is written, The first man Adam*, from whom men derive their animal body, *was made a living soul;* an animal, whose life depended on the presence of his soul in his body; *The last Adam*, from whom the righteous derive their spiritual body, is *a vivifying Spirit.*

46 *However*, that WAS not first which is spiritual, but that which is *animal;* and *then* that which is spiritual.[1]

46 *However*, though, as I said, ver. 44. both an animal and a spiritual body is allotted to the righteous, *that* body *was not first* given them *which is spiritual; but that which is animal* and fitted for the purposes of their present state; *and then that* body *which is spiritual*, and fitted for their state in heaven.

47 The first man, (εκ γης) *from* the earth *WAS* (χοικος, dusty) earthy; the second man, *the* Lord (εξ ȣρανȣ) from heaven, *IS HEAVENLY.*[1] (from the following ver.)

47 *The first man*, from whom we derive our animal body, coming *from the earth*, and being to live on the earth, *was earthy:* he had an earthy body. *The second man* from whom we derive our spiritual body, even *the Lord* who will come *from heaven* to raise us, *is heavenly.* His body is perfectly adapted to the heavenly state in which he now lives.

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own words, formed upon what Christ said, John v. 26. *For as the Father hath life in himself, so he hath given to the Son to have life in himself.*— As the apostle is speaking here of Christ after he received his glorified body, he calls him a vivifying spirit, because the presence of his spirit in his glorified body, is all that is requisite to preserve it alive for ever; and because he will communicate the same power to the spirits of the righteous, with respect to their bodies after the resurrection.—The apostle's meaning, therefore, in this part of his discourse, is, that the body which we derive from Adam, is *an animal body*, which to its life, as Locke observes, needeth the aid of food, and air, and sleep; whereas the body which the saints shall receive from Christ at the resurrection, is a *spiritual body*, a body like Christ's, to the life of which no foreign aid whatever is necessary, but which will be supported like his, merely by the presence of their spirit; on which account it is said, Luke xx. 36. *Neither can they die any more, for,* ισαγγελοι εισι, *they are equal to angels.*

Ver. 46. *Then that which is spiritual.* Here we are taught, that the plan of the divine government is to lead his creatures from a lower

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48 As *is* the earthy, ſuch *are* they alſo that are earthy: and as *is* the heavenly, ſuch *are* they alſo that are heavenly.

48 Ὁιος ὁ χοικος, τοιȣτοι και ὁι χοικοι· και ὁιος ὁ επȣρανιος, τοιȣτοι και ὁι επȣρανιοι.

49 And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly.

49 Και καθως εφορεσαμεν την εικονα τȣ χοικȣ, φορεσομεν και την εικονα τȣ επȣρανιȣ.

50 Now this I ſay, brethren, that fleſh and blood

50 Τȣτο δε φημι, αδελφοι, ὁτι σαρξ και ἁιμα βα-

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to an higher ſtate of perfection. They therefore who contend that things ſhould be as perfect, at the beginning as at the concluſion of his adminiſtration, are wiſer than God.

Ver. 47. *The ſecond man, the Lord from heaven, is heavenly.* This tranſlation is ſupported by the Vulgate verſion: *Secundus homo de cœlo, cœleſtis; The ſecond man from heaven, is heavenly:* and by the Borner MS. Gr. and Latin: and by one of Valeſius' MSS. mentioned by Bp. Pearce: all which have here, ὁ ȣρανιος. Nevertheleſs I have marked the words, *is heavenly*, as not in the Greek, becauſe, although I think it was ſo written by the apoſtle, I would not alter the preſent text either on conjecture, or on ſlight authority. In the Vulgate, the word *Lord* is wanting, having, as Tertullian tells us, been added by Marcion. Yet I am of opinion it is the true reading.

Ver. 48. *As the earthy*, &c. The apoſtle divides all mankind into two ſorts, *earthy* and *heavenly*; and tells us, that *as the earthy man, ſuch alſo the earthy men: and as the heavenly man, ſuch alſo the heavenly men.* But the queſtion is, Whether the likeneſs of the *earthy* to the earthy, and of the *heavenly* to the heavenly, be a preſent or a future likeneſs? Our tranſlators ſeem to have been of opinion, that the apoſtle ſpeaks of men in the preſent life, and of their likeneſs to the earthy and the heavenly man, in the temper of their mind. For to ſhew this, they have in their tranſlation ſupplied the ſubſtantive verb in the preſent tenſe, *as* is *the earthy, ſuch* are *they alſo that* are *earthy: and as* is *the heavenly, ſuch* are *they alſo that* are *heavenly.* But I rather think the apoſtle deſcribeth mankind, as they are to be in the world to come: and that the likeneſs to the earthy and to the heavenly man, is a likeneſs in body which is to take place after the reſurrection. And therefore, in the tranſlation I have ſupplied the ſubſtantive verb in the future tenſe: *Such alſo the earthy*, ſhall be. And in ſupport of my tranſlation and opinion, I obſerve, that throughout the whole of this diſcourſe concerning the reſurrection, it is the body only which is ſpoken of. This is evident more eſpecially from ver. 44, 45, 46, 47. where we are told, that it is ſown an animal body, but raiſed a ſpiritual body: that there is an animal and a ſpiritual body allotted to the righteous,

48 *As* the earthy, *ſuch alſo the earthy* SHALL BE:[1] and *as* the heavenly, *ſuch alſo the heavenly* SHALL BE.

48 *As the earthy* man Adam was after the fall, *ſuch alſo the earthy* men, the wicked, *ſhall be* at the reſurrection. *And as the heavenly* man Chriſt is at preſent, *ſuch alſo the heavenly* men, the righteous *ſhall be.*

49 (Και, 207.) *For,* as we have borne the image of the earthy MAN, we ſhall alſo bear the image of the heavenly MAN. (See Philip. iii. 21.)

49 *For as we*, the righteous, *have borne the image of the earthy man* in our body, becauſe we were to live a while on earth, *we ſhall alſo bear the image of the heavenly man* in our body at the reſurrection, becauſe we are to live for ever in heaven.

50 (Δε, 101.) *And* this (Φημι) I *affirm*, brethren, (ὅτι, 254.) *becauſe* fleſh and blood cannot inherit the kingdom of God;[1] neither (κληρονομει, 9.) *can*

50 *And this I affirm, brethren, becauſe* a body compoſed of *fleſh and blood,* ſuch as ours is at preſent, *cannot enjoy the kingdom of God,* where there are no objects ſuited to the ſenſes and appetites of ſuch a body;

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righteous, in the different ſtages of their exiſtence; that they derive their animal body from Adam, but their ſpiritual body from Chriſt; that their ſpiritual body is not firſt given to them, but their animal, and then that which is ſpiritual: that the firſt man Adam being from the earth, his body was earthy, but the ſecond man being the Lord from heaven, his body is heavenly. Wherefore, when the apoſtle tells us, ver. 48. *As the earthy, ſuch alſo the earthy, and as the heavenly, ſuch alſo the heavenly,* it is plain that he ſpeaks only of the body of the earthy and of the heavenly men. This appears likewiſe from ver. 49. where he ſays, *As we have borne the image of the earthy* man, namely in this life, (φορεσομεν και) *We ſhall alſo bear the image of the heavenly* man, namely in the life to come. For to ſhew that he ſpeaks of our bearing the image of the earthy and of the heavenly man in our body only, he adds, ver. 50. *And this I affirm, brethren, becauſe fleſh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption:* I affirm, that in the life to come, we ſhall bear the image of the heavenly man in our body, becauſe a body conſiſting of fleſh and blood, as is the body we have derived from the earthy man, cannot inherit the kingdom of God.—That the righteous after the reſurrection, are to bear the image of the heavenly man in their ſpirit, I do not deny. I only contend that it is not taught in this paſſage of ſcripture.

Ver. 50.—1. *Fleſh and blood cannot inherit the kingdom of God.* This is that happy place which Chriſt hath gone to prepare for the reception of his people, John xiv. 2. In that place, bodies compoſed of fleſh and blood cannot live, becauſe, as is ſaid in the commentary, it affords no objects ſuited either to the ſenſes, or to the appetites of a fleſhly body. See ver. 44. note.

2. *Neither*

cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

σιλειαν Θεȣ κληρονομησαι ȣ δυναται, ȣδε ἡ φθορα την αφθαρσιαν κληρονομει.

51 Behold, I ſhew you a myſtery; we ſhall not all ſleep, but we ſhall all be changed,

51 Ιδȣ, μυϛηριον ὑμιν λεγω· παντες μεν ȣ κοιμηθησομεθα, παντες δε αλλαγησομεθα·

52 In a moment, in the twinkling of an eye, at the laſt trump, (for the trumpet ſhall ſound,) and the dead ſhall be raiſed incorruptible, and we ſhall be changed.

52 Εν ατομῳ, εν ῥιπῃ οφθαλμȣ, εν τῃ εσχατῃ σαλπιγγι, (σαλπισει γαρ) και ὁι νεκροι εγερθησονται αφθαρτοι, και ἡμεις αλλαγησομεθα.

53 For this corruptible muſt put on incorruption, and this mortal *muſt* put on immortality.

53 Δει γαρ το φθαρτον τȣτο ενδυσασθαι αφθαρσιαν, και το θνητον τȣτο ενδυσασθαι αθανασιαν.

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2. *Neither can corruption inherit incorruption.* A ſpirit clothed with a corruptible body, like our preſent bodies, cannot enjoy objects that are incorruptible. They are not capable of enjoying the divine viſion, nor of performing the exalted ſervices, nor of reliſhing the pure pleaſures which conſtitute the glory and felicity of the kingdom of God.

Ver. 51. *But we ſhall all be changed.* To prove that the righteous when raiſed from the dead, ſhall bear the image of the heavenly man in their body, the apoſtle affirmed, ver. 40. that fleſh and blood cannot inherit the kingdom of God: and that corruption cannot inherit incorruption. Wherefore, leſt this might have led the Corinthians to fancy that the righteous, who at the coming of Chriſt are found alive on the earth, in fleſhly corruptible bodies, could not inherit the kingdom of God, unleſs they died and were raiſed incorruptible, the apoſtle told them that they are not to die; but that to make them capable of inheriting the kingdom of God, their body is to be changed. Wherefore, though the expreſſion, *We ſhall not all die, but we ſhall all be changed,* be general, yet as the diſcourſe is concerning them who are to inherit the kingdom of God, the expreſſion, *we ſhall all be changed,* muſt be reſtricted to them alone: conſequently, though it be true of the wicked who are alive on the earth at the coming of Chriſt, that they ſhall not die, it does not follow, from the apoſtle's ſaying, *we ſhall all be changed,* that the wicked are to be changed. Beſides, it is no where ſaid in ſcripture, that the wicked, whether dead or alive, at the

corruption inherit incorruption.[2]

neither can a body ſubject to diſſolution, live in a ſtate where every thing is incorruptible.

51 Behold, (λεγω, 55.) *I tell* you a myſtery; we ſhall not (μεν, 237.) *indeed* all *die*, but we ſhall all be changed,[1]

51 *Behold I make known to you a ſecret* of great importance; namely, that *we* the righteous *ſhall not all die; but* ſuch of us as are alive at the coming of Chriſt *ſhall all be changed:* our corruptible body ſhall be changed into an incorruptible body.

52 In a moment, in the twinkling of an eye, (εν, 173.) at the laſt *trumpet;*[1] for *it ſhall ſound;* (και, 213.) and *then* the dead ſhall be raiſed incorruptible;[2] and we ſhall be changed.

52 *In a moment, in the twinkling of an eye, at the laſt trumpet; for it ſhall ſound, and then the dead* in Chriſt *ſhall be raiſed incorruptible, and we* the righteous who are alive, *ſhall be changed:* our bodies ſhall be made incorruptible, after the righteous are raiſed.

53 For this corruptible *BODY* muſt put on incorruption, and this mortal *BODY* MUST put on immortality.

53 *For,* to make us capable of inheriting the kingdom of God, *this corruptible body muſt become incorruptible,* not liable to diſeaſes; *and this mortal body muſt become immortal,* not liable to death.

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the coming of Chriſt. ſhall obtain the honour of incorruptible heavenly bodies. See 1 Theſſ. iv. 16. note 5.

Ver. 52.—1. *At the laſt trumpet; for it ſhall ſound.* At the giving of the law from Sinai, there was heard a great noiſe, like the ſounding of a trumpet, exceeding loud, which ſounded long and waxed louder and louder. In like manner, at the deſcent of Chriſt from heaven, a great noiſe, called *the trumpet of God,* 1 Theſſ. iv. 16. will be made by the attending angels, as the ſignal for the righteous to come forth from their graves. And this noiſe being made at Chriſt's command, it is called by himſelf *his voice,* John v. 25. After the righteous are raiſed, the trumpet ſhall ſound a ſecond time; on which account it is called here *the laſt trumpet.* And while it ſounds, the righteous who are alive on the earth, ſhall be changed.

2. *And then the dead ſhall be raiſed incorruptible.* Though this expreſſion be general, yet for the reaſons mentioned, ver. 51. note, it muſt be reſtricted to the dead in Chriſt, of whom the apoſtle is diſcourſing. Beſides, as the circumſtance mentioned, 1 Theſſ. iv. 16. *The dead in Chriſt ſhall riſe firſt,* demonſtrates that the wicked are not to be raiſed at the ſame time with the righteous; the expreſſion, *the dead ſhall be raiſed incorruptible,* does not relate to them.

Ver. 53. *For this corruptible body muſt,* ενδυσασθαι αφθαρσιαν, *put on incorruption.* That σωμα, *body,* is rightly ſupplied here, ſee ver. 42. note.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
55 O death, where *is* thy sting? O grave, where *is* thy victory?
56 The sting of death *is* sin; and the strength of sin *is* the law.
57 But thanks *be* to God, which giveth us the victory, through our Lord Jesus Christ.

54 Ὅταν δε το φθαρτον τȣτο ενδυσηται αφθαρσιαν, και το θνητον τȣτο ενδυσηται αθανασιαν, τοτε γενησεται ὁ λογος ὁ γεγραμμενος· Κατεποθη ὁ θανατος εις νικος.
55 Πȣ σȣ, θανατε, το κεντρον; πȣ σȣ, ᾅδη, το νικος;
56 Το δε κεντρον τȣ θανατȣ, ἡ ἁμαρτια· ἡ δε δυναμις της ἁμαρτιας, ὁ νομος.
57 Τῳ δε Θεῳ χαρις τῳ διδοντι ἡμιν το νικος δια τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ.

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note. The word ενδυσασθαι, literally signifies *to go into* a place, and metaphorically *to put on*, or *go into clothes*. But the metaphorical meaning must not be insisted on here, as implying that our corruptible body shall have one that is incorruptible put over it for an outward covering. These ideas are incongruous, and therefore the meaning is, *This corruptible body must be changed into one that is incorruptible*, as mentioned, ver. 51.—The righteous who are alive at the coming of Christ, instead of dying and rising again immortal, shall, by the power of Christ, have their corruptible mortal bodies changed in a moment, into incorruptible immortal bodies: and by that means be fitted for inheriting the kingdom of God, equally with those who are raised from the dead incorruptible.

Ver. 54. *Death is swallowed up for ever.* So the original phrase εις νικος, may be translated, being often used by the LXX in that sense, as Whitby hath proved. This circumstance likewise shews, that in his discourse concerning the resurrection, the apostle had the righteous chiefly in view. For it cannot be said of the wicked, who are to suffer the second death, that death is swallowed up in any sense with respect to them, or that God hath given them the victory over it, ver. 57. by the resurrection. Bp. Pearce in his note on this verse observes, that the LXX. translation of Isa. xxv. 8. here quoted, runs thus: κατεπιεν ὁ θανατος ισχυσας, *Death having prevailed, hath swallowed up:* But that in Theodotian's version, the words are the same with the apostle's.

Ver. 55. *Where, O death! is thy sting? Where, O grave! is thy victory?* The word ᾁδης, translated *the grave,* literally signifies *the invisible world*, or the place where departed spirits, both good and bad, remain

54 *Now* when this corruptible BODY ſhall have put on incorruption, and this mortal BODY ſhall have put on immortality, then ſhall *happen the thing which* is written, Death is ſwallowed up *for ever.* [1] (ſee ver. 26.)

55 *Where,* O death! is thy ſting? *Where,* O grave! is (σȣ το νικ☉) thy victory?

56 (Δε, 105.) *For* the ſting of death is ſin; and the ſtrength of ſin is the law.

57 *Now* thanks BE to God *who* giveth us the victory, [1] through our Lord Jeſus Chriſt.

54 *Now, when this transformation of our corruptible and mortal body, into that* which *is incorruptible and immortal ſhall have taken place, then ſhall happen the thing which is written,* (Iſa. xxv. 8.) *Death,* who delivered the righteous to the grave to be ſwallowed up, *ſhall* itſelf *be ſwallowed up for ever* by their reſurrection to eternal life.

55 *Where, O death! is thy ſting* with which thou killedſt the ſaints? *Where, O hades!* who haſt held them captive, *is thy victory,* now that they are all brought out of thy dominions?

56 *For the ſting of death is ſin: and the deadly poiſon of ſin is* the curſe of *the law,* which as well as ſin, ſhall be aboliſhed after the judgment.

57 *Now, thanks be to God who giveth us the victory* over death and the grave, and ſin, and the curſe of the law, *through our Lord Jeſus Chriſt.*

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till the reſurrection, Job xi. 8.—Pſal. cxxxix. 8.—Iſa. xiv. 9 and eſpecially Pſal. xvi. 10. *Thou wilt not leave my ſoul,* εις ᾳδȣ *in hell.*—The place where the ſpirits of the righteous abide, the Jews called *Paradiſe;* the place where the wicked are ſhut up, they called *Tartarus,* after the Greeks. There the rich man is ſaid to have gone when he died. There alſo many of the fallen angels are ſaid to be now impriſoned, 2 Pet. ii. 4.—In this noble paſſage, the apoſtle perſonifies *death* and *the grave:* and introduces the righteous after the reſurrection, ſinging a ſong of victory over both. In this ſublime ſong, death is repreſented as a terrible monſter, having a deadly ſting, wherewith it had deſtroyed the bodies of the whole human race, and the inviſible world as an enemy who had impriſoned their ſpirits. But the ſting being torn from death, and the gates of the inviſible world ſet open by Chriſt, the bodies of the righteous ſhall riſe from the grave, no more liable to be deſtroyed by death, and their ſpirits being brought out of paradiſe the place of their abode, ſhall reanimate their bodies: and the firſt uſe of their newly recovered tongue will be to ſing this ſong, in which they exult over death and hades as enemies utterly deſtroyed, and praiſe God who hath given them the victory over theſe deadly foes through Jeſus Chriſt. Milton hath made good uſe of the apoſtle's perſonification of death, book ii. l. 666. *The other form,* &c.

Ver. 57. *Who giveth us the victory.* The victory over death and the grave, the ſaints ſhall obtain by their reſurrection to an endleſs life in the

58 Therefore my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

58 Ὡςε, αδελφοι μου αγαπητοι, ἑδραιοι γινεσθε, αμετακινητοι, περισσευοντες εν τῳ εργῳ του Κυριου παντοτε, ειδοτες ὁτι ὁ κοπος ὑμων ουκ εςι κενος εν Κυριῳ.

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the body: and the victory over ſin, and over the curſe of the law, will be given them by their acquittal at the judgment. For their trial being then ended, there ſhall from that time forth, in the kingdom of God, be neither ſin, nor law with the penalty of death annexed to it.

Ver. 58. *Unmoved.* The Greek word αμετακινητον, literally ſignifies *unmoveable*. But here it muſt be tranſlated *unmoved*, becauſe *unmoveable* is

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CHAP. XVI.

View and Illuſtration of the Matters contained in this Chapter.

BEFORE the apoſtle concluded his letter to the Corinthians, he gave them directions for making the collection for the ſaints in Judea. During his eighteen months abode at Corinth, he had exhorted the brethren to undertake that good work, (as indeed he did the brethren in all the Gentile churches) with a view to eſtabliſh a cordial union between the converted Jews and Gentiles every where. See 2 Cor. ix. 14. note. And ſo deſirous were the Corinthians of the propoſed union, that on the firſt mention of the collection, they agreed to make it. But the diviſions in the church at Corinth, it ſeems, had hitherto hindered them from beginning it. The apoſtle, therefore, in this letter requeſted them to ſet about it immediately, and directed them how to do it, ver. 1.—4.

At the time St. Paul wrote his firſt epiſtle to the Corinthians, he had altered his reſolution reſpecting his voyage to Corinth, of which he had formerly given them notice by Timothy and Eraſtus, as mentioned 2 Cor. i.—15, 16. For he now informed them that inſtead of ſailing directly from Epheſus to Corinth, as he had at firſt propoſed, his intention was, not to come to them immediately, but to take Macedonia in his way, ver. 5.—after ſtaying at Epheſus till Pentecoſt, on account of the extraordinary

58 *Wherefore*, my beloved brethren, be ye (εδραιοι) *stable*, *unmoved*,[1] abounding in the work of the Lord *at all times*, *knowing* that your labour *in the Lord is not* (κενος) *vain*.

58 *Wherefore*, *my beloved brethren*, since the righteous are to be raised from the dead, and are to enjoy unspeakable happiness in heaven for ever, *be ye stable* in the belief of these great events, *and unmoved* in the profession of that belief, whatever sufferings it may bring on you, *and abounding in the work of the Lord at all times; knowing that your labour in* the work of *the Lord is not fruitless*.

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is a quality not competent to men in the present life. See Rom. ii. 5. note.

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ordinary success with which he was preaching the gospel to the inhabitants of the province of Asia, who resorted to him in that metropolis, ver. 8, 9.—In the mean time, to compensate the loss which the Corinthians sustained by his delaying to visit them, he wrote to them this letter, in which he gave them the instructions, which he would have delivered to them if he had come to them; and promised when he came, to abide a considerable time, and perhaps to winter with them, ver. 5, 6.—And because he had sent Timothy to Corinth some time before, he begged the Corinthians to give him a good reception, if he came to them, ver. 10, 11.—With respect to Apollos whom it seems the Corinthians wished to see, he told them, he had entreated him to go to them with the brethren, but that having no inclination to go to Corinth at that time, he had deferred his visit till he should find a convenient season. Perhaps the insolent behaviour of the faction while Apollos was among them, had so disgusted him, that he did not choose to expose himself a second time to their attempts.—To his apology for Apollos, the apostle subjoined a few practical advices. Then desired them to shew a particular regard to the members of the family of Stephanas, because they were the first fruit of Achaia, and had employed themselves zealously in the ministry to the saints, ver. 13.—18.

The apostle, before finishing his letter, sent to the Corinthians the salutations of the churches of the proconsular Asia, and of the

the brethren at Ephesus who assisted him in preaching the gospel, ver. 19, 20.—Then wrote his particular salutation to them with his own hand, ver. 21.—And to shew his sincerity in the curse he was going to pronounce on hypocritical professors of religion, he in the same hand writing, added, *If any man love not the*

Old Translation.

CHAP. XVI. 1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week, let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever you shall ap-

Greek Text.

1 Περι δε της λογιας της εις τȣς ἁγιȣς ωσπερ διεταξα ταις εκκλησιαις της Γαλατιας, ὑτω και ὑμεις ποιησατε.

2 Κατα μιαν σαββατων ἑκαςος ὑμων παρ᾽ ἑαυτῳ τιθετω, θησαυριζων, ὁ τι αν ευοδωται· ἱνα μη ὁταν ελθω, τοτε λογιαι γινωνται.

3 Ὁταν δε παραγενωμαι, ὑς εαν δοκιμασητε δι᾽ επι-

Ver 1. *As I ordered the churches of Galatia.* The apostle, I suppose, gave these orders to the churches of Galatia, when he went throughout Phrygia, and the region of Galatia, establishing the churches, as mentioned, Acts xvi. 6. And the collections made by the churches of Galatia he may have received, when, in his way to Ephesus, where he now was, he went through all the churches of Galatia and Phrygia in order, Acts xviii. 23.

Ver. 2 —1. *On the first day of every week.* Κατα μιαν σαββατων. The Hebrews used the numeral for the ordinal numbers, Gen. i. 5. *The evening and the morning were one day*, that is, *the first day.* Also they used the word *sabbath* to denote *the week*, Luke xviii. 12. *I fast twice* (τȣ σαββατȣ) *in the week.* Wherefore μιαν σαββατων, is *the first day of the week.* See Mark xvi. 2. And as κατα πολιν, signifies *every city;* and κατα μηνα, *every month:* and Acts xiv. 23. Κατ᾽ εκκλησιαν, *In every church.* So κατα μιαν σαββατων, signifies *the first day of every week.*

2. *Let each of you lay somewhat by itself,* &c. Παρ᾽ ἑαυτῳ τιθετο θησαυριζων ὁ τι αν ευοδωται. In this passage, if I mistake not, ὁτι is not the neuter of the indefinite pronoun οστις, as some suppose, but two words, which must be thus construed and supplied: τιθετο τι παρ ἑαυτῳ (sup. καθ) ὁ αν ευοδωται θησαυριζων, ινα, &c. A similar inverted order of the pronoun we have, Rom. xi. 27. 1 Cor. xv. 36. The apostle's meaning is, that every first day of the week each of the Corinthians was to separate from the gains of the preceding week, such a sum as he could spare, and put it into the treasury; that there might be no occasion to

the Lord Jesus Christ, let him be Anathema Maran atha: a denunciation of punishment, which Locke supposes, was intended against the false teacher, ver. 22.—Lastly, to comfort the sincere part of the church, he gave them in particular his apostolical benediction together with his own love, that they might be the more confirmed in their attachment to him, ver. 23, 24.

NEW TRANSLATION.

CHAP. XVI. 1 Now, concerning the collection *which* IS for the saints, as I *ordered*[1] the churches of Galatia, *so also* do ye.

2 *On* the first DAY of *every* week,[1] let *each* of you lay *somewhat by itself*,[2] *ACCORDING as he may have prospered, putting* IT *into the treasury*[3], that when I come *there may be then* no *collections*.

3 And, when I come, whomsoever ye shall approve *by letters*,[1] them *I*

COMMENTARY.

CHAP. XVI. 1 *Now, concerning the collection which is for* the poor of *the brethren who are in Judea, as I ordered the churches of Galatia* to do in that matter, *so also do ye*.

2 *On the first day of every week, let each of you lay somewhat by itself, suitable to the gains* of the preceding week, *putting it unto the* appointed *treasury, that when I come* to Corinth to receive your alms, *there may be then no collections*; every one having given what he intended to give.

3 *And when I come* to Corinth, *whomsoever ye shall authorise by letters* to the brethren in Judea, *them will I*

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to make collections when the apostle came. By this method, the Corinthians, without inconveniency, might bestow a greater gift, than if they had given it all at once. The common translation of τεθετο παρ' ἑαυτῳ, θησαυριζων, viz. *lay by him in store*, is inconsistent with the last part of the verse, *that there may be no gatherings when I come:* for according to that translation, the collections would still have been to make at the apostle's coming.

3 *Putting it into the treasury.* So θησαυριζων may be translated The apostle means the treasury of the church, or some chest placed at the door of the church to receive their gifts. For although the Corinthians had separated a sum weekly for the saints, yet if they kept it in their own possession, the collections, as was observed in the preceding note, must still have been to make when the apostle came, contrary to his intention.

From this passage it is evident, that the Corinthian brethren were in use to assemble on the first day of the week for the purpose of worshipping God And as the apostle gave the same order to the Galatians, they likewise must have held their religious assemblies on the first day of the week See Whitby's note on this passage.

Ver. 3 *Whomsoever*, δοκιμασητε, *ye shall approve by letters.* Grotius' translation of this verse is, *Whomsoever ye shall approve, them I will send*, δι' επιςολων, *with letters, to carry your gift.* That learned critic thought, there was no occasion for the Corinthians to signify by letters to the

 apostle,

prove by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: (for I do pass through Macedonia.)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whithersoever I go.

7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

στολων, τουτους πεμψω απενεγκειν την χαριν ὑμων εις Ἱερουσαλημ.

4 Εαν δε η αξιον του καμε πορευεσθαι, συν εμοι πορευσονται.

5 Ελευσομαι δε προς ὑμας ὁταν Μακεδονιαν διελθω· (Μακεδονιαν γαρ διερχομαι.)

6 Προς ὑμας δε τυχον παραμενω, η και παραχειμασω, ἱνα ὑμεις με προπεμψητε ου εαν πορευωμαι.

7 Ου θελω γαρ ὑμας αρτι εν παροδω ιδειν· ελπιζω δε χρονον τινα επιμειναι προς ὑμας, εαν ὁ Κυριος επιτρεπῃ.

8 Επιμενω δε εν Εφεσῳ ἑως της πεντηκοστης.

9 Θυρα γαρ μοι ανεωγε μεγαλη και ενεργης, και αντικειμενοι πολλοι.

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apostle, their approbation of their own messengers, as the apostle was to be present at their appointment: and in support of his translation, he quotes Rom. xiv. 20. as an example of δια, used to signify *with*. But seeing the apostle was to take these messengers with him to Jerusalem, they certainly had no need of any letters from him. I therefore think, the letters of which the apostle speaks, were neither to, nor from himself, but from the Corinthians to the brethren in Jerusalem, informing them, that the persons who presented these letters, were appointed by them to attend the apostle when he delivered the collections at Jerusalem. This meaning will be clearly conveyed, if οὑς εαν δοκιμασητε δι' επιστολων, is translated, *Whomsoever ye shall authorise by letters*.

Ver. 4. *Or, if it be proper that even I should go, they*, &c. Here the apostle insinuated his inclination to have the collections committed to his care. However, that the churches, and even the saints in Judea, might be certain that no part of the money which he received was withheld,

will fend to *carry* your (χαριν, grace,) *gift* to Jerufalem.

4 (Δε, 108.) *Or*, if it be *proper* that *even I fhould* go,[1] they fhall go with me.

5 (Δε, 103.) Now I will come *to* you, when *I have paffed* through Macedonia. (For I do pafs through Macedonia.)

6 And, *perhaps*, *I fhall* abide, *and even* winter with you, that ye may *fend* me *forward*, whitherfoever I *may* go.

7 For I will not now fee you *in paffing*, but I *hope* to *remain* with you *fome time*, if the Lord permit.[1]

8 *However*, I *fhall remain* (εν, 173.) at Ephefus until Pentecoft.

9 For a great *and effectual* door is opened *to* me;[1] (και, 211.) *yet* THERE ARE many *oppofers*.

fend to carry your gift to Jerufalem, that they may prefent it to the church there in your name.

4 *Or if it be* thought *proper that even I fhould go* to Jerufalem, *your meffengers fhall go with me*, to witnefs the delivery of your gift.

5 *Now*, *I will come to you after I have paffed through Macedonia*: (*For I am to pafs through Macedonia*, in my way, that I may vifit the churches there, and receive their collections.)

6 *And perhaps I fhall continue* fome time, *and even winter with you*, *that ye may help me forward*, by accompanying me a little way in my journey, (See Tit. iii. 13.) by *whatever road I may go* to Jerufalem.

7 *For*, having delayed my vifit fo long, when I come, *I will not then fee you in paffing*: *but I hope* to have it in my power *to remain with you fome time*, *if the Lord permit*.

8 *However*, being much occupied here at prefent, *I propofe to remain at Ephefus until Pentecoft*.

9 *For a great and effectual opportunity* of making converts in this city, *is granted to me* by God. *Yet there are many* violent *oppofers* of the gofpel in Ephefus, and its neighbourhood.

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held, but that the whole was delivered with the greateft fidelity, he propofed to all the churches that meffengers fhould be deputed by them to attend to him, that they might witnefs the delivery of their collections in Jerufalem. Some of thefe meffengers are mentioned, 2 Cor. viii. 23. ix. 4.

Ver. 7. *If the Lord permit.* This manner of fpeaking concerning their future actions, the apoftles recommended, James iv. 15. and the firft Chriftians practifed, becaufe it expreffed how deeply they were affected with a fenfe that all events are directed by God.

Ver. 9. *For a great and effectual door is opened to me.* The door of a houfe, being the paffage into it, *the opening of a door*, in the eaftern phrafe, fignified the affording a perfon an opportunity of doing a thing.

 The

10 Now if Timotheus come, ſee that he may be with you without fear: for he worketh the work of the Lord, as I alſo *do*.

11 Let no man therefore deſpiſe him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly deſired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he ſhall have convenient time.

13 Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.

10 Εαν δε ελθη Τιμοθεος, βλεπετε ἱνα αφοβως γενηται προς ὑμας· το γαρ εργον Κυριȣ εργαζεται, ὡς και εγω.

11 Μη τις ȣν αυτον εξȣθενηση· προπεμψατε δε αυτον εν ειρηνῃ, ἱνα ελθῃ προς με· εκδεχομαι γαρ αυτον μετα των αδελφων.

12 Περι δε Απολλω τȣ αδελφȣ, πολλα παρεκαλεσα αυτον ἱνα ελθῃ προς ὑμας μετα των αδελφων· και παντως ȣκ ην θελημα ἱνα νυν ελθῃ· ελευσεται δε ὁταν ευκαιρηση.

13 Γρηγορειτε, στηκετε εν τῃ πιστει, ανδριζεσθε, κραταιȣσθε·

The phraſe occurs in other paſſages of ſcripture. See Col. iv. 3. note. Hoſea ii. 15.—The apoſtle's long abode at Epheſus, was owing to his great ſucceſs in converting the Epheſians, and ſuch ſtrangers as had occaſion to reſort to that metropolis. But about the time this letter was written, his ſucceſs was greater than common. For many who uſed *curious arts*, the arts of magic and divination, were converted, and burned their books containing the ſecrets of theſe arts, Acts xix 17.—20. This ſo enraged the idolaters at Epheſus, but eſpecially the craftſmen, that they raiſed the great tumult, deſcribed Acts xix. 23.—41.

Ver. 10. *That he be among you without fear.* At this time, Timothy being young, and extremely attached to the apoſtle, there was ſome reaſon to fear, that the faction would treat him ill; more eſpecially if he reproved them for their diſorderly practices. The apoſtle therefore recommended it to the ſincere part of the church, to defend him from any injury which the faction might attempt to do him, either in his character or his perſon.

Ver. 11. *I expect him with the brethren;* namely, Eraſtus, who had been ſent with Timothy to Corinth, Acts xix. 22. and Titus, who carried this letter, and another brother whoſe name is not mentioned; (See 2 Cor. xii. 17, 18.) perhaps, alſo, ſome of the Corinthian brethren,

10 Now, if *Timothy be* come, *take care* that he *be among* you without fear;[1] for he worketh, *even as I* DO, the work of the Lord.

10 *Now, if Timothy be come* whom I sometime ago sent to you, (chap. iv. 17.) *take care*, by shewing your affection and obedience, *that he be among you without fear. For he worketh even as I* do, *the work of the Lord* faithfully.

11 *Wherefore*, let no *one* despise him; but *send him forward* in peace, that he may come *to* me: for I *expect* him with the brethren.[1]

11 *Being such a person, let no man despise him* on account of his youth, or of his attachment to me: *but send him forward in safety, that he may return to me: for I expect him* to come *with the brethren.*

12 *And with relation to* OUR brother Apollos, I *intreated him much* to *go* to you with the brethren: (και) but *HIS* inclination was not at all *to go now*;[1] but he will *go*,[2] when he shall *find a* convenient *season*.

12 (Περι δε 279.) *And with relation to our fellow labourer Apollos, I entreated him earnestly to visit you with the brethren*, the bearers of this letter, in expectation that his presence might be useful to you. *But his inclination was not at all to visit you at this time. But he will visit you, when he shall find a convenient season* for doing it.

13 Watch ye, stand fast in the faith, quit *yourselves* like men: be strong.

13 Having for enemies false teachers, persecutors, and evil spirits, *watch ye, stand fast in the faith, quit yourselves like* full grown spiritual *men: be strong.*

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ren, whom the apostle had desired Titus to bring with him to Ephesus, having need of their assistance there.

Ver. 12.—1. *His inclination was not at all to go now.* The Latin commentators are of opinion, that Apollos, displeased with the behaviour of the faction, had left them as incorrigible, and had returned to Ephesus, from whence he had been recommended to the brethren of Achaia, Acts xviii. 24. 27. xix. 1. But the messengers from Corinth, arriving with a letter to the apostle full of respect, he answered it by Titus, and requested Apollos to accompany him, in the hope that he might be useful in assisting Titus to settle the disturbances in that church. But Apollos refused to go, knowing the violent temper of the faction.

2. *But he will go when he shall find a convenient season.* Jerome says, Apollos actually went to Corinth, after the disturbances had ceased. But whether in this, Jerome delivered his own opinion only, or some ancient tradition, is uncertain.

14 Let all your things be done with charity.

15 I beſeech you, brethren, (ye know the houſe of Stephanas, that it is the firſt fruits of Achaia, and that they have addicted themſelves to the miniſtry of the ſaints,)

16 That ye ſubmit yourſelves unto ſuch, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have ſupplied.

18 For they have refreſhed my ſpirit and yours: therefore acknowledge ye them that are ſuch.

19 The churches of Aſia ſalute you. Aquila and Priſcilla ſalute you much in the Lord, with the church that is in their houſe.

14 Παντα ὑμων εν αγαπῃ γινεσθω.

15 Παρακαλω δε ὑμας, αδελφοι· οιδατε την οικιαν Στεφανα, ὁτι εϛιν απαρχη της Αχαιας, και εις διακονιαν τοις ἁγιοις εταξαν ἑαυτȣς·

16 Ἱνα και ὑμεις ὑποτασσησθε τοις τοιȣτοις, και παντι τῳ συνεργȣντι και κοπιωντι·

17 Χαιρω δε επι τῃ παρȣσιᾳ Στεφανα και Φȣρτȣνατȣ και Αχαικȣ, ὁτι το ὑμων ὑϛερημα ȣ̒τοι ανεπληρωσαν.

18 Ανεπαυσαν γαρ το εμον πνευμα και το ὑμων. επιγινωσκετε ȣν τȣς τοιȣτȣς.

19 Ασπαζονται ὑμας ἁι εκκλησιαι της Ασιας. ασπαζονται ὑμας εν Κυριῳ πολλα Ακυλας και Πρισκιλλα, συν τῃ κατ᾽ οικόν αυτων εκκλησιᾳ.

Ver. 14. *Let all your matters be done with love;* namely, your differences about worldly affairs, mentioned, chap. vi. your diſputes concerning marriage and a ſingle ſtate, chap. vii. your eating things ſacrificed to idols, chapters viii. x. your eating the Lord's ſupper, chap. xi. and your method of exerciſing your gifts, chapters xii. xiv. In all theſe, ye ought to have a regard to the good of your neighbours, that ye may not occaſion each other to ſin.

Ver 17.—1. *I am glad of the coming of Stephanas.* Stephanas is ſuppoſed by many, to have been the ſon of Stephanas, mentioned ver. 15. He, with Fortunatus and Achaicus, I ſuppoſe, were the meſſengers ſent by the ſincere part of the Corinthian church, with the letter mentioned chap. vii. 1. See the Preface to this Epiſtle, ſect. 6.

2. *For-*

14 Let all your *matters* [1] be done with *love.*

14 *Let all your matters,* about which I have given you directions in this letter, *be transacted with love.*

15 Ye know the *family* of Stephanas, that it is the first-*fruit* of Achaia, and that they have *devoted* themselves to the ministry *to* the saints. I *intreat* you, (δε, 106.) *therefore,* brethren,

15 *Ye know the family of Stephanas, that they were my first converts in Achaia, and that* from love to Christ and to his gospel, *they have devoted themselves to the ministry to the saints,* employing themselves in preaching the gospel, and in succouring the afflicted: *I entreat you, therefore, brethren,*

16 That ye submit yourselves *to* such, and to every *joint worker and labourer.*

16 *That ye submit yourselves to* the admonitions of *such* on account of their fidelity, *and to the* instructions of *every joint worker and labourer* in the gospel.

17 I am glad of the coming of Stephanas, [1] and Fortunatus, [2] and Achaicus; for they have supplied *your deficiency.*[3]

17 *I am glad of the coming of Stephanas, and Fortunatus, and Achaicus. For they have supplied what was wanting in your letter,* by the account they have given me of your affairs;

18 (Γαρ, 97.) *And have* refreshed my spirit and yours: *wherefore,* acknowledge ye *such persons.*

18 *And* thereby *have refreshed my spirit, and* will refresh *yours,* by informing you of my health. *Wherefore, shew such persons the respect which is due to them,* ver. 16.

19 The churches of Asia salute you. Aquila and Priscilla [1] salute you much in the Lord, with the church *which* is in their house. (see Rom. xvi. 5. note 1.)

19 *The churches of Asia,* especially those of Ephesus and its neighbourhood, *wish you all felicity. Aquila and Priscilla,* formerly members of your church, (Acts xviii, 2. 18.) but who at present are with me, *salute you with much Christian affection, as do all the Christians in their house.*

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2. *Fortunatus.* Doddridge thinks, "this worthy person survived "St. Paul a considerable time, as it appears from Clement's epistle to "the Corinthians, § 59. that he was the messenger from the church "at Rome, to the church at Corinth, by whom Clement sent that in-"valuable epistle"

3. *Have supplied your deficiency.* Το υμων υϛερημα. This by some is translated, *your want,* by which they understand the apostle's want of the presence of the Corinthians. But that translation makes no difference in the sense.

Ver. 19. *Aquila and Priscilla salute you.* These worthy persons lived in Corinth all the time the apostle was there. And when he de-

parted,

20 All the brethren greet you. Greet ye one another with an holy kiſs.

20 Ασπαζονται ὑμας ὁι αδελφοι παντες. ασπασασθε αλληλȣς εν φιληματι ἁγιῳ.

21 The ſalutation of *me* Paul with mine own hand.

21 Ὁ ασπασμος τῃ εμῃ χειρι Παυλȣ.

22 If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maran atha.

22 Ει τις ȣ φιλει τον Κυριον Ιησȣν Χριςον, ητω αναθεμα, μαραν αθα.

23 The grace of our Lord Jeſus Chriſt *be* with you.

23 Ἡ χαρις τȣ Κυριȣ Ιησȣ Χριςȣ μεθ' ὑμων.

24 My love *be* with you all in Chriſt Jeſus. Amen.

24 Ἡ αγαπη μȣ μετα παντων ὑμων εν Χριςῳ Ιησȣ. Αμην.

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parted, they accompanied him to Epheſus, Acts xviii. 18. where they remained, after he left Epheſus to go to Jeruſalem. For when he returned to Epheſus, he found them there, as is plain from their ſalutation ſent to the Corinthians in this letter, which was written from Epheſus. But they ſeem to have left Epheſus, about the time the apoſtle departed to go into Macedonia. For in the letter which he wrote to the Romans from Corinth, they are ſaluted as then reſiding in Rome.

Ver. 20. *All the brethren ſalute you.* The word *brother*, often ſignifies one who employed himſelf in preaching the goſpel, 1 Cor. i. 1. 2 Cor. i. 1. ii. 13. Now as in this paſſage *the brethren* are diſtinguiſhed from *the church*, or common people, it is probable the apoſtle meant his fellow labourers in the goſpel.

Ver. 22. *He ſhall be Anathema, Maran atha.* In the Greek it is *Let him be.* But the imperative is here put for the future. See Eſſ. iv. 9. *Anathema, Maran atha*, were the words with which the Jews began their greateſt excommunications, whereby they not only excluded ſinners from their ſociety, but delivered them to the divine *Cherem*, or *Anathema;* that is, to eternal perdition. This form they uſed, becauſe Enoch's prophecy concerning the coming of God to judge and puniſh the wicked, began with theſe words, as we learn from Jude, who quotes the firſt ſentence of that prophecy, ver. 14. Wherefore, ſince the apoſtle denounced this curſe againſt the man, who while he profeſſed ſubjection to Chriſt, was ſecretly alienated from him in his heart, it is as if he had ſaid, Though ſuch a perſon's wickedneſs cannot be diſcovered and puniſhed by the church, yet the Lord at his coming will find it out, and puniſh him with eternal perdition. This terrible curſe the apoſtle wrote in his epiſtle to the Corinthians, becauſe many of the faction, but eſpecially their leader, had ſhewn great alienation of mind from Chriſt. And he wrote it with his own hand, to

20 All the brethren[1] *ſalute* you. *Salute* one another with an holy kiſs. (See Rom. xvi. 16. note 1.)

20 *All the brethren* who labour with me in the goſpel, *deſire me to mention their affection to you. Shew ye your good will towards one another, by kiſſing one another with a pure affection.*

21 The ſalutation *of Paul* with mine own hand.

21 *The ſalutation of Paul* is ſent you, written *with mine own hand.* See 2 Theſſ. iii. 17. Col. iv. 18.

22 If any *one* love not the Lord Jeſus Chriſt, *he ſhall* be Anathema, Maran atha.[1]

22 *If any one* profeſſing the goſpel, *love not the Lord Jeſus Chriſt,* I with mine own hand, write this greateſt curſe againſt him; *He ſhall be Anathema Maran atha.*

23 The grace of our Lord Jeſus Chriſt, BE with you.

23 *May the favour* and aſſiſtance *of our Lord Jeſus Chriſt, be with you* who love him.

24 My love[1] BE with you all in Chriſt Jeſus. Amen. (See Epheſ. vi. 24. note 2.)

24 *My love be with you all, who love Chriſt Jeſus.* And in teſtimony of my ſincerity in this, and in all the things I have written, I ſay *Amen.*

ſhew how ſerious he was in the denunciation. Eſtius ſays, from this example, and from the Anathemas pronounced, Gal i. 8. 9. aroſe the practice of the ancient general councils, of adding to their deciſions, or definitions of doctrine, *Anathemas* againſt them who denied theſe doctrines, See Buxtorff's Lexic. Chaldaicum, page 827. 1248.

Ver. 24. *My love be with you all,* Le Clerc ſuſpects that ΜΟΥ, is a miſtake of the tranſcriber for ΘΟΥ, the abbreviation of ΘΕΟΥ. And B Peirce ſuppoſes he is right in that conjecture, becauſe in the concluſion of the ſecond epiſtle, it is, ἡ αγαπη τȣ Θεȣ μετα, *The love of God be with you* But alterations in the ſacred text, without the authority of ancient MSS. are never to be admitted. Beſides, there is a great propriety and beauty in this manner of ending an epiſtle, in which the apoſtle had ſo ſharply reproved the Corinthians. By aſſuring them of his love, he convinced them that all the ſevere things he had written, proceeded from his anxiety for their eternal welfare, and thereby removed the prejudices which his reproofs might otherwiſe have raiſed in their minds.—Le Clerc's conjecture, mentioned above, that the tranſcribers of the New Teſtament have in this paſſage, by miſtake, written ΜΟΥ for ΘΕΟΥ, is one of the many inſtances which might be produced, of conjectural emendations of the ſacred text, propoſed by bold critics, which inſtead of improving, really marr the ſenſe and beauty of the paſſages into which they would have them introduced.

A NEW

LITERAL TRANSLATION

OF

ST. PAUL'S SECOND EPISTLE

TO THE

CORINTHIANS.

PREFACE.

SECT. I. *Of St. Paul's Deſign in writing his ſecond Epiſtle to the Corinthians.*

WHEN the apoſtle ſent his firſt letter to the church at Corinth, he reſolved to remain in Epheſus till the following Pentecoſt, (1 Cor. xvi. 8.) that Titus, who carried his letter, might have time to return, and bring him an account of the manner in which it was received by the Corinthians. But the riot of Demetrius happening ſoon after it was ſent away, the apoſtle found it neceſſary to avoid the fury of the rioters and of the idolatrous rabble, who were all greatly enraged againſt him, for having turned ſo many of the inhabitants of Aſia from the eſtabliſhed idolatry. Wherefore, leaving Epheſus, he went to Troas, a noted ſea-port town to the north of Epheſus, where travellers, coming from Europe into Aſia, commonly landed. Here he propoſed to employ himſelf in preaching the goſpel of Chriſt, (2 Cor. ii. 12.) till Titus ſhould arrive from Corinth. But Titus not coming at the time appointed, St. Paul began to fear that the Corinthians had uſed him ill, and had diſre-

garded

garded the letter which he delivered to them. These fears so distressed the apostle, that notwithstanding his preaching at Troas was attended with uncommon success, he left that city and went forward to Macedonia, expecting to find Titus. But in this expectation he was disappointed. Titus was not in Macedonia when the apostle arrived. He therefore resolved to wait in that country, till Titus should come and inform him how the Corinthians stood affected towards their spiritual father. It seems he judged it imprudent to visit them till he knew their state.—In Macedonia, St. Paul had many conflicts with the idolaters, (2 Cor. vii. 5.) who were greatly enraged against him, as all the other idolaters were, for opposing both the objects and the rites of their worship. These fightings, joined with his fears for Titus, and his uncertainty concerning the disposition of the Corinthians, exceedingly distressed the apostle at this time. But his uneasiness was at length happily removed by the arrival of Titus, and by the agreeable accounts which he gave him of the obedience of the greatest part of the Corinthians, in excommunicating the incestuous person; at which solemn action Titus may have been present. Much encouraged therefore by the good news, the apostle wrote to the Corinthian church this second letter, to confirm the sincere part in their attachment to him, and to separate the rest from the false teacher who had led them so far astray.

To understand this epistle rightly, the reader must recollect, that as Titus spent some time in Corinth after delivering the apostle's first letter, he had an opportunity to make himself acquainted, not only with the state of the sincere part of the church, but with the temper and behaviour of the faction. Wherefore when he gave the apostle an account of the good disposition of the church, he no doubt at the same time informed him concerning the faction, that some of them still continued in their opposition to him, and in their attachment to the false teacher; and that that impostor was going on in his evil practices. Farther, Titus, by conversing with the faction, having learned the arguments and objections by which their leaders endeavoured to lessen the apostle's authority, together with the scoffing speeches which they used to bring him into contempt, we may believe that he rehearsed all these matters to him. Being thus made

acquainted with the ſtate of the Corinthian church, St. Paul judged it fit to write to them this ſecond letter. And that it might have the greater weight, he ſent it to them by Titus, the bearer of his former epiſtle, 2 Cor. viii. 17, 18.—In this ſecond letter, the apoſtle artfully introduced the arguments, objections, and ſcoffing ſpeeches, by which the faction were endeavouring to bring him into contempt; and not only confuted them by the moſt ſolid reaſoning, but even turned them againſt the falſe teacher himſelf, and againſt the faction, in ſuch a manner as to render them ridiculous. In ſhort, by the many delicate but pointed ironies with which this epiſtle abounds, the apoſtle covered his adverſaries with ſhame, and ſhewed the Corinthians that he excelled in a talent which the Greeks greatly admired.—But while St. Paul thus pointedly derided the faction and its leaders, he beſtowed juſt commendations on the ſincere part of the church, for their perſevering in the doctrine he had taught them, and for their ready obedience to his orders concerning the inceſtuous perſon. And to encourage them, he told them, that having boaſted of them to Titus, he was glad to find his boaſting well founded in every particular.

The Corinthian church being compoſed of perſons of ſuch oppoſite characters, the apoſtle in writing to them, was under the neceſſity of ſuiting his diſcourſe to them, according to their different characters. And therefore, if we apply to the whole church of Corinth, the things in the two epiſtles, which apparently were directed to the whole church, but which were intended only for a part of it, we ſhall think theſe epiſtles full of inconſiſtency, if not of contradiction. But if we underſtand theſe things according as the apoſtle really meant them, every appearance of inconſiſtency and contradiction will be removed. For he himſelf hath directed us to diſtinguiſh the ſincere part of the Corinthians from the faction, 2 Cor. i. 14. *Ye have acknowledged us in part*, that is, a part of you have acknowledged *that we are your boaſting.*—Chap. ii. 5. *Now if a certain perſon hath grieved me, he hath not grieved me except by a part of you, that I may not lay a load on you all.* It is therefore plain, that the matters in the two epiſtles to the Corinthians which appear inconſiſtent, are not really ſo; they belong to different perſons. For example, the many commendations beſtowed on the Corinthians

thians in theſe epiſtles, belong only to the ſincere part of them. Whereas the ſharp reproofs, the pointed ironies, and the ſevere threatenings of puniſhment found in the ſame epiſtles, are to be underſtood as addreſſed to the faction, and more eſpecially to the teacher who headed the faction. And thus by diſcriminating the members of the Corinthian church according to their true characters, and by applying to each the paſſages which belonged to them, every appearance of contradiction vaniſhes.

Sect. II. *Of the Matters contained in the Epiſtles to the Corinthians; and of their Uſefulneſs to the Church in every Age.*

ST. PAUL's intention in his Epiſtles to the Corinthians, being to break the faction which the falſe teacher had formed in their church in oppoſition to him, and to confute the calumnies which that teacher and his adherents were induſtriouſly propagating, for diſcrediting him as an apoſtle, many of the things contained in theſe epiſtles were neceſſarily perſonal to him and to the faction. Nevertheleſs we are not on that account to think lightly of theſe writings, as fancying them of little uſe now to the church of Chriſt. The things in them which are moſt perſonal and particular, occaſioned the apoſtle to write inſtructions and precepts, which are of the greateſt uſe to the church in every age.—For example, in anſwering the calumnies by which the faction endeavoured to diſcredit him as an apoſtle, he was led to mention facts which demonſtrate him to have been an apoſtle, commiſſioned by Chriſt to direct the faith and practice of all the members of the church. Such as his having wrought miracles for converting the Corinthians, and his having imparted to them ſpiritual gifts after they believed: his having preached the goſpel to them without receiving any reward from them; not even the ſmall reward of maintenance while he preached to them: his having endured innumerable hardſhips in the long journeys which he undertook for the ſake of ſpreading the goſpel, and heavy perſecutions in every country from enemies and oppoſers, 1 Cor. iv. 11, 12. 2 Cor. iv. 8. xi. 23. His rapture into the third heaven: with a variety of other facts and circumſtances reſpecting himſelf, which we ſhould not have known, had it not been for the calumnies of the Co-

rinthian faction, and of the Judaizing teachers, who infested the church at Corinth and other churches, (See Pref. to Galat. Sect. 3.) but which, now that they are known, give us the fullest assurance of his apostleship, and add the greatest weight to his writings.—Next, in reproving the faction for their misdeeds, the apostle hath explained the general principles of religion and morality, in such a manner that they may be applied for regulating our conduct in cases of the greatest importance; and hath delivered rules and advices which, if followed, will have the happiest influence on our temper. For instance, when he rebuked the faction for joining the heathens in their idolatrous feasts in the temples of their gods, he hath shewed us the obligation Christians are under in all their actions, not to regard their own interest and pleasure only, but to consult the good of their brethren also; and that they are at no time by their example, even in things indifferent, to lead their weak and scrupulous brethren into sin.—In like manner, when he reproved the Corinthians for eating the Lord's Supper in an improper manner, he gave such an account of that holy institution, as shews, not only its true nature and design, but the views also and the dispositions with which it ought to be performed.—Finally, the arguments by which the apostle excited the Corinthians to make the collection for the saints in Judea, who, at the time these epistles were written, were in great distress, and the rules by which he wished them to direct themselves in making these collections, are of great and perpetual use for animating the disciples of Christ, to perform works of charity with liberality and cheerfulness.

To the things above mentioned, we may add, that the epistles to the Corinthians, though suited to their peculiar circumstances, may be read by the disciples of Christ in every age, with the greatest profit, because they contain matters of importance, not to be found any where else in scripture. Such as, the long account given in the first epistle of the *spiritual men*, and of the nature, operation and uses of their *gifts*, and of the way in which they exercised their gifts for the confirmation of the gospel, and the building of the church; whereby the rapid progress of the gospel in the first and following ages, and the growth of the

the Christian church to its present greatness, is shewn to be, not the effect of natural causes, but the work of the spirit of God.—The proof of the resurrection of Christ from the dead, the great foundation of the faith and hope of Christians, is no where formally set forth in scripture, but in the xvth chap. of the first epistle to the Corinthians, where many of the witnesses who saw Christ after his resurrection are appealed to by name, and the times and places of his appearing to them are particularly mentioned; and their veracity is established by the grievous sufferings, sometimes ending in death, which they sustained for witnessing the resurrection of Christ.—In the same chapter, by the most logical reasoning, the resurrection of all the dead at the last day, is shewn to be necessarily connected with Christ's resurrection: so that if he hath been raised, they will be raised also.—There likewise the apostle hath given a circumstantial account of the resurrection of the righteous, and hath described the nature and properties of the body with which they are to rise: from which it appears, that by the re-union of their spirits with their glorious bodies, their happiness will be rendered complete and everlasting. These great discoveries made in the first epistle to the Corinthians, impressed the minds of the disciples of Christ so strongly in the early ages, that they resolutely suffered the bitterest deaths with a rapturous joy, rather than renounce their master, and their hope of a glorious immortality.—And to name no more instances; by the comparison which the apostle hath instituted, in the 3d chap. of the second epistle to the Corinthians, between the inspiration of the apostles the ministers of the gospel, and the inspiration of Moses the minister of the law, he hath shewn, that the inspiration of the apostles was far more perfect than the inspiration of Moses: so that by this discovery, the apostle hath admirably displayed the excellence of the gospel revelation, and raised its authority to the highest pitch.

Before this section is concluded, it may be proper to observe, that from the epistles to the Corinthians, and from Paul's other epistles, we learn that he was the great object of the hatred of all the false teachers in the first age, but especially of the Judaizers. Nor is it any wonder, that they were enraged against him, and persecuted him with the bitterest calumnies. For it was this apostle chiefly who opposed them, in their unrighteous attempt

attempt of wreathing the yoke of the law of Moſes, about the neck of the Gentiles.—He it was likewiſe who reſiſted the introduction of the dogmas of the heathen philoſophy into the church, by teachers who having nothing in view but worldly conſiderations, endeavoured to convert the Greeks, at the expence of corrupting the religion of Chriſt.—In fine, he it was who openly and ſeverely rebuked the falſe teachers and their diſciples, for the licentiouſneſs of their manners.—Yet he was not the only object of theſe men's malice. Barnabas alſo had a ſhare of their hatred, (1 Cor. ix. 6.) probably becauſe he had been active in procuring and publiſhing the decree of the council of Jeruſalem, whereby the Gentile converts were freed from obeying the inſtitutions of Moſes.

Sect. III. *Of the Place and Time of Writing the ſecond Epiſtle to the Corinthians: And of the perſon by whom it was ſent.*

OF the place where the apoſtle wrote his ſecond epiſtle to the Corinthians, there is little doubt. In the epiſtle itſelf, ii. 12. he tells us, that from Epheſus where he was when he wrote his firſt epiſtle, he went to Troas, and then into Macedonia, to meet Titus, whoſe return he expected about that time: that while he abode in Macedonia, Titus arrived and brought him the good news of the ſubmiſſion of the Corinthians: and that on hearing theſe tidings, he wrote his ſecond letter to them, to encourage them to go on with the collection for the ſaints in Judea, that the whole might be finiſhed before he came to Corinth, 2 Cor. ix. 3, 4, 5. The apoſtle therefore was in Macedonia, in his way to Corinth, to receive their collection, when he wrote his ſecond epiſtle to the church in that city.

The facts juſt now mentioned, which ſhew that the apoſtle's ſecond epiſtle to the Corinthians was written in Macedonia, in his way from Epheſus to Corinth after the riot of Demetrius, ſhew likewiſe that it was written but a few months after the firſt epiſtle. For, whether the firſt was written immediately before, or immediately after the riot, there could be but a ſhort interval between the two epiſtles. Namely, the time of the apoſtle's abode in Epheſus after writing the firſt letter, and at Troas

Troas after leaving Ephefus, and the weeks which he fpent in Macedonia before the arrival of Titus: all which, when joined, could not make above half a-year at moft. Since therefore the fecond epiftle to the Corinthians was written fo foon after the firft, its date may be fixed to the fummer of the year 57. For, as we have fhewn in the preface, fect. v. the firft epiftle was written in the end of the year 56, or in the beginning of the year 57.

It was obferved in fect. 1. of this preface, that St. Paul's fecond epiftle to the Corinthians was fent by Titus, who carried his former letter. This excellent perfon is often mentioned by the apoftle, and was in fuch efteem with him, that he left him in Crete to regulate the affairs of the churches there. He feems to have been originally an idolatrous Gentile whom Paul converted in his firft apoftolical journey, and brought with him to Antioch when he returned from that journey. For he took him up to Jerufalem when he went thither from Antioch to confult the apoftles and elders and brethren there, concerning the circumcifion of the converted Gentiles.—Not long after this Paul undertook his fecond apoftolical journey, for the purpofe of confirming the churches he had formerly planted. On that occafion, Titus accompanied him in his progrefs till they came to Corinth: for he affifted him in preaching the gofpel to the Corinthians. So the apoftle himfelf informs us, 2 Cor. viii. 23. *If any enquire concerning Titus, he is my partner and fellow-labourer in the gofpel toward you.* Wherefore, when the apoftle wrote this, having been in Corinth only once, if Titus was his partner and fellow-labourer in the gofpel toward the Corinthians, it muft have been at Paul's firft coming to Corinth when he converted the Corinthians. Thefe particulars fhall be more fully explained in the preface to Titus. But it was neceffary to mention them here, becaufe they fhew the propriety of the apoftle's fending Titus, rather than any of his other affiftants, with his firft letter to the Corinthians, fome of whom had forfaken the apoftle, and had attached themfelves to a falfe teacher. Titus being fuch a perfon, St. Paul hoped he might have had fome influence with the Corinthians, to perfuade them to return to their duty. Befides a number of them having been either converted or confirmed by him, he had an intereft in the welfare and reputation of their church.

Wherefore, when he joined the apoſtle in Macedonia, although he had but juſt come from Corinth, he not only accepted of Paul's invitation to return with him to that city, but being deſirous that the Corinthians ſhould finiſh their collection for the ſaints, he of his own accord offered to go back immediately, to perſuade them to do ſo without delay, that their collection might be ready when the apoſtle came. By Titus therefore, St. Paul ſent his ſecond epiſtle to the Corinthians, who we may believe, on receiving it, ſet about the collection in earneſt, and finiſhed it by the time the apoſtle arrived.

2 CORINTHIANS.

CHAP. I.

View and Illuſtration of the Matters contained in this Chapter.

AFTER giving the Corinthians his apoſtolical benediction, St. Paul began this chapter with returning thanks to God, who had comforted him in every affliction, that he might be able to comfort others, with the conſolation wherewith he himſelf had been comforted, ver. 3.—7. By this thankſgiving, the apoſtle inſinuated, that one of the purpoſes of his writing the preſent letter, was to comfort the ſincere part of the Corinthian church, and to relieve them from the ſorrow occaſioned to them, by the rebukes in his former letter.—Next, to ſhew the care which God took of him as a faithful apoſtle of his Son, he gave the Corinthians an account of a great affliction which had befallen him in Aſia, that is in Epheſus and its neighbourhood, and of a great deliverance from an imminent danger of death, which God had wrought for him: namely, when he fought with wild beaſts in Epheſus, as mentioned in his former epiſtle, chap. xv. 32, and had the ſentence of death in himſelf, to teach him that he ſhould not truſt in himſelf, but in God, ver. 8, 9.

When the apoſtle ſent Timothy and Eraſtus from Epheſus into Macedonia, as mentioned, Acts xix. 22. it is probable that he ordered them to go forward to Corinth, (1 Cor. xvi. 10.) provided the accounts which they received in Macedonia, gave them reaſon to think their preſence in Corinth would be uſeful: and that he ordered them likewiſe to inform the Corinthians, that he was coming ſtraightway from Epheſus to Corinth, to remedy the diſorders which ſome of the family of Chloe told him had taken place among them. But after Timothy and Eraſtus departed, having more than ordinary ſucceſs in converting the idolatrous Gentiles in the province of Aſia, he put off his voyage to Corinth for ſome time; being determined to re-

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main in Ephesus and its neighbourhood till the following Pentecost; after which he purposed to go through Macedonia, in his way to Corinth. This alteration of his intention, the apostle notified to the Corinthians in his first epistle, chap. xvi. 5.—8. But the faction having taken occasion therefrom, to speak of him as a false, fickle, worldly minded man, who, in all his actions was guided by interested views, he judged it necessary in this second letter, to vindicate himself from that calumny, by assuring the Corinthians that he always behaved *with the greatest simplicity and sincerity*, ver. 12.—And by declaring that what he was about to write on that subject, was the truth: namely, That when he sent them word by Timothy and Erastus, of his intention to set out for Corinth immediately by sea, he really meant to do so, ver. 13.-16.—And that the alteration of his resolution, did not proceed either from levity, or falsehood, ver. 17.—as they might have known from the uniformity of the doctrine

Old Translation.	Greek Text.
CHAP. I. 1 Paul an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:	1 Παυλος αποςολ☉ Ιησε Χριςε δια θεληματ☉ Θεε, και Τιμοθεος ὁ αδελφος, τῃ εκκλησιᾳ τε Θεε τῃ εσῃ εν Κορινθῳ, συν τοις ἁγιοις πασι τοις εσιν εν ὁλῃ τῃ Αχαιᾳ·
2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jesus Christ.	2 Χαρις ὑμιν και ειρηνη απο Θεε πατρος ἡμων, και Κυριε Ιησε Χριςε.

Ver. 1.—1. *And Timothy*. From this it is evident, that Timothy was with the apostle, when the second to the Corinthians was written.—Timothy was a zealous preacher of the gospel, the apostle's constant companion (See 1 Tim. Pref. sect. 1.) and one, of whose ability and integrity the Corinthians had received recent proofs, during his late visit to them, 1 Cor. xvi. 10. His testimony, therefore, to the things written in this epistle, might have had weight, even with the faction, to convince them that when the apostle sent them word by him and Erastus, that he intended to go directly from Ephesus to Corinth, (See Illustration) he was perfectly sincere, as he declares, ver. 13.—16. And that when he altered his resolution, and delayed his visit, it was on motives purely conscientious.—By allowing Timothy to join in his letter, the apostle did him the greatest honour, and highly advanced his

doctrine which he preached to them, ver. 18, 19, 20.—whereby, as well as by the earnest of the Spirit put into his heart, God had fully established his authority with the Corinthians. It was therefore absurd to impute either levity, or falsehood, to one who was thus publicly and plainly attested of God, to be an apostle of Christ, by the spiritual gifts which he had conferred on his disciples, ver. 22, 23.—Lastly, he called God to witness, that hitherto he had delayed his journey to Corinth, expresly for the purpose of giving the faulty among them time to repent, ver. 23.—and that in so doing, he had acted suitably to his character; because miraculous powers were bestowed on the apostles, not to enable them to lord it over the persons and goods of the disciples, by means of their faith, but to make them helpers of their joy, persuading them both by arguments and chastisements, to live agreeably to their Christian profession, ver. 24.

New Translation.

CHAP. I. 1 Paul, an apostle of Jesus Christ by the will of God, and Timothy [1] MY brother, to the church of God which is *in* Corinth, *together with* all the saints *who* are in all Achaia: [2]

2 Grace BE to you, and peace (see Rom. i. 7. note 4.) from God our Father, and FROM the Lord Jesus Christ.

Commentary.

CHAP. I. 1 *Paul, an apostle of Jesus Christ, agreeably to the will of God, and Timothy,* (See 1 Thess. i. 1. note 1.) *my fellow labourer* in the gospel of Christ, *to the church of God which is in Corinth, and to all who profess to believe in Christ, who are in all* the province of *Achaia.*

2 *Grace be to you, with peace* temporal and eternal, *from God our* common *father*, the author of every blessing, *and from the Lord Jesus Christ*, by whom the Father dispenses his favours.

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his credit with all the churches of Achaia. See 1 Thess. Pref. sect. 3.

2. *Who are in all Achaia.* Corinth being the metropolis of the province of Achaia (See 1 Thess. i. 7. note.) the brethren of Achaia, no doubt, had frequent intercourse with those in Corinth, and by that means had an opportunity of hearing this letter read in the Christian assemblies at Corinth. But as they had equal need with the Corinthians, of the admonitions and advices contained in this letter, it was addressed to them likewise, that they might be entitled to take copies of it in order to read it in their public meetings, for their own edification. See Essay ii. page 57.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort;

3 Ευλογητος ὁ Θεος και πατηρ τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ, ὁ πατηρ των οικτιρμων, και Θεος πασης παρακλησεως·

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

4 ὁ παρακαλων ἡμᾶς επι παση τῃ θλιψει ἡμων, εις το δυνασθαι ἡμας παρακαλειν τȣς εν παση θλιψει, δια της παρακλησεως ἡς παρακαλȣμεθα αυτοι ὑπο τȣ Θεȣ.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

5 Ὁτι καθως περισσευει τα παθηματα τȣ Χριςȣ εις ἡμας, ȣτω δια Χριςȣ περισσευει και ἡ παρακλησις ἡμων.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings, which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

6 Ειτε δε θλιϐομεθα, ὑπερ της ὑμων παρακλησεως και σωτηριας, της ενεργȣμενης εν ὑπομονῃ των αυτων παθηματων ὡν και ἡμεις πασχομεν, ειτε παρακαλȣμεθα, ὑπερ της ὑμων παρακλησεως και σωτηριας.

7 And our hope of you *is* stedfast, knowing that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

7 Και ἡ ελπις ἡμων βεϐαια ὑπερ ὑμων, ειδοτες ὁτι ὡσπερ κοινωνοι εςε των παθηματων, ȣτω και της παρακλησεως.

Ver. 4. *To comfort them who are in any affliction.* According to Locke, the apostle in this passage insinuated, that by his own afflictions he was qualified to comfort the Corinthians, under the distress of mind which they felt from a just sense of their errors and miscarriages. But the afflictions of which the apostle speaks, were chiefly outward afflictions; being the same with those which he himself suffered, as is plain from ver. 6, 7.

Ver. 5. *Our consolation aboundeth through Christ.* The consolation of which the apostle speaks, was derived from the presence of Christ with

3 (Ευλογητος, 1 Cor. x. 16. note 1.) *Praised* BE *the God and Father* of our Lord Jesus Christ, the Father of *tender mercies*, and the God of all *consolation*,

3 *Praised be the God and Father of our Lord Jesus Christ*, (Ephes. i. 3. 1 Pet. i. 3.) *the author of tender mercies* to sinners, *and the God who bestows all consolation* on the faithful disciples of his Son;

4 Who comforteth us in all our *affliction*, that we may be able to comfort them *who* are in any *affliction*,[1] by the *consolation* wherewith we ourselves are comforted of God.

4 *Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction*, whether of body or mind, *by* explaining to them from our own experience, *the consolation wherewith we ourselves are comforted of God.* What that consolation was, see in the note on ver. 5.

5 For as the sufferings *for* Christ abound in us, so also our consolation[1] aboundeth *through* Christ.

5 *For as the sufferings for Christ* and his gospel, *abound in us, so also our consolation* under them, *aboundeth through* the promises of *Christ* performed to us.

6 (Ειτε δε, 106.) *Whether therefore* we be afflicted, IT IS for your consolation and salvation, which is *wrought in YOU by enduring the* same sufferings which we also suffer: or whether we be comforted, IT IS for your consolation and salvation.

6 *Whether, therefore, we be afflicted, it is for your consolation and salvation, which is accomplished by* the influence of our example, animating you *patiently to endure the same sufferings, which we also* patiently *suffer: or whether we be comforted* by God's delivering us from sufferings, or by his supporting us under them, *it is* designed *for your consolation and salvation*, by encouraging you to hope for the like support and deliverance.

7 And our hope (υπερ, 307.) *concerning* you IS *firm*, knowing that as ye are partakers of the sufferings, *so also* SHALL YE BE of the consolation.

7 *And our hope concerning your consolation and salvation is firm, knowing, that as ye are partakers of our sufferings, so also shall ye be of the consolation*, which we derive from the discoveries and promises of the gospel, and from the assistance of Christ.

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with him in his affliction; from a sense of the love of Christ shed abroad in his heart; from the joy which the success of the gospel gave him; from the assured hope of the reward which was prepared for

him;

8 For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure above ſtrength, inſomuch that we deſpaired even of life:

8 Ου γαρ θελομεν ὑμας αγνοειν, αδελφοι, ὑπερ της θλιψεως ἡμων της γενομενης ἡμιν εν τῃ Ασιᾳ, ὁτι καθ' ὑπερβολην εβαρηθημεν ὑπερ δυναμιν, ὡϛε εξαπορηθηναι ἡμας και τȣ ζῃν.

9 But we had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God which raiſeth the dead:

9 Αλλα αυτοι εν ἑαυτοις το αποκριμα τȣ θανατȣ εσχηκαμεν, ἱνα μη πεποιθοτες ωμεν εφ' ἑαυτοις, αλλ' επι τῳ Θεῳ τῳ εγειροντι τȣς νεκρȣς.

10 Who delivered us from ſo great a death, and doth deliver: in whom we truſt that he will yet deliver *us*;

10 Ὁς εκ τηλικȣτȣ θανατȣ ερρυσατο ἡμας, και ρυεται· εις ὁν ηλπικαμεν ὁτι και ετι ρυσεται·

11 You alſo helping together by prayer for us, that for the gift *beſtowed* upon us by the means of many perſons, thanks may be given by many on our behalf.

11 Συνυπουργουντων και ὑμων ὑπερ ἡμων τῃ δεησει, ἱνα εκ πολλων προσωπων το εις ἡμας χαρισμα δια πολλων ευχαριϛηθῃ ὑπερ ἡμων.

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him; from his knowledge of the influence of his ſufferings to encourage others: and from the enlarged views which he had of the government of God, whereby all things are made to work for good to them who love God; ſo that he was entirely reconciled to his ſufferings.

Ver. 8. *Affliction which happened to us in Aſia.* This is underſtood by ſome, of the riot of Demetrius, when they ſuppoſe the apoſtle was thrown to the wild beaſts. But as he did not go into the theatre then (Acts xix. 30.) but kept himſelf concealed from the rioters, he ran no ſuch riſk of his life on that occaſion, as to make him paſs *a ſentence of death* on himſelf, ver. 9. and ſay he was *delivered from ſo great a death*, ver. 10. I therefore ſuppoſe with Whitby, that this terrible death of which he was in danger, was his being torn in pieces by the wild beaſts with which he fought in Epheſus on another occaſion, mentioned 1 Cor. xv. 32. See note 1. on that verſe.

Ver. 9.—1. *However we had the ſentence of death in ourſelves.* Αποκριμα τȣ θανατȣ, literally, *the anſwer of death.* See Eſſ. iv. 32.—*The ſentence of death*, is that which the apoſtle, when ordered to fight with wild beaſts, pronounced on himſelf in his own mind. See preceding note.

2. But

8 (Γαρ) *Wherefore*, we would not have you ignorant, brethren, *concerning our affliction which happened* to us in Asia,[1] that we were *exceedingly pressed above OUR* strength, in so much that we despaired even of life.

9 *However*, we had the sentence of death[1] in ourselves, that we should not trust in ourselves, but in God, *who* raiseth the dead;[2]

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

11 *Ye* also *working* together *secretly for us* by prayer,[1] *so as* the gift *which COMETH to us*[2] *through* many persons, *may by many persons be thankfully acknowledged for us.*

8 *Wherefore, I would not have you ignorant, brethren, concerning the* great *affliction which befel me in Asia,* namely, when I was constrained to fight with wild beasts at Ephesus, *that I was exceedingly pressed* down; that affliction being *greater than I thought myself able to bear, in so much that I despaired even of life* on that occasion.

9 *However, I was suffered to pass sentence of death on myself, to teach me that* in dangers *I should not trust in myself, but in God who* preserveth the living from death, and even *raiseth the dead* to life;

10 *Who delivered me from so terrible a death, and doth deliver* me daily from the dangers to which I am exposed, *and in whom I trust that he will deliver me,* while he needs my service.

11 *Ye also working together in secret for me by* earnest *prayer* to God, *in such a manner that the* gracious *gift* of deliverance from death, *which cometh to me through* the prayers of so *many* devout *persons, may by many persons be thankfully acknowledged on my account.*

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2. *But in God who raised the dead.* The apostle in his former epistle, having proved the resurrection of the dead by many irrefragable arguments, mentions that instance of the power of God here with exultation, as a solid foundation for his expecting deliverance in the most perilous situations: and the rather that formerly he himself had been raised from the dead in Lystra, Acts xiv. 19, 20.

Ver. 11.—1. *Ye also working together secretly for us by prayer.* From this we learn, that the most eminent saints my be assisted and benefited, by the prayers of persons much inferior to them in station and virtue. It is therefore a great encouragement to us to pray for one another, and a reason for our desiring each others prayers.

2. *That the gift which cometh to us.* The word χαρισμα, translated *gift,* being commonly used by St. Paul to denote a *spiritual* or *miraculous gift,* it may have been used on this occasion to insinuate, that his deliverance was effected by some special interposition of the power of God.

12 For our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world, and more abundantly to you-wards.

12 Ἡ γαρ καυχησις ἡμων αὑτη εϛι, το μαρτυριον της συνειδησεως ἡμων, ὁτι εν ἁπλοτητι και ειλικρινειᾳ Θεȣ, ȣκ εν σοφιᾳ σαρκικῃ, αλλ᾽ εν χαριτι Θεȣ, ανεϛραφημεν εν τῳ κοσμῳ, περισσοτερως δε προς ὑμας.

13 For we write none other things unto you than what ye read or acknowledge, and I truſt you ſhall acknowledge even to the end:

13 Ου γαρ αλλα γραφομεν ὑμιν, αλλ᾽ ἡ ἁ αναγινωσκετε, η και επιγινωσκετε, ελπιζω δε ὁτι και ἑως τελȣς επιγνωσεσθε·

14 As alſo you have acknowledged us in part, that we are your rejoicing, even as ye alſo *are* our's in the day of the Lord Jeſus.

14 Καθως και επεγνωτε ἡμας απο μερȣς, ὁτι καυχημα ὑμων εσμεν, καθαπερ και ὑμεις ἡμων, εν τῃ ἡμερᾳ τȣ Κυριȣ Ιησȣ.

15 And in this confidence I was minded to come unto you before, that you might have a ſecond benefit;

15 Και ταυτῃ τῃ πεποιθησει εϐȣλομην προς ὑμας ελθειν προτερον, ἱνα δευτεραν χαριν εχητε·

God. And truly ſomething of that kind was neceſſary to accompliſh his deliverance from a death which he thought inevitable.

Ver. 12.—1. *Our boaſting is this.* The apoſtle ſets the ground of his boaſting, namely, *the teſtimony of his conſcience, that with ſimplicity,* &c. in oppoſition to the ground of the falſe teacher's boaſting, namely, his Jewiſh extraction, and his enjoining obedience to the law of Moſes, as neceſſary to ſalvation.

2. *That with the greateſt ſimplicity and ſincerity.* Εν απλοτητι και ειλικρινεια τȣ Θεȣ, literally, *with the ſimplicity and ſincerity of God.* This is the Hebrew ſuperlative, *the greateſt ſimplicity and ſincerity.* Eſſ. iv. 27. Or, it may ſignify, that ſimplicity and ſincerity which proceeds from the fear of God: or that ſimplicity and ſincerity which God requires in the apoſtles of his Son.

3. *Not with carnal wiſdom.* What that was, the apoſtle tells us afterwards, chap iv. 2. 5. where he contraſts his own behaviour with that of the falſe teacher.

4. *But with the grace of God.* His behaviour was ſuitable to the gracious diſpoſitions which God had implanted in his heart, and to the aſſiſtance which from time to time he had granted to him.

12 For our *boasting* is this,[1] the testimony of our conscience, that *with the greatest simplicity and sincerity*,[2] not with *carnal* wisdom,[3] but *with* the grace of God,[4] we have *behaved* in the world, and more *especially* (πεϱ, 293.) *among you*.

13 For we write *no* other things *to* you than what *ye* read,[1] (ἢ και, 195.) *and also* acknowledge,[2] and I *hope that even* to the end *ye will* acknowledge;

14 (Καθως και, 203. 218.) *Seeing, indeed, ye have* acknowledged us in part, that we are your *boasting*, even as ye also *WILL BE* ours, in the day of the Lord Jesus.

15 And in this *persuasion* I *purposed* to come *to you first*,[1] that *ye* might have a second *gift*;[2]

12 I think myself entitled to the prayers of the faithful, and am persuaded that God will hear their prayers on my behalf, *Because my boasting is this, the testimony of my conscience, that with the greatest simplicity and sincerity; not with carnal wisdom, but with the gracious assistance of God, I have behaved* as an apostle *every where, and more especially among you.*

13 *For* in what follows, ver. 15, 16. *I write no other things to you, than what* are implied in the obvious meaning of the words which *ye read, and also acknowledge* to be my meaning, *and I hope that to the end* of your life, *ye will acknowledge*, that I always write sincerely.

14 This hope I entertain, *seeing indeed a part of you have acknowledged me as an apostle, of whom ye boast* on account of his faithfulness: *even as ye also will be my boasting at the day of judgment*, on account of your perseverance in the faith and practice of the gospel.

15 *And in this persuasion* that ye believe me a faithful apostle, *I* sincerely *purposed to come to you first, that ye might have a second gift* of the Spirit, as soon as possible, by the imposition of my hands.

Ver. 13.—1. *I write no other things to you than what ye read.* It seems the faction had affirmed, that some passages of Paul's former letter were designedly written in ambiguous language, that he might afterwards interpret them, as it suited his purpose. He therefore told them, that the apology for altering his resolution respecting his journey to Corinth, which he was going to write to them, was to be understood by them according to the plain obvious meaning of his words.

2. *And also acknowledge.* This the apostle was warranted to say, by the account which Titus had given him, of the good disposition of the greater part of the Corinthian church.

Ver. 15.—1. *I purposed to come to you first.* So πρωτερον signifies here. See Parkhurst's Diction.—As soon as the apostle was informed by some

16 And to paſs by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

16 Και δι' ὑμων διελθειν εις Μακεδονιαν, και παλιν απο Μακεδονιας ελθειν προς ὑμας, και ὑφ' ὑμων προπεμφθηναι εις την Ιȣδαιαν.

17 When I, therefore, was thus minded, did I uſe lightneſs? or the things that I purpoſe, do I purpoſe according to the fleſh, that with me there ſhould be yea, yea, and nay, nay?

17 Τȣτο ȣν βȣλευομενος μητι αρα τῃ ελαφρια εχρησαμην; η ἁ βȣλευομαι, κατα σαρκα βȣλευομαι, ἱνα ᾑ παρ' εμοι το ναι ναι, και το ȣ ȣ;

18 But *as* God *is* true, our word toward you was not yea and nay.

18 Πιςος δε ὁ Θεος, ὁτι ὁ λογος ἡμων ὁ προς ὑμας ȣκ εγενετο ναι και ȣ.

19 For the Son of God, Jeſus Chriſt, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

19 Ὁ γαρ τȣ Θεȣ ὑιος Ιησȣς Χριςος ὁ εν ὑμιν δι' ἡμων κηρυχθεις, δι' εμȣ και Σιλȣανȣ και Τιμοθεȣ, ȣκ εγενετο ναι και ȣ, αλλα ναι εν αυτῳ γεγονεν.

ſome of the family of Chloe, that diſſenſions had ariſen among the Corinthian brethren, he determined to go to Corinth firſt, that is, before he went into Macedonia. His intention was to go ſtraightway to Corinth by ſea, becauſe he wiſhed to be there ſoon, in the expectation that his preſence among the Corinthians would put an end to their diviſions, either in the way of perſuaſion, or of puniſhment. Wherefore, to prepare the Corinthians for his coming, he notified his reſolution to them by Timothy and Eraſtus. But after their departure, having great ſucceſs in preaching, and the meſſengers from Corinth arriving with a letter from the ſincere part of the church, the apoſtle judged it prudent to delay his viſit to Corinth, to give them who had ſinned time to repent. And therefore, inſtead of going ſtraightway to Corinth by ſea, he reſolved to go by the way of Macedonia. This alteration of his purpoſe, he ſignified to the Corinthians in his firſt epiſtle, chap. xvi. 5, 6, 7.

2. *That ye might have a ſecond gift.* So our tranſlators have rendered the word χαριν, chap. viii. 4. I think the word is here put for χαρισμα, *a ſpiritual gift*, in which ſenſe it is uſed, Rom. xii. 6. Epheſ. iv. 7.

Ver. 17.—1. *Did I, forſooth, uſe levity?* Was the alteration of my purpoſe a proof that I formed it without due conſideration.

2. *Or*

16 And (δια, 121.) *from* you to *pass through* into Macedonia, *and from Macedonia to come again to* you, and (ὑφ') *by* you *to be sent forward into* Judea.

17 *Wherefore, having purposed this*, did I, *forsooth, use levity?*[1] or the things *which* I purpose, do I purpose according to the flesh,[2] *so as with me yea should be yea, and nay nay*,[3] *AS IT SUITS MY DESIGNS?*

18 But AS God IS *faithful*,[1] (ὅτι, 260.) *certainly* our word *which WAS to* you, was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached (εν) *to* you by us, EVEN by me and Silvanus,[1] and *Timothy*, was not yea and nay, but (εν) *through* him was yea.

16 *And* after wintering with you, 1 Cor. xvi. 6. *from you to pass through into Macedonia, and from Macedonia, to come again to you, and by you to be sent forward into Judea*, with your collection for the saints.

17 *Wherefore, having purposed this, Did I forsooth use levity*, when I altered my resolution? *Or the resolutions which I form, Do I form them from carnal motives, so as with me what I say I am to do, should be done, and what I say I am not to do, should not be done, according as it suits some worldly view*, without any regard to my own declarations.

18. *But* as certainly *as God is faithful, our promise which was* sent *to you* by Timothy and Erastus *was not yea and nay*, as it suited some carnal purpose.

19 This ye may believe, when ye consider that I never used any deceit in preaching. *For the Son of God Jesus Christ, who was preached to you by us, even by me, and Silvanus, and Timothy, was not preached differently at different times, but through his assistance was preached in the same manner at all times.*

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2. *Or the things which I purpose*, &c. See the View prefixed to this Chapter.

3. *Yea should be Yea, and Nay, Nay?* See James v. 12.

Ver. 18. *But as God is faithful.* The original phrase πιϛος ὁ Θεος, is the same form of an oath, with *The Eternal liveth*; that is, *as certainly as the Eternal God liveth.*

Ver. 19. *And Silvanus.* This is he who in the *Acts* is called *Silas.* He was a chief man among the brethren at Jerusalem, and one of the Christian prophets, Acts xv. 32.—After the council of Jerusalem, he accompanied Paul in those journies through the lesser Asia and Greece, which he undertook for spreading the light of the gospel.—Silas was so much esteemed by the apostle's converts, that St. Paul inserted his name in the inscriptions of several of his epistles. By him likewise, the apostle Peter sent his first epistle to the brethren of Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Pet. v. 12.

Ver. 20.

20 For all the promifes of God in him are yea, and in him amen, unto the glory of God by us.

20 Ὅσαι γαρ επαγγελιαι Θεȣ, εν αυτῳ το ναι, και εν αυτῳ το αμην, τῳ Θεῳ προς δοξαν, δι᾽ ἡμων.

21 Now he which ftablifheth us with you in Chrift, and hath anointed us, *is* God;

21 Ὁ δε βεβαιων ἡμας συν ὑμιν εις Χριϛον, και χρισας ἡμας, Θεος,

22 Who hath alfo fealed us, and given the earneft of the Spirit in our hearts.

22 Ὁ και σφραγισαμενος ἡμας, και δȣς τον αρραβωνα τȣ πνευματος εν ταις καρδιαις ἡμων.

23 Moreover, I call God for a record upon my foul, that to fpare you I came not as yet unto Corinth.

23 Εγω δε μαρτυρα τον Θεον επικαλȣμαι επι την εμην ψυχην, ὁτι φειδομενος ὑμων, ȣκετι ηλθον εις Κορινθον.

Ver. 20. *Were through him Yea, and through him Amen;* were through his infpiration preached in one uniform manner, and as things abfolutely certain. For if the Son of God was really manifefted in the flefh, and dwelt among us, if he wrought miracles, rofe from the dead, and afcended into heaven, and gave fpiritual gifts to his difciples, there can be no doubt of the fulfilment of all the promifes which he commiffioned his apoftles to preach to mankind in God's name. Befides, the incarnation, miracles, refurrection, and afcenfion of the Son of God, being things as great and ftrange, as the things which God hath promifed to us, the greatnefs and ftrangenefs of the things promifed, can be no impediment to our believing them,—*Yea* (ναι) was the word ufed by the Greeks for affirming any thing; *Amen* was the word ufed by the Hebrews, for the fame purpofe.

Ver. 21. *Who hath anointed us.* Priefts and prophets, as well as kings, were confecrated to their feveral offices, by the ceremony of anointing. *To anoint,* therefore, is to fet apart one to an office. The gifts of the Spirit are called *an unction,* 1 John ii. 27.

Ver. 22.—1. *Who hath alfo fealed us.* Anciently *feals* were ufed for marking goods, as the property of the perfon who had put his feal on them, that they might be diftinguifhed from the goods of others. Thus, all believers are faid to be *fealed with the Spirit which was promifed,* Ephef. i. 13. iv. 30. becaufe they were thereby marked as Chrift's property. Thus likewife, the fervants of God are faid to be *fealed in their foreheads,* for the fame purpofe, Rev. vii. 3. ix. 4. The apoftles therefore, being fealed of God, they were thereby declared to be his fervants, and the apoftles of his Son, and could not be fufpected

20 (Ὅσαι γαρ, 97.) *And whatever* promises of God WERE PREACHED (from ver. 19.) by us, WERE (εν, 167.) *through* him yea, and *through* him amen,[1] *to* the glory of God.

20 *And whatever promises of God were preached by us*, concerning the pardon of sin, the assistance of the Spirit, the resurrection of the dead, and the life everlasting, *were through Christ's* inspiration, at all times *the same, and through Christ's* power *will be verified to the glory of God.*

21 Now he *who establisheth* us with you in Christ, and WHO hath anointed[1] us, IS God,

21 *Now he who establisheth my authority with you, as an apostle of Christ, and who hath consecrated me* to that high office, by the gifts of the Spirit *is God,*

22 Who hath also sealed[1] us, and given US the earnest[2] of the Spirit in our hearts.

22 *Who*, to shew that I am an apostle, and to fit me for that office, *hath also sealed me, and given me the earnest of the Spirit in my heart;* the spiritual gifts abiding in me.

23 *Now* I call *on God* AS *a witness* (επι) *against* my soul,[1] That *sparing* you I *have not as yet come to* Corinth.

23 *Now*, that ye may believe me in what I am going to say, *I call on God as a witness against my soul*, if I do not speak truth, *that to avoid punishing you, I have not as yet come to Corinth;* wishing to give you time to repent.

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either of fraud or falsehood. See another use of seals, Rom. iv. 11. note 1.

2. *And given us the earnest of the Spirit in our hearts.* Servants being hired by giving them earnest-money, the apostle in allusion to that custom, says, *God hath given us the earnest of the Spirit in our hearts:* he hath hired us to be the apostles of his Son, by giving us the Spirit, or spiritual gifts, 1 Cor. xiv. 32. These gifts are called the *earnest* with which the apostles were hired, because they were to them a sure proof of those far greater blessings which God will bestow on them in the life to come, as the wages of their faithful service. For the same reason, all believers are represented as having the earnest of the Spirit given them, 2 Cor. v. 5. Ephes. i. 14. note 1.

Ver. 23. *I call on God as a witness against my soul.* This is a solemn imprecation of the vengeance of God upon himself, if he departed from the truth in what he was about to write. With this imprecation the apostle begins his apology, for altering his resolution respecting his journey to Corinth. And as he continues it in the next chapter, to ver. 5. either that chapter ought to have begun here, or this chapter should have ended there.

Ver. 24.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye ſtand.

24 Ουχ ὁτι κυριευομεν ὑμων, της πιςεως, αλλα συνεργοι εσμεν της χαρας ὑμων· τη γαρ πιςει ἑςηκατε.

Ver. 24.—1. *Not becauſe we lord it over you through the faith.* That this is a proper tranſlation of the paſſage, is evident from the poſition of the Greek article. For the apoſtle does not ſay, ουκ ὁτι κυριευομεν της ὑμων πιςεως, but ουκ ὁτι κυριευομεν ὑμων, της πιςεως, *Not becauſe we lord it over you* (ſupply δια after ὑμων, in this manner, κυριευομεν ὑμων δια της πιςεως,) *through the faith.* Or we may ſupply the word ενεκα before της πιςεως and tranſlate the clauſe thus, *on account of the faith*, namely, which ye profeſs. One or other of theſe prepoſitions muſt be ſupplied in this clauſe, becauſe the apoſtle could not ſay with truth, that he and his brethren apoſtles, had not dominion over the faith of all who profeſſed to believe the goſpel. By the inſpiration of the Spirit given them, they were authoriſed *to judge*, or rule, *the twelve tribes of Iſrael*, (Matth.

CHAP. II.

View and Illuſtration of the Subjects in this Chapter.

THE apoſtle's apology for delaying his viſit to the Corinthians, which was begun in the preceding chapter, is continued in this. Earneſtly deſirous of their repentance, he had delayed to come, having determined with himſelf not to come among them with ſorrow by puniſhing the guilty, if he could by any means avoid it, ver. 1, 2.—And therefore inſtead of coming to puniſh them, he had written to them, that he might have joy from their repentance, ver. 3.—And, in excuſe for the ſeverity of his firſt letter, he told them that he wrote it in the deepeſt affliction; not to make them ſorry, but to ſhew the greatneſs of his love to them, ver. 4.

On receiving the apoſtle's former letter, the ſincere part of the Corinthian church, which was much more numerous than the faction, immediately excommunicated the inceſtuous perſon, in the manner they had been directed. And he appears to have been ſo affected with his puniſhment, that in a little time he

24 (Not (ὅτι, 254.) *because we lord it over you THROUGH the faith*,[1] but *we* are *joint workers* of your joy: for *by the* faith ye stand.[2]

24 I speak of punishment, *not because we* apostles *exercise absolute dominion over you through the gospel, but* by fatherly chastisements, *we are joint workers of your joy: for by* persevering in *the gospel, ye stand* in the favour of God.

(Matth. xix. 28.) that is, to direct the faith of all the people of God, the spiritual Israel. But they had no dominion given them over the persons and goods of those who believed. The faith of the disciples was to be advanced only by exhortations and admonitions; and if fatherly chastisements were to be administered in a miraculous manner, it could only be done, even by the apostles, according to the suggestion of the Holy Ghost. For in that manner all their miraculous powers were exercised, 1 Cor. xii. 9. note 2.

2. *For by the faith ye stand.* (Εστηκατε, 10.) This clause may be translated, *In the faith* (that is, *in the gospel*) *ye stand* free. Your teachers have no dominion either over your persons or goods, on account of your being Christians.

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he dismissed his father's wife, and became a sincere penitent. Of these things the apostle had been informed by Titus, who I suppose was present at his excommunication. The apostle therefore in this letter, told the Corinthians, that the punishment they had inflicted on their faulty brother, having induced him to repent of his crime, they were now to forgive him, by taking him again into the church; and even to confirm their love to him, by behaving towards him in a kind and friendly manner, lest Satan should drive him to despair, ver. 5.—12.—Farther, to make the Corinthians sensible how much he loved them, the apostle described the distress he was in at Troas, when he did not find Titus there, from whom he expected an account of their affairs. (See Preface, sect. 1. page 299.) For although he had the prospect of much success at Troas, he was so uneasy in his mind, that he could not remain there, but went forward to Macedonia, in expectation of meeting Titus. In Macedonia, his distress was somewhat alleviated, by the success with which his preaching was attended. For in Macedonia, God caused him to ride in triumph with Christ, having enabled him to overcome all opposition, ver. 13, 14.—The idea of *riding in triumph* with Christ, naturally led the apostle to describe the effects of

his preaching, both upon believers and unbelievers, by images taken from the triumphal proceſſions of the Greeks and Romans, ver. 15, 16.—This beautiful paſſage, he concluded with a ſolemn affirmation, that he did not, like ſome others, corrupt the word of God with foreign mixtures; but always preached it ſincerely and diſintereſtedly, as in the ſight of God, ver. 17.—By thus ſpeaking, he plainly enough inſinuated, firſt, that the falſe teacher, on whom the Corinthians doated, had corrupted the

Old Translation.

CHAP. II. 1 But I determined this with myſelf, that I would not come again to you in heavineſs.

2 For if I make you ſorry, who is he then that maketh me glad, but the ſame which is made ſorry by me?

3 And I wrote this ſame unto you, leſt when I came, I ſhould have ſorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguiſh of heart, I wrote unto you with many

Greek Text.

1 Εκρινα δε εμαυτῳ τουτο, το μη παλιν ελθειν εν λυπῃ προς ὑμας.

2 Ει γαρ εγω λυπω ὑμας, και τις εςι ὁ ευφραινων με, ει μη ὁ λυπουμενος εξ εμου;

3 Και εγραψα ὑμιν τουτο αυτο, ἱνα μη ελθων λυπην εχω αφ᾽ ὡν εδει με χαιρειν, πεποιθως επι παντας ὑμας, ὁτι ἡ εμη χαρα, παντων ὑμων εςιν.

4 Εκ γαρ πολλης θλιψεως και συνοχης καρδιας ε-

Ver. 1. *Not to come again to you with ſorrow.* As the apoſtle did not come to them at the firſt with ſorrow, the word παλιν, here tranſlated *again*, ſeems to be uſed in the ſenſe given in the commentary: unleſs the apoſtle had in his eye, the diſtreſs he was in when he firſt came to Corinth, and which he has deſcribed, 1 Cor. ii. 3.

Ver. 2. *Unleſs the ſame who is made ſorry by me?* The apoſtle knowing that the ſincere part of the church would be made ſorry by his puniſhing their diſobedient brethren, wiſhed not to diſtreſs his friends, by puniſhing his enemies.

Ver. 3.—1. *I wrote to you*, τουτο αυτο, *this very thing.* This expreſſion is different from that in ver. 9. *I wrote*, εις τουτο, *for this end alſo.* The former denotes the thing written; the latter, the end for which it was written. Locke makes the thing written, to be the command to excommunicate the inceſtuous perſon. I underſtand it more generally, as in the commentary. See chap. xii. 21.

2. *That*

the word of God from worldly motives: and, secondly, that his own success was owing, in a great measure, to the faithfulness with which he preached the doctrines and precepts of the gospel, however contrary they might be to the prejudices and passions of mankind: owing likewise to the disinterestedness of his conduct, which being evident to all with whom he conversed, no one could suspect, that in preaching the gospel he proposed to acquire either riches, or fame, or worldly power among his disciples.

NEW TRANSLATION.

CHAP. II. 1 (Δε, 104.) *Besides*, I determined this with myself, *not to come* again[1] to you *with sorrow*.

2 For if *I should make* you sorry, (και, 218.) *verily who is it* that *could make* me glad, *unless* the same[1] *who* is made sorry by me?

3 (Και) *Wherefore*, I wrote *to* you *this very thing*[1] *that coming, I might not have* sorrow *FROM THEM by* whom I ought to rejoice *being firmly persuaded concerning you all*, that my joy is THE JOY of you all.[2]

4 For out of much affliction and *distress*[1] of heart, I wrote *to* you (δια,

COMMENTARY.

CHAP. II. 1 *Besides*, I allowed the disobedient time to repent, because *I determined this with myself*, *not to make my second visit to you*, *so as to occasion sorrow* to you.

2 *For if I should make you sorry*, by punishing your disobedient brethren, *who is it that could give me joy*, *unless the* very *same*, *who is made sorry by me?* After thus making you sorry, I could not expect that pleasure from your company, which I should otherwise have enjoyed.

3 *Wherefore*, *I wrote to you this very thing*, to excommunicate the incestuous person, and to forsake your evil practices, (Cor. iii. 3. vi. 8, 9. x. 6.—10.) *that coming* again to Corinth as I proposed, *I might not have sorrow from* the punishment of *them*, *by whose repentance I ought to rejoice*. This joy I still expect, *being firmly persuaded concerning you all*, *that my joy is the joy of you all*.

4 To this, do not object the sharpness of my former letter. *For out of much affliction and distress of*

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2. *That my joy is the joy of you all.* Either the apostle is speaking of the sincere part of the Corinthian church, or the word *all* must be taken in a qualified sense.

Ver. 4. *And distress of heart.* The word συνοχης, *distress*, denotes the pain which a person feels who is pressed on every side, without any possibility of disengaging himself, Luke xxi. 25.

tears; not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

γραψα ὑμιν δια πολλων δακρυων, ουχ ἱνα λυπηθητε, αλλα την αγαπην ἱνα γνωτε ἡν εχω περισσοτερως εις ὑμας.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

5 Ει δε τις λελυπηκεν, ουκ εμε λελυπηκεν, αλλ᾽ απο μερους, ἱνα μη επιβαρω παντας ὑμας.

6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

6 Ἱκανον τω τοιουτω ἡ επιτιμια αὑτη ἡ ὑπο των πλειονων.

7 So that contrariwise *ye ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

7 Ὡστε τουναντιον μαλλον ὑμας χαρισασθαι, και παρακαλεσαι, μηπως τη περισσοτερα λυπη καταποθη ὁ τοιουτος.

8 Wherefore I beseech you, that ye would confirm *your* love towards him.

8 Διο παρακαλω ὑμας κυρωσαι εις αυτον αγαπην.

9 For to this end also did I write, that I might know

9 Εις τουτο γαρ και εγραψα, ἱνα γνω την δοκιμην

Ver. 5.—1. *Now if a certain person hath grieved me.* The apostle with great delicacy avoided mentioning the name of the incestuous person, and even his crime, lest it might have afflicted him too much.

2. *He hath not grieved me, except by a part of you.* In this, and the following verses, the apostle gave a remarkable proof of that love, which in ver. 4. he had expressed towards the Corinthians. For first, he made a distinction between the guilty and the innocent: next, he forgave the incestuous person, who it appears had repented of his crimes, ver. 6. In the third place, he ordered the church likewise to forgive him, and confirm their love to him, that he might not be swallowed up by excessive grief, ver. 7.

Ver. 7.—1. *Ye ought more willingly to forgive;* that is, ye ought to forgive more willingly than ye punished.

2. *Lest such a one.* The apostle's delicacy in not mentioning the name of the incestuous person, was remarked in the note on ver. 5. This delicacy is continued throughout the whole discourse concerning him.

Ver. 8. *I beseech you, publicly to confirm.* The original word κυρωσαι, does not signify *to confirm simply*, but *to confirm*, or appoint *with authority*: consequently the apostle's meaning was, that the reception of this

119.) with many tears; not that ye *might* be *made sorry*, but that ye might know the love which I have *most* abundantly (29.) *towards* you.

heart, on account of your misbehaviour, *I wrote to you* in the manner ye think severe, *with many tears, not to afflict you, but that ye might know the exceeding great love which I have to you*, by my earnestness to procure the amendment of the disobedient.

5 *Now, if a certain person*[1] *hath grieved* ME, he hath not grieved me, *except by a part* OF YOU,[2] that I may not *lay a load on* you all.

5 *Now, if the incestuous person hath grieved me* by persuading so many to countenance him, *he hath not grieved me, except by* misleading *a part of you.* This I mention, *that I may not lay a load* of accusation *on you all* indiscriminately, as having encouraged him in his crime.

6 Sufficient *for such an one* IS this punishment, which WAS INFLICTED *by the greater number.*

6 And seeing he is now penitent, *sufficient for such a person*, both in degree and continuance, *is this punishment which was inflicted* on him, *by the greater number.*

7 (Ὥστε) So that, *on the other hand*, ye OUGHT *more* WILLINGLY *to forgive*[1] *and comfort* him, lest *such* a one[2] should be swallowed up *by excessive grief.*

7 *So that on the other hand, ye ought more willingly to forgive and comfort this penitent sinner*, by receiving him again into the church, *lest he be driven to despair, by* the *excessive grief* which the continuance of your sentence may occasion.

8 (Διο) Wherefore, I beseech *you, publicly to confirm*[1] *to him* YOUR love.

8 *Wherefore, I beseech you publicly to confirm to him your love* by relaxing him from the sentence, and shewing him affection.

9 (Γαρ, 91.) *Besides, I wrote for this* END *also*,

9 *Besides, I wrote* to excommunicate that person *for this end also, that*

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this offender into the church, was to be accomplished as his expulsion had been, by *a public act of the brethren*, assembled for the purpose.—St. Paul's conduct in this affair, is worthy of the imitation of the ministers of the gospel. They are to do nothing to grieve their people, unless love require it for their good. And when they are obliged to have recourse to the wholesome discipline which Christ hath instituted in his church, they ought to exercise it, not from resentment, but from a tender regard to the spiritual welfare of the offender. And when he is reclaimed by the censures of the church, they ought with joy to restore him to the communion of the faithful, remembering that Satan is ever watchful to turn the hopes and fears, the joys and sorrows of Christians, into an occasion of their ruin.

the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* alſo: for if I forgave any thing, to whom I forgave *it*, for your ſakes *forgave I it*, in the perſon of Chriſt:

11 Leſt Satan ſhould get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Chriſt's goſpel, and a door was opened unto me of the Lord,

13 I had no reſt in my ſpirit, becauſe I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour

ὑμων, ει εις παντα ὑπηκοοι εστε.

10 Ὡ δε τι χαριζεσθε, και εγω· Και γαρ εγω ει τι κεχαρισμαι, ᾡ κεχαρισμαι, δι᾽ ὑμας, εν προσωπῳ Χριστου·

11 Ἱνα μη πλεονεκτηθωμεν ὑπο του Σατανα· Ου γαρ αυτου τα νοηματα αγνουμεν,

12 Ελθων δε εις την Τρωαδα εις το ευαγγελιον του Χριστου, και θυρας μοι ανεῳγμενης εν Κυριῳ,

13 ουκ εσχηκα ανεσιν τῳ πνευματι μου, τῳ μη ἑυρειν με Τιτον τον αδελφον μου· αλλα αποταξαμενος αυτοις, εξηλθον εις Μακεδονιαν.

14 Τῳ δε Θεῳ χαρις τῳ παντοτε θριαμβευοντι ἡμας εν τῳ Χριστῳ, και την οσμην της

Ver. 11.—1. *That we may not be over-reached by Satan.* The word πλεονεκτειν, properly ſignifies, *plus juſto poſſidere, to poſſeſs more than one is entitled to.* But becauſe perſons of this deſcription are commonly fraudulent, and unjuſt, and ſometimes violent in their conduct, the word ſignifies to act fraudulently, unjuſtly, violently, chap. vii. 2. xii. 17. And πλεονεξια, the ſubſtantive, ſignifies *a thing extorted*, chap. ix. 5. See Epheſ. iv. 19. note 2.

2. *We are not ignorant of his devices.* Here the apoſtle ſeems to give a caution againſt the principles which the Novatians afterwards eſpouſed, who, on pretence of eſtabliſhing diſcipline, and preſerving the purity of the church, would not receive into their communion, thoſe who had apoſtatiſed in times of perſecution, however penitent they might be afterwards; a rule which anciently occaſioned much confuſion, and even bloodſhed, in the church.

Ver. 13. *Taking leave of them.* Αποταξαμενος αυτοις, literally *giving them commands.* But becauſe perſons who are about to leave their friends for ſome time, give their commands to them, the phraſe is uſed for *taking leave of*, or *bidding farewell to one's friends.*

Ver. 14.

that I might know the proof of you, whether ye be obedient in all things.

I might know the proof of you, whether ye would be obedient in all things. Having obeyed me in inflicting the sentence, I expect ye will obey me in taking it off.

10 (Δε) *Now*, to whom ye forgive any thing, I also FORGIVE: *and even I, if I have NOW forgiven any thing*, to whom I forgave IT, for your sakes I FORGAVE IT, in the person of Christ:

10 *Now*, to encourage you to do this, I assure you, *to whom ye forgive any offence, I also forgive* it. *And even I, if I have* now *forgiven any thing*, to the person *to whom I forgave it, I forgave it for your benefit in the name and by the authority of Christ*, whereby I required you to punish him for his offence:

11 *That we may not be over-reached by Satan;*[1] for we are not ignorant of his (νοηματα) devices.[2]

11 *That we may not be over-reached by Satan*, who, under pretence of duty, tempts us to pass severe censures, to drive offenders to despair, and to deter unbelievers from receiving the gospel: *for we are not ignorant of his devices.*

12 *Moreover*, when I came to Troas (εις το) *in order to* PREACH *the gospel of Christ*, and a door was opened *to* me *by* the Lord,

12 *Moreover, when I came to Troas* after the riot of Demetrius, *in order to preach the gospel of Christ, although an excellent opportunity*, (1 Cor. xvi. 9. note) *was afforded me by the Lord*, who disposed the people to attend me,

13 I had no rest in my spirit, because I found not Titus my brother: (αλλα, 29.) *therefore, bidding them farewel*,[1] I went *away* into Macedonia.

13 *I had no rest in my mind, because I did not find my fellow labourer Titus*, whom I sent to you. *Therefore, bidding the brethren at Troas farewel, I went away into Macedonia*, fearing ye had despised my letter, and treated Titus disrespectfully.

14 Now thanks BE *to* God, *who at all times* causeth us to triumph *with* Christ,[1] and *who, by*

14 *Now thanks be to God, who* in Macedonia, as *at all times causeth us to triumph with Christ*, by making our preaching successful, *and who by*

Ver. 14. 1. *Causeth us to triumph with Christ.* The original phrase θριαμβευοντι ἡμας, signifies *Who carries us along in triumph with Christ.* For the neuter verb is here used transitively. See Ess. iv. 7. This is an allusion to the custom of victorious generals, who in their triumphal processions, carried some of their relations with them in their chariot.

of his knowledge by us in every place,	γνωσεως ἀυτου φανερουντι δι' ἡμων εν παντι τοπω.
15 For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh.	15 Ὁτι Χριϛου ευωδια εσμεν τω Θεω εν τοις σωζομενοις και εν τοις απολλυμενοις.
16 To the one *we are* the ſavour of death unto death; and to the other the ſavour of life unto life: and who *is* ſufficient for theſe things?	16 Ὁις μεν, οσμη θανατου εις θανατον· ὁις δε, οσμη ζωης εις ζωην· και προς ταυτα τις ἱκανος;
17 For we are not as many, which corrupt the word of God: but as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt.	17 Ου γαρ εσμεν, ὡς ὁι πολλοι, καπηλευοντες τον λογον του Θεου, αλλ' ὡς εξ ειλικρινειας, αλλ' ὡς εκ Θεου, κατενωπιου του Θεου, εν Χριϛω λαλουμεν.

2. *Diffuſes the ſmell of the knowledge of him in every place.* In triumphs, the ſtreets through which the victorious general paſſed, were ſtrewed with flowers, Ovid. Triſt. iv. Eleg. 2. line 29. The people alſo were in uſe to throw flowers into the triumphal car, as it paſſed along. This, as all the other cuſtoms obſerved in triumphal proceſſions, was derived from the Greeks, who in that manner honoured the conquerors in the games, when they entered into their reſpective cities. Plutarch (Emil. p. 272.) tells us, that in triumphal proceſſions, the ſtreets were, θυμιαματων πληρεις, *full of incenſe.*

Ver. 16.—1. *To theſe indeed, it is the ſmell of death,* &c. All who are acquainted with ancient hiſtory, know that the captives of greateſt note, followed the triumphal chariot in chains, and that ſome of them had their lives granted to them, others were put to death immediately after the proceſſion ended. Wherefore to ſuch, the ſmell of the flowers and of the incenſe with which the proceſſion was accompanied, was, οσμη θανατε εις θανατον, *a deadly ſmelling ending in their death.* But to thoſe captives who had their lives granted to them, this was, οσμη ζωης εις ζωην, *a ſmell of life;* a vivifying refreſhing ſmell, *which ended in life* to them.

In alluſion to the method of a triumph, the apoſtle repreſents Chriſt as a victorious general, riding in a triumphal proceſſion through the world, attended by his apoſtles, prophets, evangeliſts, and other miniſters of the goſpel, and followed by all the idolatrous nations as his captives. Among theſe, the preachers of the goſpel diffuſed the ſmell of the knowledge of Chriſt, which to thoſe who believed on him, was

a vivi-

us, diffuses the smell of the knowledge of him,[2] in every place.

15 For we are *through God a fragrant smell* of Christ, *among the saved, and among the destroyed.*

16 To *these indeed* WE ARE *the smell* of death, *ENDING* in death;[1] *but* to *the others, the smell* of life *ENDING* in life: and for these things who IS *fit?*[2]

17 (Γαρ, 98.) *However,* we are not *like* many *who adulterate* the word of God:[1] but (ὡς, 319.) *really* from sincerity, (αλλα ὡς) *yea really from* God, in the sight of God, *we speak* (εν, 168.) *concerning* Christ.

us diffuses the smell of the knowledge of Christ in every country; a smell more grateful to the mind, than the finest odour to the senses.

15 *For* by our preaching, *we are through God, a fragrant smell of Christ* as Saviour, both *among the saved, and among the destroyed.* See ver. 16. note 1.

16 *To these, indeed,* who are to be destroyed, *this fragrant smell* of Christ, *is a deadly smell ending in* their *death, but to the others* who are to be saved, it is *a vivifying smell ending in* their *life. And for things* so important, *who,* that considers them, *can think himself fit?*

17 *However, we are not like the false teacher and his associates, who adulterate the word of God,* by mixing false doctrines with it, for the sake of gain. *But really from sincerity, yea really* by inspiration *from God, in the presence of God, we speak concerning Christ.*

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a vivifying smell ending in life to them. But to the unbelievers, the smell of the knowledge of Christ, was a smell of death ending in death, if they continued in unbelief.

2. *And for these things who is fit?* This in the Vulgate version is, *Et ad hæc quis tam idoneus, And for these things who is so fit?* namely, as we. The Ethiopic version, and the Clermont, and St. German MSS. have here, ὀυτως, *thus fit,* which Mill takes to be the true reading, because the apostle says, chap. iii. 5. *Our fitness is from God;* and because in ver. 17. of this chapter, he mentions as the reason of his fitness, *we are not like others, who adulterate the word of God.*

Ver. 17. *Like others, who adulterate the word of God.* In the original it is καπηλευοντες, *treating as tavern-keepers, the word of God.* Persons of that profession, often adulterated their wine with water, that in selling it they might have the more profit. So Isaiah tells us, i. 22. LXX. Καπηλοι σου μισγουσι τον οινον ὑδατι, *Thy vintners mix the wine with water.* By this metaphor, the best Greek writers represented the arts of Sophists, who to make gain of their lectures, mixed their doctrine with falsehoods, to render it acceptable to their disciples. The apostle used this metaphor, to shew that he did not, like the false teacher, mix falsehoods with the gospel, for the purpose of pleasing the vitiated taste

taſte of his hearers; but he preached it ſincerely, in the preſence of God, who had ſent him to preach it, and whoſe eye was always on him. —

CHAP. III.

View and Illuſtration of the Reaſoning in this Chapter.

THE things mentioned in the beginning of this chapter, ſhew that the falſe teacher had eſtabliſhed himſelf at Corinth, neither by working miracles, nor by communicating to the Corinthians ſpiritual gifts, but by producing letters of recommendation, from ſome brethren in Judea, and by talking in a vaunting manner of his own talents. For in alluſion to theſe things, the apoſtle aſked the Corinthians ironically, whether in order to obtain credit with them as an apoſtle, it was neceſſary that he ſhould a ſecond time prove his apoſtleſhip? or, if he needed as ſome (the falſe teacher) letters of recommendation, either to them, or from them? ver. 1.—And to heighten the irony, he told them, that they themſelves were a copy of the letter of recommendation which he carried about with him, not from the brethren of any church, but from Chriſt himſelf: which original letter was written on his own heart, and was known and read of all his converts, ver. 2.—A copy of this letter the apoſtle told the Corinthians he had miniſtred or furniſhed to them, written, not with ink, but with the Spirit of the living God, not on tables of ſtone, but on the fleſhy tables of their own heart, ver. 3.—A recommendation of this ſort he told them was a juſt matter of boaſting, and was afforded to him by Chriſt in the preſence of God, ver. 4.—Conſequently, it was afforded to him by God's authority.

It ſeems the falſe teacher extolled the law of Moſes above the goſpel of Chriſt, and aſſumed to himſelf great authority on account of his knowledge of that law. Wherefore, in the remaining part of this chapter, the apoſtle by the ſtrongeſt arguments demonſtrated to the Corinthians, that the law of Moſes was much inferior to the goſpel of Chriſt. The law was a diſpenſation of *the letter:* But the goſpel was a diſpenſation of *the ſpirit:* The law killed every ſinner, whether he was penitent or not, by its dreadful curſe: But the goſpel gives life to all penitent believers without exception, by its gracious promiſes, ver. 5, 6. The goſpel therefore is *a covenant of life*, but the law *a covenant*

him.—In what manner the falſe teacher at Corinth corrupted the word of God, to render it agreeable to the learned Greeks, ſee Pref. to 1 Cor. ſect. 4.

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venant of death.—Farther, he obſerved, that if the miniſtration of the covenant of death engraven on ſtones, covered the face of Moſes its miniſter, with ſuch an outward glory, that the children of Iſrael could not look ſtedfaſtly on him, after he came down from the mount, the miniſtration of the covenant of the ſpirit which giveth life, occaſioned a much greater glory to them who were employed in miniſtring it. For the gifts of the Spirit wherewith the apoſtles, the miniſters of the covenant of the Spirit, were honoured, were a much greater glory, than the external ſplendour which covered Moſes' face, when he appeared with the tables of the law in his hand, ver. 7.—11.—The reaſon is, the miniſters of the Spirit had the glory of inſpiration abiding with them always, ſo that they could uſe much greater clearneſs of ſpeech in explaining the covenant of the goſpel, than Moſes was able to do in explaining the covenant of the law; as was emblematically repreſented, by Moſes putting a veil upon his face, while he ſpake to the Iſraelites. For he delivered to them nothing but the obſcure figurative inſtitutions of the law, together with ſuch words as God had ſpoken to him, but added nothing, from himſelf, for explaining the meaning of theſe inſtitutions. Hence, the generality of the Iſraelites have remained ignorant of the true nature and end of the law, till this day, ver. 12.—15.—But when the whole nation ſhall turn to the Lord, the darkneſs of the law ſhall be done away, ver. 16.

The expreſſions in this part of the chapter being obſcure, the apoſtle told the Corinthians, that *the Lord*, by which he meant *the goſpel*, of which the Lord Chriſt is the author, is the diſpenſation of *the Spirit*, of which he ſpake, and that in delivering the goſpel, there was great liberty of ſpeech granted to its miniſters, eſpecially to the apoſtles, who by beholding the glory of the Lord Jeſus while he abode on earth, and by the repeated revelations which they received from him ſince his aſcenſion, were changed into the very ſame image, by ſucceſſions of *glory*, that is, of *illumination*, coming from the Lord of the Spirit. So that in reſpect of the light of the goſpel which they diffuſed through the world, they were become the images of Chriſt, ver. 17. 18.

Old Translation.

CHAP. III. 1 Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men.

3 *Forasmuch as* ye are manifestly declared to be the

Greek Text.

1 Αρχομεθα παλιν ἑαυτους συνιστανειν; ει μη χρηζομεν, ὡς τινες, συστατικων επιστολων προς ὑμας, η εξ ὑμων συστατικων;

2 Ἡ επιστολη ἡμων ὑμεις εστε, εγγεγραμμενη εν ταις καρδιαις ἡμων, γινωσκομενη και αναγινωσκομενη ὑπο παντων ανθρωπων·

3 Φανερουμενοι ὁτι εστε επιστολη Χριστου διακονηθεισα ὑφ᾽

Ver. 1.—1. *Must we begin again to recommend ourselves?* By *recommending himself*, the apostle certainly did not mean his *praising himself*: for in that way he could not possibly prove himself to be an apostle. But he meant, his proposing to the Corinthians the proofs of his apostleship. This he had done in his former letter, chap. ix.—Perhaps the clause, Αρχομεθα παλιν ἑαυτους συνιστανειν, might be better translated, *Must we begin again to establish ourselves?* namely, as an apostle. For this sense συνιστημι (which is a word of the same derivation with συνιστανω,) hath, Rom. iii. 5. 2 Cor. vi. 4. Gal. ii. 18.—From the apostle's asking the Corinthians, whether it was necessary for him to prove his apostleship to them a second time, it would seem that the faction pretended he had not proved himself an apostle by the things written in his former letter.

2. *Or need we as some, letters of recommendation to you?* This is an high irony, both of the faction and of the false teacher. It is the same as if he had said, Since the things I advanced in my former letter, are not thought by you sufficient to prove my apostleship, must I for that purpose bring you letters, recommending me as an apostle, from the brethren in Judea, as some have done? This it seems was the method the false teacher had taken to establish himself at Corinth. He had brought letters of recommendation from some of the brethren in Judea: and the Corinthians had been so silly, as on the credit of these letters, to receive him as a greater teacher than the apostle himself.—Of this kind of recommendatory letters, we have an example, Acts xviii. 27. where it is said, that when Apollos *was disposed to pass into Achaia, the brethren* of Ephesus *wrote, exhorting the disciples to receive him.* By asking the Corinthians in irony, whether he needed to be introduced to them as an apostle, by letters of recommendation from some other church: and whether to his being received by other churches

NEW TRANSLATION.

CHAP. III. 1 (Αρχομεθα, 9.) *Must* we begin again (συνιςανειν) to *recommend* ourselves ?[1] (Ει) Or need we, as *some*, *letters of recommendation* to you,[2] or LETTERS of *recommendation* from you ?

2 Ye are our *letter* written (εν) *on* our hearts,[1] known and read of all men.[2]

3 *For ye are plainly declared Christ's letter* mini-

COMMENTARY.

CHAP. III. 1 *Must I*, who have already proved myself to you to be an apostle, *begin a second time to recommend myself* to you ? *Or need I*, for that purpose, *as some*, (the false teacher) *letters of recommendation to you, or letters of recommendation from you* to others ?

2 I need no letter of that sort: *Ye are* a copy of *our letter* of recommendation from Christ, which is *written on our hearts, known and read of all men.*

3 *For* by your conversion, and by your spiritual gifts, *Ye are plainly*

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churches as an apostle, it would be necessary for him to carry letters of recommendation from them, Paul not only ridiculed the faction and the false teacher, but insinuated that his apostleship did not depend on the testimony of men ; and that his fame was so great, that he could go to no church where he was not known to be an apostle of Christ.

Ver. 2.—1. *Ye are our letter written on our hearts.* By supposing, as in the commentary, that in this passage the apostle calls the Corinthians, not Christ's letter of recommendation in favour of him, but *a copy* of that letter ; and that the letter itself was written on the apostle's heart, but the copy of it on the hearts of the Corinthians, all the jarring of metaphors, in this highly figurative passage, will be removed. Christ's letter of recommendation in favour of the apostle, which was written on his heart, and which was known and read of all men, was his miraculous conversion, together with the spiritual gifts which were bestowed on him after his conversion, but especially the power of conferring spiritual gifts on others. One MS. mentioned by Mill, hath here *your hearts ;* which is the reading likewise of the Ethiopic version. But the common reading which is supported by all the ancient MSS. ought not to be altered on so slight an authority : especially as it gives a very good sense to the passage, and agrees well with the context.

2. *Known and read of all men.* If the letter of recommendation of which the apostle speaks, was his own miraculous conversion, and the power of conferring spiritual gifts with which he was endowed, he might with much more propriety say, that that letter was *known and read of all men*, than if he had called the conversion of the Corinthians his *letter of recommendation.* For the miraculous powers by which he was shewn to be an apostle, were manifest to all men wherever he went ; whereas the conversion and spiritual gifts of the Corinthian church, were known, comparatively speaking, only to a few.

Ver. 3.

epiſtle of Chriſt, miniſtred by us, written not with ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart.

ἡμων, εγϗεγραμμένη ȣ μελανι, αλλα πνευματι Θεȣ ζωντ☉, ȣκ εν πλαξι λιθιναις, αλλα εν πλαξι καρδιαις σαρκιναις.

4 And ſuch truſt have we through Chriſt to God-ward:

4 Πεποιθησιν δε τοιαυτην εχομεν δια τȣ Χριϛȣ προς τον Θεον·

5 Not that we are ſufficient of ourſelves to think any thing as of ourſelves: but our ſufficiency *is* of God.

5 Ουχ ὁτι ἱκανοι εσμεν αφ᾽ ἑαυτων λογισασθαι τι, ὡς εξ ἑαυτων, αλλ᾽ ἡ ἱκανοτης ἡμων εκ τȣ Θεȣ·

6 Who alſo hath made us able miniſters of the new teſtament, not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life.

6 Ὁς και ἱκανωσεν ἡμας διακονȣς καινης διαθηκης, ȣ γραμματος, αλλα πνευματ☉· το γαρ γραμμα αποκτεινει, το δε πνευμα ζωοποιει.

Ver. 3. *Ye are plainly declared Chriſt's letter miniſtred by us*, &c. The Corinthians whom Paul had converted by the miracles which he wrought among them, and who had experienced a great change in their own temper, through the influence of the doctrines of the goſpel which he had put into their hearts, (Jerem. xxxi. 33.) might with the greateſt propriety be ſaid to have been plainly declared to be a copy of Chriſt's letter, recommending him as his apoſtle: and Paul, who had imparted to them the ſpiritual gifts, might be ſaid to have miniſtred, or written this copy of Chriſt's recommendatory letter, not with ink, but with the Spirit of the living God, not on tables of ſtone, but on the fleſhly tables of the heart of the Corinthians.

Ver. 4. *Now a boaſting of this kind.* Theophylact obſerves, that the word πεποιθησις, which properly ſignifies *confidence*, is ſometimes put for *boaſting*, which is the effect of *confidence*. Thus Rom. ii. 19. Πεποιθας, *Thou boaſteſt that thou thyſelf art a guide of the blind.*

Ver. 5. *Of ourſelves to reaſon any thing as from ourſelves.* Λογισασθαι here, ſignifies *to find out by reaſoning*. To tell the Corinthians that they were written upon their hearts, not with ink, but with the Spirit of the living God, by the hand of Paul, were high expreſſions, which he feared the faction would miſrepreſent. He therefore aſſured them, that he ſpake theſe things, not becauſe he thought himſelf able to find out by reaſoning, any thing effectual for converting unbelievers, as from himſelf. It was an object too difficult to be accompliſhed by human

ſtred by us,[1] written not with ink; but with the Spirit of the living God; not (εν) *on* tables of ſtone, but (εν) *on* fleſhly tables of the heart.

declared to be a copy of *Chriſt's letter* of recommendation in my favour, *given* you *by me, written not with ink*, as the falſe teacher's letter was, *but with the Spirit of the living God; not on tables of ſtone*, as Moſes's letter of recommendation to the Iſraelites was, *but on the fleſhly tables of your heart.*

4 *Now a boaſting of this* kind,[1] *we have* through Chriſt (προς, 294.) *with God:*

4 *Now a boaſting of this kind*, that ye are a copy of our letter of recommendation, *we have in the preſence of God, through* the aſſiſtance of *Chriſt.*

5 Not *becauſe* we are *fit* (αφ') of ourſelves *to reaſon* any thing[1] as *from* ourſelves, but our *fitneſs* is *from* God:

5 I thus boaſt, *not becauſe I am fit of myſelf to find out by reaſoning any thing* effectual for convincing unbelievers, *as from myſelf: but my fitneſs* to convert mankind, *is from God;*

6 Who (και, 218.) *indeed hath fitted us* TO BE *miniſters* of the new *covenant*, not of the letter,[1] but of the Spirit: (το γαρ, 97.) *Now* the letter killeth, but the Spirit *maketh alive.*

6 *Who indeed*, by inſpiration and miraculous powers, *hath fitted me to be a miniſter of the new covenant, not of the letter* or law of Moſes, *but of* the covenant written by inſpiration of *the Spirit. Now* the covenant of *the letter* killeth every ſinner by its curſe, *but* that of *the Spirit maketh alive* every believer by its promiſes.

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human policy: and could only be brought to paſs by the power of God.

Ver. 6.—1. *Not of the letter;* that is, *not of the Sinaitic covenant*, called *the covenant of the letter*, in alluſion to Exod. xxxiv. 28. where the ten commandments, written with letters on tables of ſtone, are called *the words of the covenant.* For the meaning of the phraſe *New covenant*, ſee Heb. viii. 7. note 2.

2. *But of the Spirit.* The new covenant on which the goſpel church is built, and of which the apoſtles were the miniſters, is called *the covenant of the Spirit*, in alluſion to Jerem. xxxi. 33. where God promiſes under the new covenant, to put his laws in the inward parts, and to write them in the hearts of his people. It is called the covenant of the Spirit likewiſe, becauſe it was publiſhed to the world by the inſpiration of the Spirit, and confirmed by the gifts of the Spirit.—That διαθηκη is rightly tranſlated *covenant*, ſee Heb. ix. 15. note 1.

7 But if the miniſtration of death written *and* engraven on ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which *glory* was to be done away;

7 Ει δε ἡ διακονια τȣ θανατȣ εν γραμμασιν, εντετυπωμενη ἐν λιθοις, εγενηθη εν δοξῃ, ὡϛε μη δυνασθαι ατενισαι τȣς ὑιȣς Ισραηλ εις το προσωπον Μωσεως, δια την δοξαν τȣ προσωπȣ αυτȣ, την καταργȣμενην·

8 How ſhall not the miniſtration of the Spirit be rather glorious?

8 Πως ȣχι μαλλον ἡ διακονια τȣ πνευματος εϛαι εν δοξῃ;

9 For if the miniſtration of condemnation *be* glory, much more doth the miniſtration of righteouſneſs exceed in glory.

9 Ει γαρ ἡ διακονια της κατακρισεως, δοξα, πολλῳ μαλλον περισσευει ἡ διακονια της δικαιοσυνης εν δοξῃ.

Ver. 7.—1. *If the miniſtry of death.* This is an elliptical expreſſion, which muſt be ſupplied by adding the words της διαθηκης, *of the covenant*, from ver. 6. ſo as to make this ſentence, *if the miniſtry* of the covenant of death.—This miniſtry conſiſted in Moſes' bringing down from the Mount, the tables on which was written the covenant of the law, called here, *the covenant of death*, becauſe it ſubjected every ſinner to death without mercy, by its curſe.

2. *Was done with glory.* The apoſtle here alludes to the light proceeding from the ſkin of Moſes' face, after he converſed with God on the Mount, which ſhone with ſuch brightneſs, that the Iſraelites could not look ſtedfaſtly on him, while he delivered to them the commandments which God had ſpoken to him, Exod. xxxiv. 29.—35.—This light was an emblem of the knowledge which the Iſraelites derived from the law.

Ver. 8.—1. *How ſhall not the miniſtry of the Spirit.* The miniſtry of the covenant of the Spirit, conſiſted in the apoſtles, publiſhing that covenant, and in building the Chriſtian church thereon, by the miracles which they wrought in confirmation of their preaching.

2. *Rather be with glory?* The outward glory with which the miniſtry of the covenant of the Spirit was performed, was unſpeakably greater than the outward glory wherewith Moſes' face ſhone. For the inſpiration and miraculous powers with which the apoſtles performed the miniſtry of the covenant of the Spirit, being communicated to them by the deſcent of the Holy Ghoſt in flames of fire which reſted on each of them, it was an outward and ſenſible glory, far greater than the light which covered Moſes' face. For by that glory, Moſes had no new powers communicated to him, neither was it attended with any ſenſible conſequences. Whereas, by the deſcent of the Holy Ghoſt, on the miniſters of the covenant of the Spirit, they preached the goſ-

pel

7 (Δε) *Besides*, if the *ministry of death*,[1] *imprinted on stones with letters* (εγενηθη) *was done with glory*,[2] so that the children of Israel could not *look stedfastly on* the face of Moses, *because of* the glory of his *face which was to be abolished;*

8 How shall not the *ministry* of the Spirit,[1] *rather* (εϛαι εν, 162.) *be with glory?*[2]

9 (Γαρ, 97.) *And*, if the *ministry* of condemnation *WAS* honour,[1] much more doth the *ministry* of righteousness *abound*[2] *in honour.*

7 *Besides, if the bringing down* from the Mount, *the covenant which inflicted death* on every sinner, and which was *imprinted on stones with letters* by God, *was performed with such glory, that the children of Israel could not look stedfastly on the face of Moses*, who carried these stones, *because of the shining of his face* occasioned by his looking on the glory of God; *which* shining *was* soon *to be abolished*, as a prefiguration of the abolition of the covenant of the letter;

8 *Is it not fit, that the ministry* of the covenant *of the Spirit*, which maketh sinners alive, *should rather be performed with* an outward *glory?*

9 *And, if the ministry of* the covenant which brought *condemnation* on sinners, *clothed Moses with honour* and authority, *much more doth the ministry of* the covenant which bringeth *righteousness* to believers, *abound in honour* and authority to its ministers.

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pel by inspiration; the knowledge of foreign languages was communicated to them instantaneously; they obtained power to heal diseases miraculously; and to communicate to others the faculty of speaking foreign languages, and the power of working miracles: all which taken together, formed an outward glory, incomparably greater than that which Moses derived from the ministry of the covenant of the letter, even though his miracles were taken into the account; none of his miracles being equal to that which the apostles performed, when they communicated the spiritual gifts to others.

Ver. 9.—1. *If the ministry of condemnation was honour.* So the word δοξα is translated, 2 Cor. vi. 8. and so it must be translated here; otherwise this, as in our translation, will be a repetition of the two preceding verses. The apostle's meaning is, that besides the outward glory peculiar to each, with which the ministry of the two covenants was accompanied, the ministers of these covenants derived honour and authority, each from his own ministry, in proportion to the excellency of the covenant of which he was the minister.—The honour and authority which Moses derived, from the ministry of the covenant of the letter, consisted in his conversing with God in a familiar manner, and in his being commissioned to deliver the precepts, which in these conversations, God spake to him. Beyond these, Moses had no honour or authority. For the knowledge of the law, of which he was the minister, being

 given

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech.

13 And not as Moses, *which* put a vail over his face,

10 Και γαρ ϰδε δεδοξασαι το δεδοξασμενον, εν τϰτῳ τῳ μερει, ενεκεν της ὑπερβαλλϰσης δοξης.

11 Ει γαρ το καταργϰμενον, δια δοξης· πολλῳ μαλλον το μενον, εν δοξῃ.

12 Εχοντες ουν τοιαυτην ελπιδα, πολλῃ παῤῥησιᾳ χρωμεθα·

13 Και ϰ καθαπερ Μωσης ετιθει καλυμμα επι το

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given him entirely by the ear, and not by inspiration, he could add nothing by way of explication, to the words which God spake to him: at least nothing which was of any authority.

2. *Abound in honour.* The honour and authority which the apostles derived from the ministry of the covenant of the Spirit, consisted in their possessing the abiding inspiration of the Spirit, whereby they were enabled at all times, to declare the will of God on every point of religion infallibly, and, like living oracles, could give divine responses, concerning all the articles of the covenant of which they were the ministers, and were entitled to require implicit faith and obedience from mankind, in all things pertaining to religion. It consisted likewise, in their possessing an ability of imparting a portion of the inspiration and miraculous powers which they possessed, to others, to fit them for assisting in the ministry of the covenant of the *Spirit;* which being designed, not for a single nation like the covenant of the *letter*, but for all mankind, it was necessary that the ministers thereof should have many assistants. In this respect Moses was far inferior to the apostles; for he could not impart to the elders of Israel, any part of the outward material glory with which his face shone; and far less could he impart to them the gift of inspiration.

Ver. 10. *And therefore that which was glorified.* The apostle, in the preceding verses, having compared the glory of the ministry, and of the ministers of the two covenants with each other, goes on to consider the glory or excellence of the covenants themselves. And to shew that the covenant of the *Spirit,* is more excellent than the covenant of the *letter*, he observes, that the covenant of the letter, which was glorified by the shining of Moses' face, was not much glorified in that respect, when compared with the more excellent glory of the covenant of the Spirit; because the vanishing of the glory on Moses' face, shewed that the covenant of the letter, of which he was the minister, was to be abrogated. Whereas, the continuance of the glory of inspiration with the apostles to the end of their lives, shewed that the

covenant

10 (Και γαρ, 93.) *And therefore*, that which *was glorified*,[1] *was not glorified* in this reſpect, by reaſon of the *excelling glory*.

10 *And therefore, the covenant of the letter which was glorified* by the ſhining of Moſes's face, *was not* much *glorified in that reſpect; by reaſon* of the far more *excelling glory* of the covenant of the Spirit, by which it is aboliſhed.

11 (Ει γαρ, 91.) *Beſides*, if that *WHICH IS aboliſhed, IS ABOLISHED by glory*,[1] much more that which remaineth, *REMAINETH* (εν) *in glory*.

11 *Beſides, if that* covenant *which is aboliſhed, is aboliſhed by* the greater *glory* of the covenant of the Spirit, *that* covenant *which remaineth*, aſſuredly *remaineth in glory*, ſuperior to any glory which the aboliſhed covenant ever poſſeſſed.

12 *Wherefore, having ſuch a perſuaſion*,[1] we uſe *much* (παρρησια) plainneſs of ſpeech;

12 *Wherefore having ſuch a perſuaſion*, that the apoſtles, the miniſters of the goſpel are much ſuperior to Moſes in reſpect of their inſpiration, *we uſe much plainneſs of ſpeech* in our preaching.

13 And not as *Moſes*, *WHO put* a veil *upon* his face,[1] that the children of

13 *And* do *not* put a veil on our face when preaching the goſpel, *as Moſes put a veil upon his face* when

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covenant of the Spirit, of which they were the miniſters, was always to remain.

Theſe obſervations, concerning the glory or excellence of the goſpel above the law, the apoſtle made to convince the Corinthians, how ill-founded the boaſting of the falſe teacher was, who aſſumed to himſelf great honour, on account of his knowledge of the law of Moſes, and who erroneouſly enjoined obedience to the law, as neceſſary to ſalvation.

Ver. 11. *If that which is aboliſhed, is aboliſhed* (δια) *by glory*. The reader ſkilled in the Greek language, who conſidereth the order of the words in the original, muſt be ſenſible that they ought to be pointed and tranſlated as I have done. The apoſtle's meaning is, that the excellence of the goſpel above the law, is demonſtrated by its putting an end to the law by its ſuperior ſplendor, and by its remaining, without being ſuperſeded by any ſubſequent diſpenſation.

Ver. 12. *Having*, τοιαυτην ελπιδα, *ſuch a perſuaſion* or *aſſurance*, namely, that the goſpel excels the law, in its nature and tendency; in the manner of its introduction; in the authority of its miniſters; and in its duration. For this ſenſe of the word ελπις, ſee 2 Cor. i. 7. Philip. i. 20. Titus i. 2.

Ver. 13. *As Moſes put a veil upon his face, that the children of Iſrael*, &c. Here the apoſtle inſinuates, that Moſes put a veil on his face while he delivered the law, to ſhew the darkneſs of the types and figures of the

law,

that the children of Israel could not stedfastly look to the end of that which is abolished.

14 But their minds were blinded: for until this day remaineth the same vail untaken away, in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

προσωπον ἑαυτε, προς το μη ατενισαι τες ὑιες Ισραηλ εις το τελος τε καταργεμενε.

14 Αλλ᾽ επωρωθη τα νοηματα αυτων· αχρι γαρ της σημερον το αυτο καλυμμα επι τῃ αναγνωσει της παλαιας διαθηκης μενει, μη ανακαλυπτομενον ὁ τι εν Χριςῳ καταργειται.

15 Αλλ᾽ ἑως σημερον, ἡνικα αναγινωσκεται Μωσης, καλυμμα επι την καρδιαν αυτων κειται.

16 Ἡνικα δ᾽ αν επιςρεψῃ προς Κυριον, περιαιρειται το καλυμμα.

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law, of which he was the minister. And as he veiled his face, that the children of Israel might not see the vanishing of the glory from his face, it signified that the abrogation of the law, typified by the vanishing of the glory, would be hidden from them. So the apostle hath interpreted these emblems, ver. 14.—Farther, to shew that the gospel is a clear dispensation, and that it is never to be abolished, and that the ministers of the covenant of the Spirit were able at all times to speak plainly concerning it, they did not, while ministering that covenant, veil their faces like Moses.

Ver. 14.—1. *The same veil remaineth in the reading of the old covenant*, &c. that is, The thing typified by the veil on Moses' face, hath taken place from that time to this day. For when the Israelites read Moses' account of the old covenant of the law, a veil lieth on that covenant. Its types, and figures, and prophesies, are as dark to them as ever: it not being discovered to them, that they are all fulfilled in Christ; and consequently that the old covenant itself is abolished by him.—Farther, as the apostle observes in ver. 15. a veil lieth also on the heart of the Jews when they read Moses. Besides the natural obscurity of the old covenant, there is a second veil, formed by their own prejudices and lusts, which blind them to such a degree, that they cannot discern the intimations which God, in the law itself, hath given of his intention to abrogate it by Christ. See chap. iv. 3. note.

2. *That*

Iſrael *might not* ſtedfaſtly look to the end *of the thing to be* aboliſhed:

delivering the law, *that the children of Iſrael might not ſtedfaſtly look to the vaniſhing of the glory* on his face, *which was to be aboliſhed.*

14 (Αλλα, 77.) *Now* their minds were blinded: (4) for, until this day, the ſame veil[1] *remaineth* in the reading of the old *covenant, it not being revealed, that*[2] *it is aboliſhed* (εν) *by* Chriſt.

14 *Now*, as was typified by the veil on Moſes's face, *the minds of the Iſraelites were permitted to remain blind. For until this day, the ſame veil remaineth in the reading of the old covenant; it not being revealed* to the Iſraelites, *that it is abrogated by Chriſt*, in whom all its types and figures have been fulfilled.

15 (Αλλα) *Moreover, until* this day, when Moſes is read, the veil *lieth* upon their heart. (See Rom. xi. 25.)

15 *Moreover, until this day, when* the law of *Moſes is read* in the ſynagogues, *the veil lieth upon the heart* alſo *of the Jews;* they are ſtrongly blinded by their own prejudices and luſts.

16 (Δε) *But*, when it ſhall turn to the Lord,[1] the veil ſhall be *taken from around IT.*

16 *But when it*, the veiled heart, *ſhall turn to the Lord, the veil ſhall be taken from around* it: when the Jews ſhall believe the goſpel, their prejudices ſhall be removed, ſo that they ſhall diſcern the true meaning of the law.

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2. *That it is aboliſhed.* I put a comma after μενει, and with Bengelius I read ὁ τι in one word thus, ὁτι, *that.* This manner of reading the word ὁτι, Beza ſays, is confirmed by the Syriac and Arabic verſions.

Ver. 16 *But when it ſhall turn to the Lord.* When Moſes turned from the people to go into the tabernacle before the Lord, he took the veil from off his face, Exod. xxxiv. 34. whereby he received a new irradiation from the glory of the Lord. In alluſion to that part of the hiſtory, and perhaps to ſhew its emblematical meaning, the apoſtle told the Corinthians, that when the veiled heart of the Jews ſhall turn to the Lord Chriſt, when they ſhall believe the goſpel, the veil ſhall be taken from around their heart; their prejudices ſhall be diſpelled by the light which they will receive from the Lord, that is, from the goſpel. This will happen, not only at the general converſion of the Jews, but as often as any one of that nation is converted.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord.

17 Ὁ δε κυριος το πνευμα εστιν· ου δε το πνευμα Κυριου, εκει ελευθερια.

18 Ἡμεις δε παντες ανακεκαλυμμενῳ προσωπῳ την δοξαν Κυριου κατοπτριζομενοι, την αυτην εικονα μεταμορφουμεθα απο δοξης εις δοξαν, καθαπερ απο Κυριου πνευματος.

Ver. 17.—1. *Now the Lord is the Spirit.* As the apostle, ver. 15. had termed the covenant of the letter, *Moses*, because he was the minister of that covenant, it was natural for him to term the covenant of the Spirit, *the Lord*, because *the Lord Christ* is the author thereof. Hence in Paul's epistles, *Christ*, and *Christ Jesus*, are often put for *the gospel*, or covenant of the Spirit.

2. *Where the Spirit of the Lord is, there is freedom.* Through the abiding inspiration of the Spirit of the Lord, the author of the covenant of the Spirit, we apostles have freedom of speech in explaining the covenant of the Spirit; not being confined to the words which the Lord in the days of his flesh uttered, as Moses was confined to the words which God spake: but we can reveal many things of which the Lord said nothing. Bengelius by ελευθερια, understands *freedom from the veil*, that is, a clear discernment of the meaning of the types, and figures, and prophesies of the law.

Ver. 18.—1. *Reflecting as mirrors.* Κατοπτριζομενοι. This word in the active voice, signifies, *imagines et reflexiones facio in modum speculi.* But in the passive, according to Scapula, it signifies, *I behold myself in a looking glass.* And for that sense he refers only to the text under consideration. Elsner and Wetstein have proved the same sense of the word, by passages from the Greek authors. But it does not agree with the scope of the apostle's reasoning here; and therefore, supposing the word κατοπτριζομενοι, to be in the middle voice, I have translated it actively; in which I am supported by Estius and the Greek commentators, who explain it thus: *Instar speculi suscipientes atque reddentes, Receiving and reflecting, in the manner of a mirror, the glory of the Lord.*—In this passage, the apostle alludes to the light which issued from Moses' face, when it was not veiled.

2. *Are transformed into the same image.* Christ was called by the prophets, *the Sun of Righteousness*, because he was to diffuse the knowledge of

17 Now the Lord is *the* Spirit:[1] and where the Spirit of the Lord is, there is (ελευθερια) *freedom.*[2]

17 *Now,* that ye may underſtand what I mean by the Jews turning to the Lord, *the Lord ſignifies* the covenant of *the Spirit* of which we are the miniſters, ver. 6. *And where the Spirit,* the inſpiration *of the Lord is,* as it is with us, *there is freedom* in ſpeaking.

18 (Δε, 105.) *For* we all, with *an unveiled* face, *reflecting as mirrors,*[1] the glory of the Lord, are *transformed INTO* the ſame image,[2] from glory to glory, *as from the Lord of the Spirit.*[4]

18 *For we* apoſtles *all with an unveiled face,* brightly *reflecting as mirrors, the glory of the Lord* Chriſt which ſhines on us, *are* in the buſineſs of enlightening the world, *transformed into the very image* of Chriſt the Sun of righteouſneſs, *by a ſucceſſion of glory* coming on our faces, *as from the Lord of* the covenant *of the Spirit.*

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of true religion through the world. On the ſame account, and in alluſion to that prophetic image, he took to himſelf the appellation of *the light of the world.* Here St. Paul tells us, that the apoſtles, by reflecting as mirrors, the glory or light which ſhone upon them from Chriſt, enlightened the world, and became images of Chriſt the Sun of righteouſneſs.

3. *From glory to glory.* This is an Hebraiſm, denoting a continued ſucceſſion and increaſe of glory. Pſalm lxxxiv. 7. *They ſhall go from ſtrength to ſtrength.* The apoſtles became images of Chriſt, as the light of the world, by a continual ſucceſſion of inſpirations from him, which ſo filled them with light, that they ſhone on the world with an uninterrupted and undecaying glory.

4. *As from the Lord of the Spirit.* The order of the words in the original, being καθαπερ απο Κυριȣ πνευματος, what I have adopted is the literal tranſlation, and what the ſcope of the argument requires.

The meaning of this paſſage, ſtripped of the metaphor, is, We apoſtles, the miniſters of the covenant of the Spirit, do not impart to the world a veiled or dark knowledge of that covenant, as Moſes gave the Iſraelites an obſcure knowledge of the covenant of the letter. But we all, having a complete knowledge of the covenant of the Spirit by inſpiration from Chriſt, preach it every where in the plaineſt manner. So that in diffuſing the knowledge of God and religion through the world, we are the images or repreſentatives of Chriſt, by the power of an abiding inſpiration from him who is the Lord, or author of the covenant of the Spirit.

CHAP. IV.

View and Illuſtration of the Matters contained in this Chapter.

HAVING in the preceding chapter deſcribed the excellency of the covenant of the Spirit, and the tranſcendant honour and authority which the miniſters of that covenant poſſeſſed by virtue of their office, and the abiding inſpiration of the Spirit with which they were endowed, the apoſtle told the Corinthians, that the conſideration of theſe things, animated him and his brethren to diligence in performing the duties of their miniſtry, ver. 1.—and alſo to faithfulneſs. For uſing no craft or deceit in preaching, but plainly and fully manifeſting the true doctrines and precepts of the goſpel, they recommended themſelves to every man's conſcience, ver. 2.—And therefore if their goſpel was veiled to any to whom it was preached, it was veiled only to thoſe who deſtroyed themſelves by hearkening to their own prejudices and luſts, and who having rejected the goſpel, the devil made uſe of them in blinding the minds of others by their ſophiſtry, ver. 3, 4.—Farther, notwithſtanding the apoſtles poſſeſſed ſuch authority and miraculous powers, they did not preach themſelves, but Chriſt, as Lord or author of the ſpiritual diſpenſation of the goſpel: being ſenſible that they ſhone upon the world, only with a light borrowed from him, ver. 5, 6.—Leſt however the low birth, and mean ſtation of the apoſtles, with their want of literature, ſhould be thought inconſiſtent with the high dignity which they claimed as *images of Chriſt*, St. Paul told the

Old Translation.

CHAP. IV. 1 Therefore ſeeing we have this miniſtry, as we have received mercy, we faint not:
2 But have renounced the hidden things of diſhoneſty, not walking in craftineſs,

Greek Text.

1 Δια τȣτο εχοντες την διακονιαν ταυτην, καθως ηλεηθημεν ȣκ εκκακȣμεν·
2 Αλλ᾽ απειπαμεθα τα κρυπτα της αισχυνης, μη πε-

Ver. 2.—1. *We have commanded away.* This is the literal ſignification of the word απειπαμεθα; for ειπειν, ver. 6. ſignifies *to command.* See Eſſ. iv. 55. The expreſſion is emphatical and pictureſque. It repreſents the hidden things of ſhame, as offering their ſervice to the apoſtles, who rejected their offer with diſdain, and commanded them to be

the Corinthians, that God chose men of their character and station to be apostles, and committed the treasure of the light of the knowledge of God, to them as to earthen vessels, to shew, that the excellency of the power by which the world was converted from idolatry, and the preachers of the gospel were preserved amidst the evils which pressed them on every side, did not proceed from themselves, but from God, ver. 1.—So that the dignity of the ministry of the gospel, instead of being diminished, was greatly encreased by the low birth of the apostles, and by the evils which they sustained while executing that ministry, since thereby they had an opportunity of displaying their faith, their fortitude, and their benevolence to mankind, ver. 2.—7.—To illustrate this sentiment, the apostle gave an affecting description of the sufferings to which he and the rest were exposed, and of the extraordinary support which they received while pressed with these evils, and of their surmounting them all through the assistance of God, ver. 8.—14.

Next, to shew the Corinthians how much they, and the whole body of the faithful were interested in the sufferings of the apostles, he assured them that they endured all the evils he had mentioned, for the sake of the persons to whom they preached, that by convincing them of their sincerity, God might be glorified through their conversion, ver. 15.—And therefore they did not flag in their work, although their outward man was daily wasting through the labours and sufferings which they were enduring, ver. 16.—Besides, they knew that their afflictions fully wrought out for them a most exceeding and eternal weight of glory, ver. 17.—which was the reason that in discharging the duties of their ministry, they did not aim at obtaining the seen things of the present world, which are all temporal, but at obtaining the unseen things of the world to come, which are eternal, ver. 18.

NEW TRANSLATION.	COMMENTARY.
CHAP. IV. 1 *Wherefore, having* this ministry as we have received mercy, (1 Cor. vii. 25. note 2.) we *do not flag.*	CHAP. IV. 1 *Wherefore, having this* glorious *ministry* committed to us, *as we have received supernatural powers* to fit us for it, *we do not flag* through the difficulties lying in our way.
2 (ἀλλα, 76.) *Also, we have commanded away* [1] the	2 *Also,* being faithful in this ministry as well as diligent, *we have*

be gone. The common translation, *renouncing the hidden things of dishonesty,* which is the translation of the Vulgate, and of Erasmus, suggests a very wrong idea; as it implies that the apostles had formerly used

nor handling the word of God deceitfully, but by manifeſtation of the truth, commending ourſelves to every man's conſcience in the ſight of God.

ϱιπατȣντες εν πανȣργια, μηδε δολȣντες τον λογον τȣ Θεȣ, αλλα τῃ φανερωσει της αληθειας συνιϛωντες ἑαυτȣς προς πασαν συνειδησιν ανθρωπων, ενωπιον τȣ Θεȣ·

3 But if our goſpel be hid, it is hid to them that are loſt.

3 Ει δε και εϛι κεκαλυμμενον το ευαγγελιον ἡμων, εν τοις απολλυμενοις εϛι κεκαλυμμενον.

4 In whom the God of this world hath blinded the minds of them which believe not, leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.

4 Εν ὁις ὁ Θεος τȣ αιωνος τȣτȣ ετυφλωσε τα νοηματα των απιϛων, εις το μη αυγασαι αυτοις τον φωτισμον τȣ ευαγγελιȣ της δοξης τȣ Χριϛȣ, ὁς εϛιν εικων τȣ Θεȣ.

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uſed theſe hidden ſhameful things, for the purpoſe of ſpreading the goſpel.

2. *The hidden things of ſhame.* Κϱυπτα της αισχυνης, are thoſe diſhonourable ſenſual practices in which impoſtors indulge themſelves privately, and which they carefully hide, becauſe if they were diſcovered, it would deſtroy their credit and expoſe them to ſhame.—In the latter part of this verſe, the apoſtle ſtrikes at the falſe teachers, deſcribed, chap. ii. 17. who adulterated the word of God, and who, after the manner of the Greek philoſophers, made loud pretenſions to honeſty and purity, but ſecretly gratified their luſts without any reſtraint.

3. *Recommending ourſelves to every man's conſcience.* The apoſtle does not mean that he actually recommended himſelf to every man's conſcience, but that he behaved in ſuch a manner, as ought to have convinced every man, of his honeſty and fidelity in preaching.

Ver. 3. *Our goſpel be veiled, it is veiled,* &c In chap. iii. 13, 14. the apoſtle had obſerved that there were two veils, by which the Iſraelites were blinded, or prevented from underſtanding the meaning of the law, and from perceiving that it was to be aboliſhed by the goſpel. The firſt was a veil which lay on the law itſelf. This veil was formed by the obſcurity of the types and figures of the law, and was ſignified by Moſes putting a veil upon his face, when he delivered the law. The other veil lay upon their hearts, and was woven by their own prejudices and corrupt affections, which hindered them from diſcerning

hidden things *of shame*, [2] not walking in craftiness, nor handling the word of God deceitfully; but, by *the* manifestation of the truth, *recommending* ourselves to every man's conscience in the sight of God.

3 (Ει δε και) *If, therefore, even our gospel be veiled, it is veiled* (εν τοις απολλυμενοις, mid. voice.) to them *who destroy themselves*. [1]

4 (Εν) *By whom* the God [1] of this world hath blinded the minds of *the unbelievers, in order that the light of the gospel of the glory* of Christ, [3] who is the image of God, [4] *might not* shine *to* them.

commanded those base actions to be gone, which impostors hide, knowing them *to be shameful; never behaving in a crafty manner, neither preaching the gospel deceitfully, but by fully* and faithfully *declaring the truth, recommending ourselves to every man's conscience*, as upright *in the sight of God* who knows our heart.

3 *If, therefore, even our gospel* thus preached *be veiled*, so as its divine original and true meaning does not appear, *it is veiled* chiefly *to them who destroy themselves*: to the heathen philosophers and Jewish scribes who destroy themselves by their unbelief.

4 *By whom* the devil, *the God of this* idolatrous *world, hath blinded the minds of the unbelievers, in order that the light of the gospel, which proceeds from the glory of Christ*, (chap. iii. 18.) *who is the image of God*, as he is the light of the world, (John viii. 12.) *might not shine to them*.

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cerning the true design of the law, and the intimations given in it concerning its abrogation by the gospel. Now in allusion to these causes of the blindness of the Israelites, the apostle told the Corinthians, that the gospel had been so plainly preached, and so fully proved, that if its divine original and true meaning was veiled, it was veiled only to them who destroy themselves. It was not veiled by any veil lying on the gospel itself, but by a veil lying on the hearts of the heathen sophists, and Jewish scribes, who would destroy themselves by hearkening to their own prejudices and lusts.—In this, and the foregoing verse, the apostle hath asserted the perspicuity of the scriptures in all matters necessary to salvation. For the written gospel is the same with that which the apostles preached, as is plain from Philip. iii. 1. 2 Pet. iii. 1, 2.

Ver. 4.—1. *By whom the God of this world*, &c. In the preceding verse, the apostle had mentioned persons who destroyed themselves, to whom the gospel was veiled. Here he speaks of the devil's making use of these destroyed persons, in blinding the minds of the unbelievers. I therefore think the apostle, by persons who destroyed themselves, meant the great and learned both among the Jews and Greeks, who either from worldly motives, or from the influence of their own prejudices and lusts, opposed the gospel, and who at the instigation of the devil,

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake.

5 Ου γαρ ἑαυτους κηρυσσομεν, αλλα Χριστον Ιησουν Κυριον· ἑαυτους δε, δουλους ὑμων δια Ιησουν.

6 For God who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God, in the face of Jesus Christ.

6 Ὁτι ὁ Θεος ὁ ειπων εκ σκοτους φως λαμψαι, ὁς ελαμψεν εν ταις καρδιαις ἡμων, προς φωτισμον της γνωσεως της δοξης του Θεου εν προσωπῳ Ιησου Χριστου.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

7 Εχομεν δε τον θησαυρον τουτον εν οστρακινοις σκευεσιν, ἱνα ἡ ὑπερβολη της δυναμεως ῃ του Θεου, και μη εξ ἡμων.

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devil, blinded the minds of their unbelieving acquaintance, by false reasonings addressed to the corruptions of the human heart, and thereby hindered them from discerning the divine original, and true meaning of the gospel.—The apostle gave to the devil the title of *God*, not because he is really *God*, or possesses independency, or any divine attribute, but merely because idolaters, called in scripture *the world*, worshipped and served him, as if he were God. Our Lord also termed the devil, *the Prince of this world*, John xii. 31. xiv. 30. not because he hath any title to rule the world, but because he hath usurped the dominion thereof.—This verse, Bengelius calls, *Grandis et horribilis descriptio Satanæ*, *A grand and terrible description of Satan.* He adds, that some of the ancients, in opposition to the Manicheans who perverted this passage for establishing their two principles, construed it in the following manner: *Among whom, God hath blinded the minds of the unbelievers of this age*, &c. See Vol. I. page 49. at the foot.

2. *Hath blinded the minds of the unbelievers.* Though the devil is said here, *to blind the minds of the unbelievers*, no person understands the apostle to mean, that the devil hath the power of blinding men's minds directly; far less that he hath the power of blinding them forcibly; for in that case who would remain unblinded? But he means, that the devil blinds unbelievers in the way of moral suasion, by stirring up false teachers and infidels to attack the gospel, with arguments addressed, not to the understanding of men but to the corruptions of their heart: and that by arguments of this kind, unbelievers are easily persuaded to shut their eyes against the light of the gospel, because it condemns their vicious practices. So our Lord hath told us: *Men love darkness rather than light, because their deeds are evil.* The ignorance therefore of unbelievers, does not proceed so much from the obscurity of the gospel, as from their own lusts and prejudices.

5 (Γαρ, 97.) *Now* we preach not ourfelves, but Chrift Jefus *AS Lord*,[1] and ourfelves your fervants (δια, 112.) *on account of Jefus*.

5 *Now*, though we apoftles are the images of Chrift, (chap. iii. 18.) *we preach not ourfelves, but Chrift Jefus as* your *Lord, and ourfelves* who are his images, we preach as *your fervants for the purpofe of teaching you the gofpel of Jefus*.

6 (Ὁτι, 256.) For God who commanded *light* to fhine out of darknefs, *he* hath fhined (εν, 163.) *into* our hearts, to GIVE *YOU* the light of the knowledge of the glory of God in the face of Jefus Chrift.

6 And we are well qualified to do fo. *For God who*, at the creation, *commanded light to fhine out of darknefs, he hath fhined*, not upon our faces but *into our hearts, to give* you not a corporeal light but *the light of the knowledge of the glory of God*, not as as it appeared in Mofes' face but as it fhines *in the face of Jefus Chrift*.

7 But we have this treafure in earthen veffels,[1] that the excellency of the power[2] *might* be *God*'s and not (εξ ἡμων, 155.) *belonging to us*.[3]

7 *But we* apoftles, who *have this treafure* of the light of the knowledge of the glory of God, *are earthen veffels, that the excellency of the power* by which the world is enlightened and converted, and we ourfelves are preferved, *might be* known to be *God's, and not belonging to us*.

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3. *The light of the gofpel of the glory of Chrift*. That difplay of the perfections and counfels of God (ver. 6.) which is made in the gofpel, the apoftle calls *light*: and by obferving that it proceeded from the face of Chrift, he fets it in oppofition to the material light which fhone in Mofes' face, when he delivered the law to the Ifraelites.

4. *Who is the image of God*. St. Paul in this paffage, calls Chrift *the image of God* who is *the Father of lights*, or fountain of all the knowledge that is in the world, for the fame reafon that he calls the apoftles *the images of Chrift*. Chrift faithfully delivered to the world all the doctrines which God gave to him, as the apoftles faithfully declared all the revelations which Chrift made to them. According to St. Paul, therefore, the world is illuminated by the apoftles, with a light which they have derived from Chrift: and Chrift as mediator, hath derived his light from God. And thus, all the fpiritual light that is in the world, the apoftle ultimately refers to God. See ver. 6.—That Chrift is the image of God in other refpects likewife, fee Col. i. 15. note 1.

Ver. 5. *Chrift Jefus as Lord*. The order of the words in the original, Χριστον Ιησουν Κυριον, fheweth this to be the true tranflation of the claufe.

Ver. 7.—1. *We have this treafure in earthen veffels*. In the opinion of fome, there is here an allufion to Gideon's foldiers, who carried lighted

8 *We are* troubled on every ſide, yet not diſtreſſed; *we are* perplexed, but not in deſpair;

8 Εν παντι θλιϐομενοι, αλλ' ȣ' ςενοχωρȣμενοι· απορȣμενοι, αλλ' ȣκ εξαπορȣμενοι·

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lighted lamps in earthen pitchers, when they attacked the Midianites. But others, with more probability, ſuppoſe the alluſion is to the ancient method of hiding treaſures of money in earthen veſſels, or pots. The apoſtles are called *earthen veſſels*, for the reaſons to be mentioned in note 3, on this verſe.

2. *The excellency of the power.* The power by which the goſpel was eſtabliſhed in the world, conſiſted, Firſt, in the excellency of its doctrines, precepts, and promiſes; all of them perfectly agreeable to the condition and neceſſities of mankind, and to the character of God their author, though many of them in the eye of the heathens, appeared abſolute fooliſhneſs. Secondly, in the great miracles by which the apoſtles proved their miſſion from God, and in the ſpiritual gifts which they imparted to their diſciples, for the confirmation of their faith in the goſpel. Thirdly, in the bleſſing of God, which every where accompanied the preaching of the goſpel, in ſuch a manner as to diſpoſe mankind to receive it. But the greatneſs of this power, can only be eſtimated by the greatneſs of the obſtacles which it had to remove, and by the greatneſs of the effects which it then produced. No ſooner was the goſpel preached in any country, whether barbarous or civiliſed, than great numbers forſook idolatry, and devoted themſelves to the worſhip of the true God. Moreover, inſtead of wallowing as formely in ſenſuality, and practiſing all manner of wickedneſs, they became remarkably holy. But it is evident, that before ſuch an entire change in the faith of any heathen could take place, the prejudices of education were to be overcome; the example of parents, relations, and teachers, was to be ſet aſide; the reproaches, calumnies, and hatred of perſons moſt dear to the convert, were to be diſregarded; the reſentment of magiſtrates, prieſts, and all whoſe intereſts were any how connected with the eſtabliſhed religion, was to be borne; in ſhort, the ties of blood and friendſhip were to be broken; conſiderations of eaſe and intereſt were to be ſilenced; nay the love of life itſelf was to be caſt out; all which were obſtacles to the heathens changing their faith, next to inſurmountable.—With reſpect to the change which was produced by the goſpel, in the temper and manners of theſe men, it is certain that before this could be accompliſhed, their luſts and paſſions muſt have been ſubdued; which, when ſtrengthened by inveterate habit, as was the caſe with moſt of the converts from among the heathens, could not be overcome by any natural power, which the firſt preachers of the goſpel can be ſuppoſed to have poſſeſſed.

3. *Might be God's, and not belonging to us.* All the apoſtles, except Paul, being men of low birth, they had not the advantage of a learned education: all of them before they became apoſtles, ſpent their lives in laborious occupations: none of them in their own country had any office in the ſtate, to clothe them with authority: and when they went among

8 WE ARE *preſſed*[1] on every *SIDE*, *but not ſtraitened*;[2] *perplexed*, but not in deſpair;[3]

8 The power by which we are preſerved is from God; for *we are preſſed on every ſide* by our enemies, *but not ſtraitened* ſo as to be unable to continue the combat; *ſtunned* by the blows we receive, but not in *deſpair* of obtaining the victory;

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among the Gentiles, having no retinue to defend them, they were liable every hour to be broken or deſtroyed by their enemies. Well, therefore, might Paul call himſelf and his brethren apoſtles, *earthen veſſels*, into which the treaſure of the goſpel was put.—Now being ſuch perſons, can any impartial judge ſuppoſe them to have been the authors of the goſpel. It was a ſcheme of religion far above their ability to contrive. They muſt therefore have received it by inſpiration from God, as the apoſtles themſelves with one voice all along declared.—Next, in relation to the converſion of the world, conſidering what hath been ſaid above, concerning the number and greatneſs of the obſtacles which were to be removed, before any heathen embraced the goſpel, no candid ſearcher after truth can fancy, that a few ſtrangers of the loweſt rank in life, coming from a diſtant deſpiſed nation, and who, beſides, were naturally ignorant of the languages of the people they were to addreſs, could prevail with any number of men, and far leſs with multitudes in every country, to renounce their native religion, embrace the goſpel, and forſake their evil practices, merely by the power of words. So total an alteration in the minds and manners of mankind, certainly could not be accompliſhed by any natural means in the power of the apoſtles, but muſt have been produced by the agency of God accompanying their preaching, and confirming their doctrine by great and evident miracles, as the Chriſtian records teſtify. We therefore conclude with the apoſtle Paul, that the treaſure of the goſpel was committed to earthen veſſels; that is, to perſons of low birth, deſtitute of literature, and of every thing which could give them influence with mankind, and utterly unable by their own power to defend themſelves againſt their enemies, on purpoſe that the excellence of the power by which the goſpel was contrived, and the world was perſuaded to embrace it, might plainly appear to belong to God, and not to them. See 1 Cor. i. 27. note. 1 Tim. iii. 16. note 6.

Ver. 8.—1. *We are preſſed on every ſide.* In this and what follows to verſe 10. the apoſtle is ſuppoſed to allude to the combats in the Grecian games. When therefore he ſays, θλιβομενοι, *we are preſſed on every ſide*, he repreſents himſelf and the other apoſtles, as wreſtlers who were hard preſſed by the ſtrong gripes of their adverſaries.

2. *But*, ου στενοχωρουμενοι, *not ſtraitened*, ſo as not to be able to continue the combat. For στενοχωρεισθαι, *to be ſtraitened* in wreſtling, is to be ſo ſqueezed in the arms of one's antagoniſt, as to be vanquiſhed. In the Syriac and Arabic verſions it is, *and not ſuffocated.* See Iſaiah xxviii. 20. LXX. Στενοχωρουμενοι· ου δυναμεθα μαχεσθαι.

3. *Per-*

9 Persecuted, but not forsaken; cast down, but not destroyed;

9 Διωκομενοι, αλλ' ουκ εγκαταλειπομενοι· καταβαλλομενοι, αλλ' ουκ απολλυμενοι·

10 Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

10 Παντοτε την νεκρωσιν του Κυριου Ιησου εν τῳ σωματι περιφεροντες, ἱνα και ἡ ζωη του Ιησου εν τῳ σωματι ἡμων φανερωθῃ.

11 For we which live, are alway delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh.

11 Αει γαρ ἡμεις οἱ ζωντες, εις θανατον παραδιδομεθα δια Ιησουν, ἱνα και ἡ ζωη του Ιησου φανερωθῃ εν τῃ θνητῃ σαρκι ἡμων.

12 So then death worketh in us, but life in you.

12 Ὡστε ὁ μεν θανατος εν ἡμιν ενεργειται, ἡ δε ζωη εν ὑμιν.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we

13 Εχοντες δε το αυτο πνευμα της πιστεως, κατα το γεγραμμενον· Επιστευσα, διο

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3. *Perplexed, but not in despair.* The word απορουμενοι, translated *perplexed*, signifies persons involved in evils, from which they know not how to extricate themselves. If the apostle had the combat of *boxing*, πυγμη, in his eye, the word *perplexed* will denote, to be stunned with the blows of one's adversary. Accordingly the Syriac version has here, *conquassamur*, *we are shaken* or stunned, *but*, ουκ εξαπορουμενοι, *not in despair*. This word commonly signifies, to be reduced to despair by the impossibility of escaping. Here it denotes *to despair of victory*.

Ver. 9.—1. *Pursued, but not utterly forsaken.* The critics, who think the apostle alluded here to the combat of the race, translate the clause thus, *Pursued, but not left behind.* The propriety however of that allusion does not appear, as the apostle's enemies could not be said to contend with him, in the Christian race.

2. *Thrown down, but not killed.* Though they were thrown down by their adversaries, they were not by the fall, either killed, or disabled from rising and continuing the combat. This is supposed to be an allusion to the Pancratium.

Ver. 11.—1. *For always, we who live.* Taylor thinks Ἡμεις, οἱ ζωντες, may be translated, *We the livers;* an appellation which the apostle gave to himself and to his brethren on account of their hope of eternal life.

9 *Purſued*, but not *utterly* forſaken;[1] *thrown* down, but not *killed*;[2]

9 *Purſued* by our enemies in order to be deſtroyed, *but not utterly forſaken* of God: *thrown down* by them, *but not killed*;

10 *At all times carrying* about in the body, the *putting to death* of the Lord Jeſus, that the life alſo of Jeſus *may be manifeſted* in our body.

10 *At all times, we carry about in the body, the putting to death of the Lord Jeſus*, we ſuffer in the body the ſame perſecution and affliction with him, *that the life alſo of Jeſus* ſince his reſurrection, may be *manifeſted in our body*, by his preſerving it.

11 For *always, we who* live,[1] *are expoſed* to death for *the ſake of* Jeſus,[2] that the life alſo of Jeſus *may be manifeſted* in our mortal fleſh.

11 *For always we who live, are expoſed to death, for the ſake* of preaching the reſurrection *of Jeſus, that the life alſo of Jeſus* ſince his reſurrection, *may be manifeſted in our weak fleſh*, by his preſerving us alive, amidſt the dangers to which we are expoſed.

12 (Ὥςε, 326.) So *that* death, *verily*, worketh *ſtrongly* in us, but life in you.

12 *So that death verily worketh ſtrongly in us*, he attacks us in various forms, *but* ſpiritual *life worketh in you*, by the afflictions we ſuſtain for the ſtrengthening of your faith.

13 (Δε, 100.) *Yet having* the ſame ſpirit (56) of faith, according to what is written, (Pſal. cxvi. 10) I believed, *there-*

13 *Yet* though we thus expoſe ourſelves, it need not ſurpriſe you; becauſe *having the ſame ſtrong faith* which David ſhewed, *according to what is written, I believed* God's

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life. But I rather think the apoſtle is here aſſigning a reaſon for God's expoſing him and the reſt continually to death; namely, that the power of God might be manifeſted in their preſervation.

2. *Are expoſed to death for the ſake of Jeſus*. Probably the apoſtle's enemies affirmed, that the evils which he and the reſt ſuffered for preaching the reſurrection of Jeſus, was a proof that Jeſus was not riſen; becauſe if he were alive, and poſſeſſed the power they aſcribed to him, he would have defended them from all evil. In anſwer, Paul told them, that the life of Jeſus ſince his reſurrectiou, was proved by theſe evils, ſeeing he preſerved his ſervants from being killed by their perſecutors. This the apoſtle had ſaid before, ver. 10. But he repeated it here, to make the Corinthiaus the more ſenſible, that a dead impoſtor could not preſerve his diſciples in ſuch perilous ſituations.

alſo believe, and therefore ſpeak:

ελαλησα· και ἡμεις πιςευομεν, διο και λαλȣμεν·

14 Knowing, that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent *us* with you.

14 Ειδοτες ὁτι ὁ εγειρας τον Κυριον Ιησȣν, και ἡμας δια Ιησȣ εγερει, και παραςησει συν ὑμιν.

15 For all things *are* for your ſakes, that the abundant grace might, through the thankſgiving of many, redound to the glory of God.

15 Τα γαρ παντα δι' ὑμας, ἱνα ἡ χαρις πλεονασασα, δια των πλειονων την ευχαριςιαν περισσευσῃ εις την δοξαν τȣ Θεȣ.

16 For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day.

16 Διο ȣκ εκκακȣμεν, αλλ' ει και ὁ εξω ἡμων ανθρωπος διαφθειρεται, αλλ' ὁ εσωθεν ανακαινȣται ἡμερᾳ και ἡμερᾳ.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

17 Το γαρ παραυτικα ελαφρον της θλιψεως ἡμων, καθ' ὑπερβολην εις ὑπερβολην, αιωνιον βαρος δοξης κατεργαζεται ἡμιν·

Ver. 13. *I believed, therefore I have ſpoken.* In ſpeaking theſe words David, according to Mr. Pierce, perſonated Meſſiah: conſequently *the ſame ſpirit of faith*, is the ſame ſtrong faith which Meſſiah poſſeſſed. But I rather think, David ſpake this in his own perſon, and that his meaning is, "Though I have been in great affliction, "yet faith in God's promiſes hath ſupported me, ſo that I can ſay, I "believed, therefore I have ſpoken in praiſe of his goodneſs." In this ſenſe, the application which the apoſtle made of the paſſage to his own caſe, and to the caſe of his brethren, is moſt natural and beautiful: *We having the ſame ſpirit of faith*, that is, *the ſame ſtrong faith with the Pſalmiſt, therefore ſpeak.*

Ver. 16. *Although our outward man is waſted, yet the inward man is renewed.* For the phraſes, *outward* and *inward man*, ſee Rom. vii. 17. note 1. only it is to be obſerved, that in this paſſage, *the outward man* means *the body* principally.

Ver. 17.—1. *Beſides*, το παραυτικα ελαφρον, *the momentary light thing.* In this tranſlation I have followed Beza, who ſays, Demoſthenes uſed the phraſe ἡ παραυτικα ἡδονη, to denote *a momentary pleaſure.* If the ordinary meaning of the Greek word παραυτικα *the preſent*, is retained, it

fore I have ſpoken:[1] we alſo believe, and therefore ſpeak;

promiſe, *therefore I have ſpoken;* ſo *we believe* God's promiſe concerning the reſurrection of the dead, *and therefore we preach* it, not in the leaſt afraid of death.

14 Knowing, that he *who* raiſed up the Lord Jeſus, (ſee 1 Pet. iii. 18. note 2.) *will* raiſe us up alſo by Jeſus, and *will* preſent us with you.

14 *Knowing that* if we are put to death, *God who raiſed up the Lord Jeſus* from the dead, *will raiſe us up alſo* at the laſt day *by Jeſus, and will preſent us* alive before the tribunal of Jeſus, *with you* likewiſe.

15 For all *OUR SUFFERINGS* ARE for your ſakes, that *the grace WHICH hath abounded TO MANY may*, through the thankſgiving of many, *overflow* to the glory of God.

15 *For all my ſufferings are for your ſakes* who believe, *that the grace* of the goſpel, *which hath been beſtowed on many* through my labours, *may, through the thankſgiving of many*, and of you among the reſt, *overflow to* the advancing of *the glory of God.*

16 *Therefore, we do not flag;* (αλλα ει και, *but even, although* our outward man *is waſted*, yet the inward *MAN* is renewed[1] day by day.

16 *Therefore* deſiring the glory of God, *we do not flag* in this dangerous miniſtry of the goſpel. *But even although our body is waſted, yet our mind is invigorated day by day*, growing in faith, fortitude, patience, and love, by the ſufferings we endure.

17 (To γαρ, 90, 91.) *Beſides, the momentary* light *thing*[1] *of our* affliction, worketh *out* for us a *moſt exceeding*[2] *eternal* weight[3] of glory:

17 *Beſides, the momentary light thing of our affliction* may be borne by us, as it *effectually worketh out for us a moſt exceeding* eternal *weight of glory* in the life to come:

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it will not alter the ſenſe of the paſſage. For either way tranſlated, it ſuggeſts a new reaſon for the apoſtle's not flagging. He uſes the neuter adjective, το ελαφρον, *the light thing of our affliction,* to ſhew how much he diſregarded the afflictions of the preſent life.

2. *A moſt exceeding.* So I have tranſlated the Greek phraſe καθ' ὑπερβολην εις ὑπερβολην, ſuppoſing it to be the higheſt Hebrew ſuperlative, which was formed by doubling the word. See Eſſ. iv. 27.

3. *Weight of glory.* The Hebrew word anſwering to *glory,* ſignifies both *weight* and *glory*. Here the apoſtle joins the two ſignifications in one phraſe. For to give the greater energy to his diſcourſe, he often adjects to the literal meaning of the Hebrew metaphors which he introduces, their figurative meaning alſo. Thus, Philip. ii. 1. *If any bowels and tender mercies.* In the Hebrew language, *bowels* ſignify *tender mercies.*—Epheſ. i. 8. *The riches of the glory of his inheritance.* The Hebrew word which ſignifies *glory,* ſignifies alſo *riches.*—Ver. 19. *According to the energy of the ſtrength of his force.* Here *ſtrength* and

 force,

18 While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, *are* temporal; but the things which are not ſeen, *are* eternal.

18 Μη σκοπουντων ἡμων τα βλεπομενα, αλλα τα μη βλεπομενα· τα γαρ βλεπομενα, προσκαιρα· τα δε μη βλεπομενα, αιωνια.

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force, two words of the ſame ſignification, are joined to heighten the ſtyle.—It is hardly poſſible, in any tranſlation, to expreſs the force of this paſſage as it ſtands in the original. Stephen ſays of it, *Nothing greater can be ſaid or imagined.* The apoſtle about to deſcribe the happineſs of the righteous in heaven, takes fire, as it were, at the proſpect, and ſpeaks of it in a rapture. He calls it, not *glory* ſimply, but *a weight of glory*, in oppoſition to *the light thing of our affliction;* and an *eternal weight of glory*, in oppoſition to *the momentary duration of our affliction;* and a *moſt exceeding eternal weight of glory*, as beyond compariſon, greater than all the dazzling glories of riches, fame, power, pleaſure, or than any thing which can be poſſeſſed in the preſent life. And after all it is a glory yet to be revealed; it is not yet fully known.
Ver. 18.

CHAP. V.

View and Illuſtration of the Matters contained in this Chapter.

TO ſhew, what the things were which the apoſtles aimed at, and by the hope of which their inward man was daily recruited, St. Paul mentions in this chapter, that eternal habitation in heaven, which the righteous are to obtain after death, becauſe where the whole objects of their deſires will be found, and be enjoyed by them in their utmoſt perfection, ver. 1.—And knowing that their heavenly habitation will be infinitely preferable to their earthly dwelling, they earneſtly deſired to be introduced into it, ver. 2.—And being a happineſs which they were ſure of obtaining; they were certain that although they were deprived of their earthly habitation by their perſecutors, they would not be found deſtitute of an habitation after death, ver. 3.—Their ſtrong deſire however to be introduced into their heavenly habitation, did not proceed from diſcontentment with their preſent ſuffering ſtate; but from the hope of having their mortality then changed into immortality, ver. 4.—Now, ſaid the apoſtle,

18 *We not aiming* at the things which are ſeen, but at the things which are not ſeen:[1] for the things which are ſeen ARE temporal; but the things which are not ſeen ARE eternal.[2]

18 *We not endeavouring to obtain the things which are ſeen;* the glories of the preſent life: *but the things which are not ſeen;* the glories of the life to come: in which we act wiſely, *for the things which are ſeen are* but *of a ſhort duration: whereas the things which are not ſeen,* to which we direct our attention, *are eternal.*

Ver. 18.—1. *We not aiming at the things which are ſeen,* &c. Μη σκοπουντων ἡμων. The word σκοπειν, properly ſignifies *to look at a mark* which we intend to hit; or at an object which we wiſh to lay hold on; conſequently *to endeavour to obtain.*

2. *The things which are not ſeen are eternal.* This quality implies, not only that the joys of heaven will have no end, not even after a duration hath paſſed beyond all computation by numbers, or conception in thought; but alſo that theſe joys will ſuffer no interruption nor abatement whatever, in the courſe of a duration abſolutely eternal.

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apoſtle, he who hath wrought in us this ſtrong deſire and hope, is God himſelf, who hath beſtowed on us the gifts of the Spirit, as an earneſt to aſſure us that we ſhall certainly obtain what we hope for, ver. 5.—They were therefore at all times bold in preaching the goſpel, both knowing that while they were at home on earth in the body, they were from home from the Lord, and being well pleaſed to go out of the body, and be with the Lord, ver. 8.—For which reaſon, whether they remained on earth, or were to be removed by death, they earneſtly endeavoured to behave in ſuch a manner as to pleaſe Chriſt, before whoſe tribunal all men muſt appear, to receive in their body according to the deeds which they have done, ver. 9, 10.—The apoſtle, therefore, knowing the terribleneſs of Chriſt's diſpleaſure, was at the greateſt pains in perſuading men to believe the future judgment, and by his earneſtneſs in preaching that judgment, was approved of God, and he hoped alſo of the Corinthians, to whom he had made known that intereſting event, ver. 11.

But that what he had ſaid, in commendation of his own faithfulneſs in the miniſtry of the goſpel, might not be imputed

to vanity, he told the Corinthians, that he had mentioned theſe things, to afford them a ſolid ground of boaſting in him as an apoſtle, and to enable them to anſwer thoſe who boaſted in the falſe teacher, on account of external and not on account of real qualities, ver. 12.—Farther, becauſe the faction repreſented the apoſtle as a madman, for preaching the goſpel at the hazard of his life, without reaping any worldly advantage from it, he aſſured the Corinthians, that whether in ſo doing he acted, in the opinion of the faction, as a madman, it was for the glory of God, or whether he acted, in the opinion of the ſincere part of the church, as one in his right mind, by ſhunning perſecution, it was for the ſake of his diſciples, that he might be continued the longer with them, ver. 13.—and in either caſe, he was moved by a ſtrong ſenſe of the love of Chriſt in dying for all, ver. 14, 15.—Therefore, as an apoſtle of Chriſt, he knew no diſtinction between Jew and Gentile; nor in preaching the goſpel did he make any diſtinction between them, but offered the ſame terms of

OLD TRANSLATION.

CHAP. V. 1 For we know, that if our earthly houſe of *this* tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.

GREEK TEXT.

1 Οιδαμεν γαρ, ὁτι εαν ἡ επιγειος ἡμων οικια τȣ σκηνȣς καταλυθῃ, οικοδομην εκ Θεȣ εχομεν, οικιαν αχειροποιητον, αιωνιον, εν τοις ȣρανοις.

Ver. 1.—1. *Our earthly houſe which is a tent.* I agree with Eſtius, in thinking that the words οικια τȣ σκηνȣς, are not to be taken in *regimen*, but in appoſition. See Eſſ. iv. 18. and that they ſhould be tranſlated, *Houſe which is a tent*; juſt as ver. 5. *who hath given us the earneſt of the Spirit*, means *given us the earneſt, which is the Spirit.* For the apoſtles had nothing given to them as an earneſt of the Spirit. The Spirit himſelf was the earneſt ſpoken of.—Our tranſlators have rendered this paſſage in the following manner: *For we know that if our earthly houſe of this tabernacle were diſſolved;* by *this tabernacle* meaning *our body.* But the impropriety of that interpretation will appear from the following conſiderations.—1. *Our earthly houſe of this tabernacle*, being oppoſed to *the building from God*, which, according to the common tranſlation, we are to receive when our earthly houſe is deſtroyed, if *our earthly houſe* be our preſent mortal body, *the building of God, an houſe not made with hands, eternal in the heavens*, ſpoken of, ver. 1. muſt, by neceſſary conſequence, be our reſurrection body, and we muſt receive it when our mortal body is diſſolved; which is not true. Neither is that true, which is affirmed in this verſe, that our reſurrection

of ſalvation to all, ver. 16.—Declaring that if any man believeth in Chriſt, whether he be a Jew or a Gentile, he is a new creature, ver. 17.—created by God, who hath reconciled him to himſelf through Jeſus Chriſt, and who hath given to the apoſtles the miniſtry of the reconciliation, ver. 18.—which conſiſts in publiſhing, that God is by Chriſt reconciling the world to himſelf, not counting to them their treſpaſſes, ver. 19.—The apoſtles, therefore, in Chriſt's ſtead, earneſtly beſought men to be reconciled to God, ver. 20.—and to perſuade them to be reconciled, they repreſented to them, that him who knew no ſin, God hath made a ſin offering for us, that we might become righteous in the ſight of God, through him, ver. 21.—Now, of all the arguments which the miniſters of the goſpel can propoſe, to perſuade ſinners to be reconciled to God, this inſtance of God's love to them is by far the greateſt and moſt affecting; and therefore ought to be much inſiſted on by them in their diſcourſes to the people.

New Translation.

CHAP. V. 1 For we know, that, (εαν, 124.) *when* our earthly houſe, *which is a tent*, [1] *is deſtroyed*, we have (οικοδομεν) a building *from* God, [2] (οικιαν) an houſe not made with hands, [3] eternal, in the heavens.

Commentary.

CHAP. V. 1 We do not purſue ſeen things, nor flag in our work, *Becauſe we know, that when our earthly houſe which is* only *a tent*, a temporary habitation, *is deſtroyed, we* ſhall *have a building from God, an houſe not made*, like our preſent houſes, *with* the *hands* of men: nor of a temporary duration, *but eternal*, and *in the heavens* or heavenly country.

ſurrection body is in heaven.—2. If *the building of God*, which we are to receive, when the earthly houſe of this tabernacle is diſſolved, be our reſurrection body, what is ſaid, ver. 2. is not true; namely, that it is *a houſe from heaven*. For the glorified body of the righteous who are dead, is not to come from heaven, but from the grave. So we are told, 1 Cor. xv. 42. *It is ſown in corruption, it is raiſed in incorruption*, &c. And with reſpect to thoſe who are alive at the coming of Chriſt, they are not to receive their glorious bodies from heaven; but their mortal bodies, in which they are found alive, are to be changed into immortal ones, in the twinkling of an eye, 1 Cor. xv. 52.—3. The common tranſlation of ver. 3. *If ſo be, that being clothed, we ſhall not be found naked*, implies, that if we are not clothed at the reſurrection, with a heavenly body, we ſhall be found naked or deſtitute of a body altogether. Nevertheleſs, according to the tranſlation of ver. 2 the righteous are not to loſe their mortal body, but only to have it clothed

2 For in this we grone, earneſtly deſiring to be clothed upon with our houſe which is from heaven :

2 Και γαρ εν τȣτω ϛεναζομεν, το οικητηριον ἡμων το εξ ȣρανȣ επενδυσασθαι επιποθȣντες.

3 If ſo be that being clothed, we ſhall not be found naked.

3 Ει γε και ενδυσαμενοι ȣ γυμνοι ἑυρεθησομεθα.

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upon with one that is immortal.—4. By interpreting this paſſage, of the *earthly* and *heavenly* body of the ſaints, ſuch a jarring of metaphors is introduced in verſes 2, and 3. as is perfectly abſurd. For what idea can any one form of a tabernacle which is clothed upon with a houſe, and which if it is not ſo clothed, the perſon who inhabits it will be found naked.

For theſe reaſons, I think the paſſage under conſideration ſhould be tranſlated in appoſition as above, and that its meaning is this: *We know that when our earthly houſe*, our houſe on earth, *which*, however magnificent and beautiful, *is* but *a tent*, compared with the building which the ſaints are to have from God. When this houſe *is deſtroyed*, together with the earth on which it is built, *we have a building from God*, &c. According to this interpretation, the ſentiment expreſſed by the apoſtle is peculiarly proper; becauſe houſes with their furniture and other appendages, make a principal part of the things that are ſeen, at which the men of this world look with the greateſt ardency of deſire; but which in the preceding chapter the apoſtle declared, he and his brethren did not in the leaſt regard; well knowing that they are of a periſhing nature, and that after the deſtruction of the earth, with the habitations erected thereon, they are to have a far better building from God, which is to be eternal.—However, as the Greek writers call the body a *tent*, on account of its being the habitation of the ſoul, the word σκηνȣς may be taken in that ſenſe, without making any difference in the meaning of the paſſage. For the tranſlation may run thus: *We know that when the earthly houſe of the body*, that is, which belongs to the body, *is deſtroyed, we have*, &c. But I prefer the literal tranſlation of the word σκηνȣς, for a reaſon to be mentioned in the next note.

2. *We have a building from God:* This building is the city, which Abraham and his ſons, who were heirs with him of the promiſed country, looked for while they lived in tents: and of which city the builder and maker is God, Heb. xi. 10. To this city, St. Paul and the other inſpired writers, have given the name of *Jeruſalem, new Jeruſalem, The city of the living God;* Becauſe as in the earthly Canaan, which was the type of the heavenly country, Jeruſalem was the place where the Deity reſided by the viſible ſymbol of his preſence, and to which the tribes went up to pay their homage to God; ſo we may ſuppoſe, that in the heavenly country, there will be a particular place, where the Deity will manifeſt his preſence, and receive the worſhip of the church of the firſt-born. See Heb. xii. 22. notes 1, 2.

3 *An*

2 (Και γαρ, 98.) *But yet*, in this *TENT* (from ver. 1.) we groan, earnestly desiring *to go permanently*[1] *into* our *habitation* which is (εξ ουρανου, 155.) *heavenly*.[2]

3 (Ει γε και) *And surely*, *if we go in*, we shall not be found *destitute*.[1]

2 *But* though we are sure of a building from God, *yet* while *in this tent*, this earthly house, *we groan*, as *earnestly desiring to go permanently into our habitation*, *which is* the *heavenly* country promised to Abraham, and to his spiritual seed.

3 *And surely if we go into* it, *we shall not be destitute* of an habitation when this earth is destroyed, as the wicked undoubtedly shall be.

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3. *An house not made with hands.* By this expression, the Hebrews denoted the excellence of a thing; as by the contrary expression, *made with hands*, they signified a thing mean and contemptible, Heb. ix. 11. *The house not made with hands*, is one of those, μοναι, *mansions*, of which Christ tells us, there are many in his Father's house of the universe, John xiv. 2.

Ver. 2.—1. *To go permanently in.* So I translate the word επενδυσασθαι. For δυνω, or δυω, of which it is compounded, properly signifies *I go*, *I enter*. See Scap. Diction. and Iliad Γ. δυναι δομον αιδος εισω. Wherefore, the compound word ενδυομαι, in the middle voice, signifies *I go into* a house or place. 2 Tim. iii. 6. ενδυνοντες εις τας οικιας, *Who go into houses*. And as the preposition επι, sometimes increases the signification of the word with which it is compounded, the word επενδυομαι, may mean, *I go into a place, so as to abide*; in this sense it is used here with great propriety, to shew that the apostle is speaking, not of the habitation of the righteous between death and the resurrection, but of their habitation after the resurrection, where they are to remain for ever. In a metaphorical sense, the Greek words above mentioned, signify *to clothe*, and *to be clothed*. But they cannot have these meanings in this passage, because to speak of our *being clothed upon with an house*, is, I think, an absurdity. There is indeed a similar expression, 1 Cor. xv. 53. *For this mortal must*, ενδυσασθαι αφθαρσιαν, *put on immortality*. But it does not imply that the mortal body of the righteous is to be covered with, or any how united to one that is immortal. For in that case, *Flesh and blood would inherit the kingdom of God*, contrary to the apostle's solemn declaration, 1 Cor. xv. 50. The meaning therefore is, that our mortal body is to be changed into one that is immortal.

2. *Which is heavenly.* So εξ ουρανου is translated, Luke xi. 13. Ὁ πατηρ εξ ουρανου, *Your heavenly Father.* The phrase denotes that which is most excellent, in which sense, *New Jerusalem* is said, Rev. xxi. 2. to *come down from God*, εκ του ουρανου, *out of heaven*.

Ver. 3. *We shall not be found destitute.* So I translate the word γυμνος, because it was used by the Greeks to denote one who was destitute of something which he ought to have had. Hence it was applied to one who wanted his upper garment, (John xxi. 7.) his armour, and even his habitation. The Latin word *nudus*, answering to the Greek γυμνος, was

4 For we that are in *this* tabernacle do grone, being burdened: not for that we ſhould be unclothed but clothed upon, that mortality might be ſwallowed up of life.

5 Now he that hath wrought us for the ſelf-ſame thing, *is* God, who alſo hath given unto us the earneſt of the Spirit.

6 Therefore *we are* always confident, knowing that whilſt we are at home in the body, we are abſent from the Lord:

7 (For we walk by faith, not by ſight)

8 We are confident, *I ſay*, and willing rather to be abſent from the body, and to be preſent with the Lord.

9 Wherefore we labour, that whether preſent or abſent, we may be accepted of him.

10 For we muſt all appear before the judgment-ſeat of Chriſt; that every one may receive the things *done* in his

4 Και γαρ ὁι οντες εν τῳ σκηνει ςεναζομεν βαρȣμενοι· εφ᾽ ᾦ ȣ θελομεν εκδυσασθαι, αλλ᾽ επενδυσασθαι, ἱνα καταποθῃ το θνητον ὑπο της ζωης.

5 Ὁ δε κατεργασαμενος ἡμας εις αυτο τȣτο, Θεος, ὁ και δȣς ἡμιν τον αῤῥαβωνα τȣ πνευματος.

6 Θαῤῥȣντες ȣν παντοτε, και ειδοτες ὁτι ενδημȣντες εν τῳ σωματι, εκδημȣμεν απο τȣ Κυριȣ.

7 Δια πιςεως γαρ περιπατȣμεν, ȣ δια ειδȣς.

8 Θαῤῥȣμεν δε, και ευδοκȣμεν μαλλον εκδημησαι εκ τȣ σωματος, και ενδημησαι προς τον Κυριον.

9 Διο και φιλοτιμȣμεθα, ειτε ενδημȣντες, ειτε εκδημȣντες, ευαρεςοι αυτῳ ειναι.

10 Τȣς γαρ παντας ἡμας φανερωθηναι δει εμπροσθεν τȣ βηματος τȣ Χριςȣ, ἱνα

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was uſed in the ſame ſenſe. Thus Virgil, Geor. i. line 299. *Nudus ara: ſere nudus:* and Horace, lib. ii. Sat. iii. line 184. *Nudus agris, nudus nummis, inſane paternis?*—In this expreſſion, the apoſtle inſinuates, that the wicked ſhall be found deſtitute of an habitation when their earthly houſe is deſtroyed: and that to them, whoſe whole joy was in their earthly poſſeſſions, this will be a terrible calamity. See ver. 1. note 2.

Ver. 8. *To be at home with the Lord.* From this, and ſome other paſſages, it appears that the apoſtle believed his ſoul was not to ſleep after death, but was to paſs immediately into a ſtate of felicity with Chriſt in paradiſe. See chap. xii. 4. note 1.

Ver. 10.

4 (Και γαρ) *But yet, we who are in the tent groan,* being burdened: not *because we desire to go out, but to go permanently in,* (see ver. 8.) *that what IS mortal may* be swallowed up of life.

4 *But yet* as I said before, (ver. 2.) *we who are in the tent groan, being burdened, not because we desire to go out* of this state, as unwilling to bear our afflictions any longer, *but to go permanently into* our heavenly habitation, *that* sin, and misery, and weakness, and *whatever,* in this world *accompanies mortality, may be swallowed up in* an eternal *life* of happiness.

5 Now he *who hath effectually wrought us to this very DESIRE* IS God, who also hath *given us* the earnest of the Spirit. (See 2 Cor. i. 22. note 2.)

5 *Now he who hath effectually wrought us to* entertain *this very desire, is God* himself, *who also hath given us the earnest* of our obtaining an heavenly habitation, in the gifts *of the Spirit* which he hath bestowed on us.

6 We ARE *bold, therefore, at all times,* (και, 207.) *because we know, that being* at home in the body, we are *from home* from the Lord.

6 Being desirous of entering into heaven, *we are bold at all times* in the exercise of our ministry; the rather *because we know, that while at home in the body* on earth, *we are from* our true *home* separated *from the Lord.*

7 For we walk by faith *AND* not by sight.

7 *For we walk by the belief* of the other world, *and not by* the *sight* of this.

8 *We are bold* (δε, 104.) *also,* (και) *because we are well pleased* rather *to go from home out of* the body, and to be *at home* with the Lord.[1]

8 *We are bold also,* and have no fear of death, *because we are well pleased, rather to go from* our present *home out of the body,* than remain on earth, *that we may be at* our real *home* in heaven *with the Lord* Christ.

9 (Διο και) *And for that reason, we strive earnestly, whether being at home, or being from home, to be acceptable to him.*

9 *And for that reason, we strive earnestly, whether being at home* on earth in the body, *or being from* that *home, to be acceptable to him.* We strive to be acceptable to the Lord, both here and hereafter.

10 For we must all appear before the *tribunal* of Christ,[1] that every one

10 *For we must all,* at the last day, *appear* in the body *before the tribunal of* the Lord *Christ, that every one* of

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Ver. 10.—1. *For we must all appear,* &c. The belief of a future judgment, being the strongest of all motives to induce one to strive earnestly, to behave in such a manner as to be acceptable to God, the apostle

body, according to that he hath done, whether *it be* good or bad.

κομισηται ἑκας☉ τα δια τȣ σωματος, προς ἁ επραξεν, ειτε αγαθον, ειτε κακον.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also, are made manifest in your consciences.

11 Ειδοτες ȣν τον φοβον τȣ Κυριȣ, ανθρωπȣς πειθομεν, Θεω δε πεφανερωμεθα· ελπιζω δε και εν ταις συνειδησεσιν ὑμων πεφανερωσθαι.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to *answer* them which glory in appearance, and not in heart.

12 Ου γαρ παλιν ἑαυτȣς συνιςανομεν ὑμιν, αλλα αφορμην διδοντες ὑμιν καυχηματος ὑπερ ἡμων· ἱνα εχητε προς τȣς εν προσωπω καυχωμενȣς, και ȣ καρδια.

13 For whether we be besides our selves, *it is* to God: or whether we be sober, *it is* for your cause.

13 Ειτε γαρ εξεςημεν, Θεω· ειτε σωφρονȣμεν, ὑμιν.

14 For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead:

14 Ἡ γαρ αγαπη τȣ Χριςȣ συνεχει ἡμας κριναντας τȣτο, ὁτι ει ἑις ὑπερ παντων απεθανεν, αρα οἱ παντες απεθανον·

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apostle insists upon it particularly, as what animated him, and what should animate every person to do his duty conscientiously.

2. *That every one may receive things*, δια τȣ σωματ☉, *in the body.* This translation is confirmed by the Syriac version, which runs thus: *Ut rependatur unicuique in corpore suo, id quod factum est in ipso, sive quod bonum est, sive quod malum est.*

Ver. 12.—1. *However we do not again recommend ourselves to you.* The apostle had said to the Corinthians, 2 Cor. iii. 1. *Must I again recommend myself* as an apostle, after having proved my apostleship, 1 Cor. ix. 1, 2. Here he told them, that in speaking of his own faithfulness, he did not mean again to prove himself to them an apostle.

2. *Give you occasion of boasting concerning us.* From this it appears, that the faction had taken occasion, from the things which the apostle in his former letter had advanced in proof of his apostleship, to speak of him as a vain glorious person. And this being reported to him, he told them that what he had written, and was going to write concerning

may receive *things* (δια, 117.) *in the body*, [2] according to *what* he hath done, whether IT BE good or bad.

us *may receive* from him, *rewards and punishments in the body, according to what he hath done* in the body, *whether what he hath done be good or bad.*

11 Knowing, therefore, the terror of the Lord, we persuade men, *and are* made manifest to God: and I trust are made manifest *even* (εν, 163.) *to* your consciences.

11 *Knowing, therefore, the terribleness of the Lord*'s displeasure, *we persuade men* to repent and believe the gospel, that they may not be punished; *and are made manifest to God*, as faithful in this matter, *and I trust are made manifest even to your consciences* as faithful.

12 (Γαρ, 98.) *However, we do not* again *recommend* ourselves to you, [1] (αλλα, 80.) *but only* give you occasion *of boasting concerning us*, [2] that *ye* may have *AN ANSWER to them who boast* (εν, 167.) *on account of* appearance, [3] and not *of* heart.

12 *However*, in thus speaking, *I do not a second time recommend myself to you, but only give you a just ground of boasting concerning me*, as an apostle really commissioned by Christ, and well qualified for the office, *that ye may have an answer* to give *to them*, who to lessen me in your esteem, *boast* in the false teacher *on account of external qualities, and not on account of inward good dispositions.*

13 For whether we be besides [1] ourselves, IT IS *for* God; or whether we be sober, IT IS *for you.*

13 *For* ye may tell them, that *whether we be besides ourselves*, as they affirm, because we expose ourselves to death, *it is for God*'s glory; *or whether we be sober*, as they think, in shunning persecution, *it is for your good.*

14 For the love of Christ constraineth us *who judge this*, That if one died for all, *certainly* all were dead;

14 In thus exercising our ministry, we are not mad: *For* our admiration of *the love of Christ constraineth us*, to expose ourselves to death in preaching the gospel, *who judge this*, that if *Christ died for all, certainly all were condemned to death;*

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ing his own faithfulness, and other virtues as an apostle, neither proceeded from vanity, nor was meant to recommend himself to them as an apostle, but was intended to enable his friends to give a proper answer to those who blamed them for preferring him to the false teacher, in whom they boasted on account of a few external qualities, while he possessed no real goodness of heart.

15 And *that* he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.

15 Και ὑπερ παντων απεθανεν, ἱνα ὁι ζωντες μηκετι ἑαυτοις ζωσιν, αλλα τῳ ὑπερ αυτων αποθανοντι και εγερθεντι.

16 Wherefore henceforth know we no man after the fleſh: yea, though we have known Chriſt after the fleſh, yet now henceforth know we *him* no more.

16 Ὡϛε ἡμεις απο τȣ νυν ȣδενα οιδαμεν κατα σαρκα· ει δε και εγνωκαμεν κατα σαρκα Χριϛον, αλλα νυν ȣκ ετι γινωσκομεν.

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3. *Who boaſt*, εν προσωπῳ, *on account of appearance.* The word προσωπον, ſignifies the countenance, with the form and air of the body, taken complexly. Here it denotes thoſe ſuperficial outward qualities, which raiſe the admiration of the vulgar, and of which it ſeems the falſe teacher boaſted; whilſt he was deficient in the qualities of the heart; namely, ſincerity, honeſty, diſintereſtedneſs, benevolence, and a concern for the glory of God.

Ver. 15.—1 *And that he died for all.* In what ſenſe *Chriſt died for all,* may be underſtood from Rom. v. 18. where we are told, that through one act of righteouſneſs, namely Chriſt's obedience to death, *ſentence came on all men to juſtification of life.* And ver. 19. *Through the obedience of one man, many,* that is, all men, *ſhall be conſtituted righteous:* ſhall have the means of becoming righteous. For as was fully ſhewn in the Illuſtration of Rom. v. 18, 19. and in the notes on theſe verſes, it was in the proſpect of Chriſt's dying for mankind, that God allowed Adam and Eve, after the fall, to live and have children, and appointed them and their poſterity a trial under a more gracious covenant than the firſt, in which, not a perfect obedience, but the obedience of faith was required, in order to their obtaining eternal life: in which alſo the aſſiſtance of the Spirit of God was promiſed, to enable them to give that obedience. And though they and their poſterity were to die at length, according to the penalty of the firſt covenant, they are all through Chriſt to be raiſed from the dead at the laſt day, to receive reward or puniſhment, according to their behaviour during their trial under the new covenant. Thus far Adam and all his poſterity have ſhared, and will ſhare through the death of Chriſt, in the benefits of the new covenant, to the end of the world.—Again, Chriſt being exalted to the government of the univerſe, as the reward of his obedience to death, all the bleſſings reſulting to mankind from his government, are the fruits of his death. For as the apoſtle tells us, Rom. xiv. 9. *To this end Chriſt both died, and roſe, and liveth again, that he might rule over both the dead and the living.* It is evident, therefore, that good and bad men, equally, owe their preſent life on earth, and the gracious covenant

15 And THAT he died for all,[1] that they *who* live should *no longer* live *to* themselves,[2] but *to* him *who* died *and rose again for them.*

15 *And that he died for all, that they who live* through his death, *should no longer live to their own interest and pleasure, but to the pleasure of him who died and rose again*, to procure life *for them.* Gratitude therefore obliges us to imitate his benevolence and disinterestedness.

16 Wherefore, we, *from this time forth, respect* no man (κατα, 228.) *on account of* the flesh:[1] *And even, if* we have *esteemed Christ on account of* the flesh, yet *now we esteem* HIM no more *ON THAT ACCOUNT.*

16 *Wherefore,* since Christ died for all, *we* the apostles of Christ, *from this time forth,* in the exercise of our ministry, shew *respect* to *no man* more than to another, *on account of* his being a Jew according to *the flesh. And even if we have* formerly *esteemed Christ on account of his being a Jew, yet now we esteem him no more on that account.*

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covenant under which they are placed, and their resurrection from the dead at the last day, to the death of Christ. In like manner, all who live within the pale of the Christian church, owe the advantages of revelation, and of the ordinances of religion, and of the influences of the Spirit of God, to the death of Christ. The blessings, therefore, of nature and providence, as well as the blessings of grace, being bestowed on all through the death of Christ, he may, with the greatest propriety, be said to have died for *all*, notwithstanding *all* shall not be justified and saved through him: and even to have *bought* those who deny him, 2 Pet. ii. 1. and to have *sanctified* apostates with his blood, Heb. x. 29. See the Illustration prefixed to Rom. v. page 279, 281.

2. *Should no longer live to themselves, but to him,* &c. Christ having by his death procured a temporal life with its blessings for all men, and a gracious covenant by which they may obtain eternal life, all are bound by every tie to live agreeably to the direction of Christ, who in his laws hath no view but to promote their happiness.

Ver. 16. *Respect no man on account of the flesh;* on account of his nation, his ancestors, his station, or his office in the state. This was a proper improvement of the consideration that Christ died for all. For seeing God by sending Christ to die for all, hath shewn that all men are equally dear to him, and that the salvation of every man is the object of his desire, the salvation of the Jews was not to be more the object of the apostle's care, than the salvation of the Gentiles, nor the salvation of the rich, more than that of the poor. And therefore, although his preaching to the Gentiles might offend his unbelieving countrymen, he was not on that account to forbear it.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are past away, behold, all things are become new.

17 Ὡςε ει τις εν Χριςῳ, καινη κτισις· τα αρχαια παρηλθεν, ιδε γεγονε καινα τα παντα.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

18 Τα δε παντα εκ τε Θεε τε καταλλαξαντος ἡμας ἑαυτῳ δια Ιησε Χριςε, και δοντος ἡμιν την διακονιαν της καταλλαγης·

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

19 Ὡς ὁτι Θεος ην εν Χριςῳ κοσμον καταλλασσων ἑαυτῳ, μη λογιζομενος αυτοις τα παραπτωματα αυτων· και θεμενος εν ἡμιν τον λογον της καταλλαγης.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

20 Ὑπερ Χριςε εν πρεσβευομεν· ὡς τε Θεε παρακαλεντος δι' ἡμων, δεομεθα ὑπερ Χριςε· Καταλλαγητε τῳ Θεῳ.

Ver. 17.—1. *If any one be in Christ, he is a new creature.* The alteration made in the minds and manners of men by the faith of the gospel, was so great, that it might be called *regeneration*; and the person so regenerated, might be considered as a *new creature*: and the rather, that at the resurrection, the bodies of the regenerated shall be fashioned anew, like to the glorious body of Christ; consequently they shall be made new in their whole man.

2. *All things have become new!* He hath acquired new views of things, and better dispositions, and follows a better course of life; by which wonderful change, whatever his station be, he hath acquired a dignity far superior to that which he formerly derived from his birth, or fortune, or condition; he is truly estimable on account of the excellence of his own character.

Ver. 18. *Hath reconciled.* This word is used to signify *the making of those who are at enmity, friends.* See Rom. v. 10. note 1.

Ver. 20.—1. *In Christ's stead, therefore, we execute the office of ambassadors.* Christ was God's chief ambassador, and the apostles being commissioned

17 (Ὥςε, 330.) *For*, if any *one* BE in Christ, HE IS a new creature;[1] old things *have passed away*, behold all things *have* become new![2]

17 *For, if any one be united to Christ* by faith, *he is a new creature*, whether he be a Jew or a Greek. *Old things*, his former vicious inclinations, bad practices, and corrupt principles, *have passed away. Behold all things have become new!*

18 *But all* (ἐκ,) *of* God, who hath reconciled[1] us to himself *through* Jesus Christ, and hath given to us the ministry of *the* reconciliation:

18 *But all* these new things are the work *of God, who hath reconciled us* Jews and Gentiles *to himself through Jesus Christ, and hath committed to us* apostles *the ministry of* the gospel, whereby *this* happy *reconciliation* is produced,

19 (ὡς, 322.) *namely*, that God (ἦν, 10.) *is by* Christ reconciling the world *to* himself, not *counting to them* their trespasses; and hath *put in us* the word of *the* reconciliation.

19 *Which consists in preaching, that God is by Christ bringing back the world to himself*, promising *not to punish them for their trespasses*, but to pardon them upon their faith and repentance. *And* by inspiration *hath put in us* apostles, *the doctrine of the reconciliation.*

20 (Ὑπερ Χριςȣ, 308.) *In Christ's stead, therefore, we execute the office of ambassadors.*[1] AND (ὡς, 321.) *seeing God beseeches by us*,[2] *we pray* (ὑπερ) *in* Christ's stead: Be ye reconciled to God.

20 *In Christ's stead, therefore*, who is God's chief ambassador, *we execute the office of* subordinate *ambassadors. And seeing God beseeches by us, we pray in Christ's stead;* saying to all men, *Be ye reconciled to God:* lay aside your enmity, and accept the pardon he offers you by us.

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commissioned by Christ, were his substitutes. The same obedience, therefore, was due to them in matters of religion, as to Christ himself. But the false teacher not being appointed by Christ his substitute, had no claim to any such respect.

2. *Seeing God beseeches by us.* Our translators supply the word *You* here, as if God besought the Corinthians by Paul. But that addition spoils the beauty of the passage. The Corinthians were already reconciled; and did not need to be besought. But St. Paul told them, that seeing God besought sinners by the apostles, he and his brethren *prayed all men in Christ's stead*, saying to them, *Be ye reconciled to God. For him who knew no sin*, &c. So that this is a short specimen of the apostle's exhortations to the unconverted in every country. Accordingly, Estius observes, "Illud, *Reconciliamini Deo*, mimeticum est."

21 For he hath made him *to be* ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.

21 Τον γαρ μη γνοντα ἁμαρτιαν, ὑπερ ἡμων ἁμαρτιαν εποιησεν, ἱνα ἡμεις γινωμεθα δικαιοσυνη Θεου εν αὐτῳ.

Ver. 21.—1. *He hath made*, ἁμαρτιαν, *a ſin-offering*. There are many paſſages in the Old Teſtament, where ἁμαρτια, *ſin*, ſignifies *a ſin-offering*. Hoſea, iv. 8. *They* (the prieſts) *eat up the ſin* (that is, the ſin-offerings) *of my people*. See Whitby's note on this verſe. In the New Teſtament likewiſe, the word *ſin* hath the ſame ſignification, Heb. ix. 26. 28. xiii. 11.

2. *That*

CHAP. VI.

View and Illuſtration of the Exhortations, and Precepts, contained in this Chapter.

THE apoſtle having affirmed in the foregoing chapter, that the miniſtry of reconciliation was committed to the preachers of the goſpel, he intreated his fellow-labourers in that miniſtry, the biſhops and paſtors at Corinth, to exert themſelves with the utmoſt fidelity and diligence in their work; becauſe if they were either unfaithful, or negligent, they would be guilty of receiving that honourable miniſtry in vain, ver. 1.—Then he put them in mind of God's promiſe to aſſiſt his faithful ſervants; and by adding, *now is the accepted time, now is the day of ſalvation,* he inſinuated that there are ſeaſons in which God more eſpecially bleſſeth the labours of his ſervants, which, therefore ought not to be neglected by them. And to carry the matter home to their conſcience, he told them, that the ſeaſon then preſent, was ſuch a day of ſalvation, ver. 2.—Theſe earneſt exhortations, the apoſtle addreſſed to his fellow-labourers, that they might give no encouragement to any one to commit ſin, either by their negligence, or by their teaching a lax morality, like the falſe apoſtle, becauſe it would occaſion the miniſtry of the goſpel to be blamed, as encouraging licentiouſneſs, ver. 3.—He therefore beſought them to eſtabliſh themſelves as faithful miniſters of Chriſt, by their virtues both paſſive and active: alſo by

21 *For him who knew no ſin, he hath made a ſin-offering*[1] for us, that we might *become* the righteouſneſs of God, *through* him.[2]

21 *For* this ſtrongeſt of all reaſons, That *him*, even Chriſt, *who knew no ſin, God hath made a ſin-offering for us, that we might be righteous in the ſight of God, through* the *merits of his death, and the influences of his Spirit.*

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2. *That we might become the righteouſneſs of God, through him.* As ſubſtantives are ſometimes put for their correſponding adjectives, (Eſſ. iv. 17.) *the righteouſneſs of God* may ſignify *righteous perſons in the ſight of God:* namely, by having our faith counted to us for righteouſneſs through Chriſt. The antitheſis in the phraſeology here, is elegant. Chriſt was made *ſin*, that ſinners might become the *righteouſneſs* of God.

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by ſound doctrine, and by a right behaviour, both in private and in public, ver. 4.—10.

Having thus exhorted his fellow-labourers, the apoſtle addreſſed the Corinthian brethren in general, telling them *his mouth was opened* to them, *his heart was enlarged;* he ſpake plainly to them, from love. And as a reward, he deſired an equal return of affection from them, ver. 11, 12, 13.—Then proceeded to give an advice, which he knew would be diſagreeable to ſome of them; namely, not to join themſelves in marriage with idolaters and unbelievers, becauſe the principles and practices of ſuch perſons, being directly contrary to the principles and manners of Chriſt's diſciples, the Corinthians could have no proſpect of union and peace in ſuch marriages, ver. 14, 15.—Or, although love and peace were maintained, their idolatrous ſpouſes tempting them to join in the worſhip of idols, they might loſe that holineſs which rendered them the temple or dwelling of God, ver. 16.—as was plain from what God ſaid to the Iſraelites, *Come out from among them*, &c. *and ye ſhall be to me ſons and daughters*, ver. 17, 18.—Then to ſhew that theſe promiſes were made to the diſciples of Chriſt, as well as to the diſciples of Moſes, the apoſtle added, as the concluſion of his diſcourſe on this ſubject, chap. vii. 1. *Wherefore having theſe promiſes, beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit*, &c. Theſe words, therefore, being properly a part of this diſcourſe, I have taken them from the beginning of chap. vii. and have joined them to the end of this chapter.

OLD TRANSLATION.

CHAP. VI. 1. We then as workers together *with him*, beseech *you* also, that ye receive not the grace of God in vain:

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses.

GREEK TEXT.

1 Συνεργουντες δε και παρακαλουμεν μη εις κενον την χαριν του Θεου δεξασθαι ὑμας.

2 Λεγει γαρ· Καιρῳ δεκτῳ επηκουσα σου, και εν ἡμερᾳ σωτηριας εβοηθησα σοι· ιδου νυν καιρος ευπροσδεκτος· ιδου νυν ἡμερα σωτηριας.

3 Μηδεμιαν εν μηδενι διδοντες προσκοπην, ἱνα μη μωμηθῃ ἡ διακονια·

4 Αλλ᾽ εν παντι συνιστωντες ἑαυτους ὡς Θεου διακονοι· εν ὑπομονῃ πολλῃ, εν θλιψεσιν εν αναγκαις, εν στενοχωριαις·

Ver. 1.—1. *Now*, συνεργουντες, *fellow-labourers, we also beseech you.* So this verse ought to be construed and translated, agreeably to the original. In the common translation, (*We then* as *workers together*, with him *beseech* you *also*,) the four words which are supplied without the least necessity, mars both the sense and beauty of the passage.—That συνεργουντες, is in the vocative case, and signifies not the apostle, but his fellow-labourers in the ministry of the gospel at Corinth, I think evident from ver. 3, 4. where the persons addressed are requested to approve themselves as the ministers of God, by exercising all the passive and active virtues belonging to their character.—By exhorting them, the apostle shewed the Corinthians, that it belonged to him to inspect the behaviour, not of the people alone, but of all the spiritual men, and to give them such exhortations and reproofs as he saw fit. And the false teacher, as a professed fellow-labourer, being exhorted along with the rest, he in particular was taught his inferiority to the apostle: and by the picture afterwards drawn of a faithful minister, the Corinthians were made sensible how faulty the false teacher was, whom the faction idolized.

2. *Not to receive the grace of God*, εις κενον, *in vain.* From Rom. i. 5. where χαριν, *grace*, denotes the supernatural gifts, bestowed on Paul to fit him for the apostolic office, we may infer, that *the grace of God*

New Translation.

CHAP. VI. 1 *Now, fellow-labourers, we also beseech*[1] you *not to receive* the grace[2] of God in vain.

2 For he saith, (Isa. xlix. 8. LXX.) in an accepted *season* I have heard thee; and in the day of salvation *I have helped* thee: behold, now is *the highly accepted season:*[1] behold, now is the day of salvation.

3 *Give no occasion of stumbling* (εν, 163.) *to any one*, that the ministry *may not be found fault with*.

4 But (εν) *by every thing let us establish*[1] *ourselves* as *ministers* of God, *by* much patience, *by oppressions*, *by* necessities, *by distresses*,

Commentary.

CHAP. VI. 1 *Now fellow-labourers* in the ministry of reconciliation at Corinth, *I*, as Christ's ambassador, *also beseech you not to receive that honourable ministry in vain.*

2 And to encourage you, consider what *God saith* to Messiah: *In a favourable season, I have heard thee* praying for the salvation of the Gentiles, *and in the day when they are to be converted, I will help thee.* Fellow-labourers, *behold now is the highly accepted season: Behold now is the day of salvation*, in which God will help those who are employed in converting the Gentiles.

3 Therefore, *give no encouragement to commit sin to any one*, by your negligence, *that the ministry* of reconciliation itself, *may not be found fault with* on your account.

4 *But by every thing, let us establish ourselves as ministers of God;* namely, *by much patience* under the reproaches cast on us; *by oppressions* courageously sustained; *by wants* not supplied but patiently borne; *by* the *straits* to which we are reduced;

God in this passage signifies, not only the office of the ministry, but the spiritual gifts bestowed on the ministers at Corinth, to fit them for their office. See 1 Cor. iii. 10. note 1.

Ver. 2. *Behold, now is the highly accepted season.* Ευπροσδεκτος. Here the apostle shews himself capable of writing in a sublime and ornate manner; the greatest part of this chapter being remarkable for the beauty of its style.

Ver. 4. *By every thing*, συνιςαντες, *let us establish ourselves.* So the translation must run, as this is a precept to the preachers at Corinth. See Rom. iii. 5. 2 Cor. vii. 11. where the original word signifies *to establish*, as in this place. The apostle hath described his own sufferings in two other passages, which may be compared with this account of what the ministers of the gospel were to do and suffer in the first age; 1 Cor. iv. 11, 12. 2 Cor. xi. 23.—28. From these passages it will appear, that he prescribed to others nothing but what he practised

himself,

5 In ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings,

6 By pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned.

7 By the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left,

8 By honour and diſhonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and

5 Εν πληγαις, εν φυλακαις, εν ακαταςασιαις, εν κοποις, εν αγρυπνιαις, εν νηςειαις·

6 Εν ἁγνοτητι, εν γνωσει, εν μακροθυμια, εν χρηςοτητι, εν πνευματι ἁγιῳ, εν αγαπῃ ανυποκριτῳ,

7 Εν λογῳ αληθειας, εν δυναμει Θεȣ, δια των ὁπλων της δικαιοσυνης των δεξιων και αριςερων·

8 Δια δοξης και ατιμιας, δια δυσφημιας και ευφημιας: ὡς πλανοι, και αληθεις·

9 Ὡς αγνοȣμενοι, και επιγινωσκομενοι· ὡς αποθνη-

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himſelf. Accordingly he included himſelf in this exhortation; *Let us eſtabliſh ourſelves.*

Ver. 5. *By tumults.* The firſt preachers of the goſpel, were often aſſaulted in tumults raiſed by the Jews and idolatrous rabble. So St. Paul was aſſaulted in Iconium, Lyſtra, Philippi, Thaſſalonica, Corinth, Epheſus, and Jeruſalem.

Ver. 6.—1. *By knowledge.* This, in the opinion of ſome, is the knowledge of the ancient oracles, called, in the enumeration of the ſpiritual gifts, *the word of knowledge.*

2. *By long ſuffering.* As the apoſtle hath mentioned much patience, ver. 4. *long-ſuffering* here, muſt ſignify the bearing and forgiving of injuries.

3. *By a holy ſpirit.* Εν πνευματι ἁγιῳ. Others tranſlate this *by the Holy Spirit,* underſtanding thereby, the ſpiritual gifts with which the miniſters of the goſpel were furniſhed. But as in the following verſe, δυναμει Θεȣ, *the power of God,* which no doubt ſignifies the power of miracles, is mentioned ſeparately; and as *a holy ſpirit,* is placed among the good diſpoſitions which the miniſters of the goſpel were to poſſeſs, I think it ſignifies a well regulated ſpirit.

Ver. 7. *Through the right and left hand armour of righteouſneſs.* This is ſaid in alluſion to the armour of the ancients. For ſoldiers carried bucklers in their left hands, and ſwords and javelins in their right. The former was their defenſive, the latter their offenſive arms. Wherefore, *the right and left hand armour of righteouſneſs,* denotes all the branches of righteouſneſs, whereby in thoſe difficult times, the miniſters

5 *By* ſtripes, *by* impriſonments, *by* tumults,[1] *by* labours, *by* watchings, *by* faſtings.

5 *By ſtripes* received without complaining; *by impriſonments* for Chriſt; *by tumults* of the people; *by labours* in journeying and preaching; *by watchings, by faſtings;*

6 By *purity*, by knowledge,[1] by long-ſuffering,[2] by *goodneſs*, (εν πνευματι αγιῳ) by *a holy ſpirit*,[3] by love unfeigned,

6 *By* the *purity* of the motives which animate us; *by enlarged views* of providence; *by long-ſuffering* under injuries; *by goodneſs* of diſpoſition; *by a well regulated ſpirit*; *by unfeigned love* to God and man, all manifeſted in our behaviour.

7 By the word of truth, (chap. ii. 17. iv. 2.) by the power of God, (δια) *through the right and left hand armour of righteouſneſs.*[1]

7 *By the preaching of truth; by* rightly uſing *the* miraculous *power* beſtowed on us *of God, through the right and left hand armour of an upright behaviour*, which will defend us on every ſide againſt the attacks of our enemies.

8 (Δια) *Through* honour and diſhonour,[1] (δια) *through bad fame* and good *fame*, (ὡς) as deceivers, (και, 211.) *yet* true;

8 *Through* a proper behaviour when we receive *honour and diſhonour; through* bearing *bad fame* without being dejected, *and good fame* without being elated; *as* reckoned *deceivers, yet* ſhewing ourſelves *true* miniſters of Chriſt.

9 As unknown, *yet* well known; as dying,[1]

9 *As* ſtrangers *unknown, yet* making ourſelves *well known* by our

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niſters of the goſpel were as effectually enabled to defend themſelves and overcome their enemies, as ſoldiers were to defend their bodies and vanquiſh their foes, by the offenſive and defenſive armour which they wore. Or *the right and left hand armour of righteouſneſs*, may ſignify all the righteous methods, by which a righteous cauſe is maintained.

Ver. 8. *Through honour and diſhonour. Honour* and *diſhonour* are, that reſpect and diſgrace, which are occaſioned to men by particular actions. But *bad* and *good fame*, ariſe from men's general conduct. The apoſtle himſelf, ſhewed a remarkable example of proper behaviour under *honour* at Lyſtra, when the prieſt of Jupiter was going to offer ſacrifice to him as a god: and afterwards under *diſhonour*, when the Lyſtrians at the inſtigation of the Jews, ſtoned him as a magician, and left him for dead on the ſtreet.

Ver. 9. *As dying, yet behold we live.* Seeing the apoſtle in this deſcription of the behaviour proper to miniſters of the goſpel includes himſelf, it may be ſuppoſed, that he alludes to his being ſtoned to

 death

behold, we live; as chaſtened, and not killed.

σκοντες, και ιδȣ ζωμεν· ὡς παιδευομενοι, και μη θανατȣμενοι·

10 As ſorrowful, yet alway rejoicing; as poor, yet making many rich, as having nothing, and *yet* poſſeſſing all things.

10 Ὡς λυπȣμενοι, αει δε χαιροντες· ὡς πτωχοι, πολλȣς δε πλȣτιζοντες· ὡς μηδεν εχοντες, και παντα κατεχοντες.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

11 Το ϛομα ἡμων ανεωγε προς ὑμας, Κορινθιοι, ἡ καρδια ἡμων πεπλατυνται.

12 Ye are not ſtraitened in us, but ye are ſtraitened in your own bowels.

12 Ου ϛενοχωρεισθε εν ἡμιν· ϛενοχωρεισθε δε εν τοις σπλαγχνοις ὑμων.

13 Now for a recompence in the ſame (I ſpeak as unto *my* children) be ye alſo enlarged.

13 Την δε αυτην αντιμισθιαν (ὡς τεκνοις λεγω) πλατυνθητε και ὑμεις.

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death at Lyſtra, and to his afterwards reviving and walking into the city, Acts xiv. 20.

Ver. 10.—1. *But always rejoicing.* Though the miniſters of the goſpel, in the firſt age, were made ſorry by their continued afflictions. it became them to rejoice in the glorious diſcoveries and promiſes of the goſpel, which it was their buſineſs to preach, and in God's counting them worthy to ſuffer in ſo noble a cauſe.

2 *As having nothing, yet poſſeſſing all things.* Though the miniſters of Chriſt renounced their worldly poſſeſſions, they might be ſaid to poſſeſs all things, in the love which God bare to them. in the exerciſe of their own virtuous diſpoſitions, and in the hope which they had of eternal life. For from theſe ſources, they had more real and permanent joy, than the men of this world have in the things which they poſſeſs.—Whether the apoſtle in this and the foregoing verſes, had the Stoical paradoxes in his eye, I will not pretend to determine: but that he was acquainted with the Stoic philoſophy, I think, cannot be doubted. He was born in Tarſus, a city noted for its ſchools of philoſophy. And although he went when young to Jeruſalem to be educated, he returned to Tarſus after his converſion, and abode there ſeveral years. Wherefore, he may have converſed with the diſciples of Chryſippus the famous Stoic philoſopher, who was a native of Tarſus, and the head of a ſect which carried the doctrine of Zeno to a ridiculous length, for which they were laughed at by Horace in ſeveral

yet behold we live; as *chastised*, *yet* not killed; (See Psal. cxviii. 18.)

good qualities; *as* in danger of *dying* amidst the assaults of our enemies, *yet behold we live* through the protection of God; *as chastised*, *yet not killed*.

10 As *sorrowing*, *but always* rejoicing;[1] as poor, *but* making many rich; as having nothing, *yet* possessing all things.[2]

10 *As sorrowing* by reason of our afflictions, *but always rejoicing* with inward spiritual joy, *as poor* in this world's goods, *but making many rich* with the knowledge of salvation; *as having none of the luxuries of life*, *yet possessing all things* in our title to heaven.

11 *Our mouth is opened*[1] *to you*, *O Corinthians*, our heart is enlarged.[2]

11 *I speak freely to you*, *O Corinthians*; *my heart is enlarged* in such a manner, as to take you all in.

12 Ye are not straitened in us, but ye are straitened in your own bowels,[1] (See Ess. iv. 34.)

12 *Ye are not straitened* for want of room *in my heart*, *but ye are straitened in your own affections*: ye do not love me, otherwise ye would have been at more pains to vindicate me.

13 Now *the same recompence I REQUEST*, (I speak as *to* MY children;) Be ye also enlarged.

13 *Now the same recompence* for my affection, *I request*; (*I speak as to my children*;) *Be ye also enlarged* in heart towards me your spiritual father.

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ral of his Satires; particularly, Lib. 1. Sat. 3. Lib. 2. Sat. 3. But be these things as they may, I will venture to affirm, that the apostolical paradoxes, in sound sense and practicability, as far surpass the Stoical, as the Stoic philosophy itself is surpassed by the Christian.

Ver. 11.—1. *Our mouth is opened.* So the original word ἀνεῳγε may be translated, being the preterite of the middle voice. Among the easterns, *to shut the mouth*, signified to be *out of humour*, *troubled*, *ashamed*, or *grieved*. Isa. lii. 15. *The kings shall shut their mouths at him.* But to have the mouth opened, is to be *joyful* or *glad*. I have interpreted the phrase in its common meaning, because the sentiment which, according to that meaning, it expresses, agrees well with the scope of the apostle's discourse.

2. *Our heart is enlarged.* This phrase in scripture, signifies to be *made exceeding glad*, Psal. iv. 1. *Thou hast enlarged me*, that is, made me exceeding glad, *in distress* But in the verse before us, it signifies to have a strong affection for one, as is plain from what follows, ver. 12. *Ye are not straitened in us*, *but in your own bowels*: and ver. 13. *Be ye also enlarged*.

Ver. 12. *Ye are not straitened in us*, &c. Elsner translates this, *Ye are not distressed by me*, *but ye are distressed by your own bowels*, that is,

14 Be ye not unequally yoked together with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs?

15 And what concord hath Chriſt with Belial? or what part hath he that believeth, with an infidel?

16 And what agreement hath the temple of God, with idols? for ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in *them*; and I will be their God, and they ſhall be my people.

14 Μη γινεσθε ετεροζυγȣντες απιςοις. τις γαρ μετοχη δικαιοσυνη και ανομια; τις δε κοινωνια φωτι προς σκοτ☉;

15 Τις δε συμφωνησις Χριςῳ προς Βελιαλ; η τις μερις πιςῳ μετα απιςȣ;

16 Τις δε συγκαταθεσις ναῳ Θεȣ μετα ειδωλων; ὑμεις γαρ ναος Θεȣ εςε ζωντ☉· καθως ειπεν ὁ Θεος· Ὁτι ενοικησω εν αυτοις, και εμπεριπατησω· και εσομαι αυτων Θεος, και αυτοι εσονται μοι λαος.

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is, by your affection to me, on account of your having offended me by your diſſenſions.

Ver. 14. *Not diſcordantly yoked*, &c. By the law, animals of different *kinds* were not to be joined together, ἐν ζυγῳ, *in one yoke*. Deut. xxii. 10. *Thou ſhalt not plow with an ox and an aſs together*. But the phraſe, ετεροζυγȣντες, *diſcordantly yoked*, being uſed here to expreſs the marriage of a believer with an infidel, it is, perhaps, an alluſion to Levit. xix. 19. Κτηνη σȣ ȣ κατοχευσεις ετεροζυγῳ. The apoſtle's precept, beſides prohibiting marriages with infidels, forbids alſo believers to contract friendſhips, or to enter into any kind of ſcheme with infidels, which requires much familiar intercourſe leſt the believer ſhould be tempted to join with the infidel in his wicked principles and practices.

Ver. 15. *What*, μερις, *portion*. The original word denotes the ſhare, which one receives with others, of a common ſubject.

Ver. 16.—1. *And what*, συγκαταθεσις, *placing together*, &c. This is an alluſion to the hiſtory of Dagon, the god of the Philiſtines, who, when the ark (called να☉ Θεȣ, *the temple of God*, becauſe the ſymbol of the divine preſence commonly reſted above it) was placed in his temple, was found two mornings ſucceſſively, caſt down before it on the ground broken, 1 Samuel v. 2.—4. This example ſhewed, that the temple of God, and the temple of idols, cannot ſtand together. The apoſtle's meaning in the above verſes is, that righteouſneſs and wickedneſs, light and darkneſs, Chriſt and the devil, the portion of believers and of unbelievers, the temple of God and the temple of idols, are

14 *Become not diſcordantly yoked*[1] *with infidels:* for what (μετοχη) *participation HATH* righteouſneſs *and wickedneſs?* and what (κοινωνια) *intercourſe HATH* light with darkneſs?

14 From parental love, I give you the following advice: *Do not diſcordantly yoke yourſelves* in marriage *with infidels,* whether they be Jews or Gentiles: *for what* thing *doth righteouſneſs and wickedneſs ſhare in common? and what intercourſe can there be between light and darkneſs?*

15 And what *agreement HATH* Chriſt with Belial? or what (μερις) *portion*[1] *a believer with an* infidel?

15 *And what agreement hath Chriſt with Belial?* Do they agree in their precepts to their votaries, or in their rewards? *Or is the portion of a believer and an infidel the ſame,* either here or hereafter?

16 (Δε, 101.) And what *placing together, IS THERE*[1] *of* the temple of God with *THE TEMPLE* of idols? for ye are the temple of the living God:[2] as God hath ſaid (Ὁτι, 260.) *Aſſuredly* I will dwell (εν) *among* them, and walk *among THEM;* and I will be their God, and they ſhall be *to me a people.*[3]

16 *And can the temple of God, and the temple of idols, be placed together* with any propriety? Yet theſe diſcordant conjunctions are all made, when ye believers marry infidels. *For ye are the temple of the living God, as God ſaid* to the Iſraelites, Levit. xxvi. 11, 12. *I will dwell among them, and walk among them, and I will be their God, and they ſhall be my people;* a promiſe which hath been fulfilled in you, who have the Spirit of God dwelling in you by his ſupernatural gifts and operations.

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are not more inconſiſtent, than Chriſtians and heathens are in their characters, inclinations, actions, and expectations. And therefore, Chriſtians ſhould not of choice connect themſelves intimately by marriage, or otherwiſe, with infidels or wicked perſons of any ſort. See 1 Cor. v. 11. note 3.

2. *For ye are the temple of the living God.* As the apoſtle is reaſoning againſt Chriſtians joining themſelves, in marriage or in friendſhip, with heathens, by calling believers the temple of God, he inſinuated that infidels are the temple of the devil.—There is a great beauty in the epithet *living,* applied to the true God. The God who dwells in believers as his temple, is *a living* God; whereas, the gods placed in the heathen temples, were ſtocks and ſtones, dumb, deaf, and *dead* idols.

3. *I will be their God,* &c. This promiſe, which was originally made to the Iſraelites living under the Sinaitic covenant, was renewed to believers living under the goſpel covenant, Jerem. xxxi. 33.

17 Wherefore come out from among them, and be ye feparate, faith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye fhall be my fons and daughters, faith the Lord Almighty.

CHAP. VII. 1. Having therefore thefe promifes, dearly beloved, let us cleanfe ourfelves from all filthinefs of the flefh and fpirit, perfecting holinefs in the fear of God.

17 Διο εξελθετε εκ μεσυ αυτων, και αφορισθητε, λεγει Κυριος· και ακαθαρτυ μη ἁπτεσθε· καγω εισδεξομαι ὑμας·

18 Και εσομαι ὑμιν εις πατερα, και ὑμεις εσεσθε μοι εις ὑιυς και θυγατερας, λεγει Κυριος παντοκρατωρ.

1 Ταυτας υν εχοντες τας επαγγελιας, αγαπητοι, καθαρισωμεν ἑαυτυς απο παντος μολυσμυ σαρκος και πνευματος, επιτελυντες ἁγιωσυνην εν φοβῳ Θευ.

Ver. 18. *I will be to you a Father, and ye fhall be to me fons.* Thefe words are not found any where in the Old Teftament. The paffage which comes neareft to them is 2 Sam. vii. 14. where, fpeaking of David's feed, God faid, *I will be his Father, and he fhall be my Son.* Now as that prophecy in its primary meaning, related to Chrift and his people, fee Heb. i. 5. note 2. the promifes contained in it, were fpoken to believers of all nations.

Chap. VII. 1.—1. *Let us cleanfe ourfelves from all pollution.* This being the conclufion of the difcourfe contained in the laft part of the preceding chapter, ought to be joined to it, as I have done. The Corinthians

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CHAP. VII.

View and Illuftration of the Subjects treated in this Chapter.

LEST the Corinthians might fancy St. Paul had injured them by forbidding them to contract either marriages or friendfhips with infidels; and left on that account, they might lofe their affection for him, he intreated them, to acknowledge and love

17 Wherefore come out from among them, and be ye *ſeparated*, ſaith the Lord, (Iſa. lii. 11. LXX.) and touch *no unclean* PERSON; and I will receive you;

18 And *I will be to you a Father*, and ye ſhall be *to me ſons*[1] and daughters, ſaith the Lord Almighty.

17 *Wherefore, come out from among idolaters and infidels*, have no connexion with them, *and be ye ſeparated* from them, *ſaith the Lord, and touch no unclean perſon, and I will receive you;* whereby the loſs of their company ſhall be fully made up to you;

18 *And I will be to you a Father*, by taking an affectionate care of you, *and ye ſhall be to me ſons and daughters*, ye ſhall derive great honour from that relation, *ſaith the Lord Almighty*.

CHAP. VII. 1 *Wherefore*, having theſe promiſes, *beloved*, let us cleanſe ourſelves from all *pollution*[1] of the fleſh and ſpirit;[2] perfecting holineſs in the fear of God.

CHAP. VII. 1 *Wherefore, having theſe promiſes, beloved, Let us cleanſe ourſelves from all pollution of the fleſh*, from laſciviouſneſs, gluttony, and drunkenneſs: *and* from all pollution *of the ſpirit*, idolatry, malice, lying, anger and revenge: *attaining greater holineſs* daily, *from a regard to the character and will of God.*

Corinthians and all the heathens, being exceſſively addicted to the vices here called μολυσμȣ σαρκος, *pollution of the fleſh*, the apoſtle had good reaſon ſolemnly to caution them againſt theſe vices; as he hath done likewiſe 1 Cor. vi. 16. by pointing out their pernicious influence, both on the bodies and on the ſouls of men. For the reaſon why ſin is termed *uncleanneſs* and *pollution*, ſee Rom. vi. 19. note 2.

2. *And ſpirit.* See Gal. v. 19. where the vices which in this verſe are ſaid to pollute the ſpirit, are deſcribed as *works of the fleſh*, becauſe they originate from the luſts of the fleſh.

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love him as a faithful apoſtle of Chriſt; ſince neither by his doctrine, nor by his actions, he had injured, or corrupted, or deceived any of them, ver. 2.—And becauſe in thus ſpeaking, he obliquely inſinuated that their new teacher had done theſe injuries to them, he aſſured them, he did not deride their ſimplicity in ſuffering themſelves to be ſo uſed: for as he ſaid before, he had the moſt cordial affection for them, ver. 3.—But he ſpake freely to them, becauſe he had boaſted of their good diſ-

poſitions,

positions, and because their obedience in excommunicating the incestuous person, had filled him with consolation, ver. 4.

Farther, to make them sensible of the greatness of his joy on account of their obedience, he pathetically described his anxiety of mind, occasioned by his not meeting with Titus at the time he expected him, ver. 5.—and the pleasure which his arrival, with the good news of their submission and love, had given him, ver. 6, 7.—And as they had taken his admonitions in good part, he told them he did not repent of having made them sorry for a little while, by his former letter, ver. 8.—Since their sorrow was of a godly sort, and had wrought in them true repentance, ver. 9, 10.

N.B. *For the first Verse of this Chapter, see the end of the preceding.*

Old Translation.	Greek Text.
CHAP. VII. 2 Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.	2 Χωρησατε ἡμας· ὀυδενα ἠδικησαμεν, ὀυδενα εφθειραμεν, ὀυδενα επλεονεκτησαμεν.
3 I speak not this to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you.*	3 Ου προς κατακρισιν λεγω· προειρηκα γαρ ὁτι εν ταις καρδιαις ἡμων εστε εις το συναποθανειν και συζην.
4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.	4 Πολλη μοι παῤῥησια προς ὑμας, πολλη μοι καυχησις ὑπερ ὑμων· πεπληρωμαι τη παρακλησει, ὑπερπερισσευομαι τη χαρα επι παση τη θλιψει ἡμων.

Ver. 2.—1. *We have injured no one.* Perhaps some of the faction had represented the apostle as having injured the incestuous person, by the sentence of excommunication which he ordered the church to pass on him. That accusation St. Paul utterly disclaimed; and at the same time, as Locke observes, insinuated in an oblique manner, that the false teacher had injured them, and done the other evils to them which he here mentions.

2. *Deceived no one.* So I translate the word επλεονεκτησαμεν, which literally signifies, *to possess more than one has a right to:* and by an easy figure, *to use deceit* for that purpose. See chap. ii. 11. note 1. Besides, to translate the word as I have done, makes this different from *injured no one.*

Ver. 4.

10. He told them likewise, that he wrote to them to excommunicate the incestuous person, to shew the care which he took of them in the sight of God, ver. 12.—For which reason, their kind reception of Titus, and their obedience, whereby he was made joyful and his spirit was refreshed, had comforted the apostle, and filled him with exceeding joy, ver. 13.—And seeing before Titus went to Corinth, the apostle had boasted to him of the good disposition of the Corinthians, he told them he was glad that his boasting was found true, ver. 14.—In the last place, he informed them, that Titus entertained a most tender affection for them, which was encreased by his remembering their obedience to the apostle, and their kindness to himself, ver. 15.—The apostle, therefore, rejoiced that he now had confidence in them, in every thing, ver. 16.

NEW TRANSLATION.	COMMENTARY.
CHAP. VII. 2 Receive us: (see chap. vi. 11, 12.) we have *injured* no *one*,[1] we have corrupted no *one*, we have *deceived*[2] no *one*.	CHAP. VII. 2 *Receive me* into your hearts, as a faithful apostle. For whatever others may have done, *I have injured no one* among you; *I have corrupted no one*, either by my precepts or my example; *I have deceived no one* with false doctrine.
3 I speak not THIS to condemn YOU; for I have said before, that *ye* are in our hearts, to *die together*, and to *live together*.	3 *I speak not this to blame you*, for suffering yourselves to be so used by the false teacher; but from love. *For I have said before*, (chap. vi. 11.) *that ye are in our hearts, to die together, and to live together*.
4 Great IS my *freedom* of speech *to you*, great IS my *boasting concerning* you:[1] I am filled with *consolation; I exceedingly abound in joy*[2] *in all our affliction*.	4 Because I ardently love you, *Great is my freedom of speech to you, great is my boasting concerning you*. Hearing of your obedience, *I am filled with consolation, I exceedingly abound in joy in all my affliction*: my joy from your obedience, overbalances the pain occasioned by my affliction.

Ver. 4.—1. *Great is my boasting concerning you.* The apostle could with confidence boast of the Corinthians, after the account which Titus brought him of their good dispositions and obedience.

2. *I exceedingly abound in joy.* The word ὑπερπερισσευομαι, like many of the apostle's words, hath such a force and emphasis, that it cannot be fully expressed in the English language.

5 For when we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide; without *were* fightings, within *were* fears.

6 Neverthеleſs, God that comforteth thoſe that are caſt down, comforted us by the coming of Titus:

7 And not by his coming only, but by the conſolation wherewith he was comforted in you, when he told us our earneſt deſire, your mourning, your fervent mind toward me; ſo that I rejoiced the more.

8 For though I made you ſorry with a letter, I do not repent, though I did repent: for I perceive that the ſame epiſtle made you ſorry, though it *it were* but for a ſeaſon.

5 Και γαρ ελθοντων ἡμων εις Μακεδονιαν, ȣδεμιαν εσχηκεν ανεσιν ἡ σαρξ ἡμων αλλ' εν παντι θλιϐομενοι· εξωθεν μαχαι, εσωθεν φοϐοι.

6 Αλλ' ὁ παρακαλων τȣς ταπεινȣς, παρεκαλεσεν ἡμας ὁ Θεος, εν τῃ παρȣσιᾳ Τιτȣ·

7 Ου μονον δε εν τῃ παρȣσιᾳ αυτȣ, αλλα και εν τῃ παρακλησει ᾗ παρεκληθη εφ' ὑμιν, αναγγελλων ἡμιν την ὑμων επιποθησιν, τον ὑμων οδυρμον, τον ὑμων ζηλον ὑπερ εμȣ· ὡςε με μαλλον χαρηναι.

8 Ὁτι ει και ελυπησα ὑμας εν τῃ επιςολῃ, ȣ μεταμελομαι, ει και μετεμελομην· βλεπω γαρ ὁτι ἡ επιςολη εκεινη, ει και προς ὡραν, ελυπησεν ὑμας.

Ver. 6 *Neverthеleſs, God who comforteth them who are caſt down;* literally, *them who are humble:* but ταπεινȣς is applied to the body as well as to the mind.

Ver. 7. *Your earneſt deſire.* Eſtius thinks the word επιποθησιν may be tranſlated, *vehement longing;* namely, to ſee their ſpiritual father.—There is a peculiar beauty in the repetition of την ὑμων, in each of the clauſes of this verſe, as well as in the climax which it contains.

Ver. 8.—1. *Although I did repent.* Paul wrote his firſt epiſtle to the Corinthians, as he did all his epiſtles, by the direction and inſpiration of the Spirit. And therefore, his repenting of the ſevere things he had written, after his letter was ſent away, was a ſuggeſtion of natural fear, called *his fleſh,* ver. 5. which he ought to have corrected, and which I doubt not he did correct, when he conſidered that what he had written had been ſuggeſted to him by the Spirit. The letter ſpeaks for itſelf. Every thing in it is highly proper, and worthy of the Spirit of God. Beſides the event is a proof of its propriety. It produced among many of the Corinthians, the wiſhed for reformation. And therefore, the apoſtle did not repent of it at the time he wrote his ſecond epiſtle, though actuated by natural fear, he had repented of

5 For when we were come into Macedonia, our flesh had no rest, but we *were distressed* on every *SIDE:* without WERE fightings, within WERE fears.

5 This ye may believe; *For when we were come into Macedonia* from Ephesus, not finding Titus, *our mind had no rest*, fearing he had been ill received by you: *we were distressed on every side; without were tumults* raised by the unbelieving Jews and Gentiles, *within were fears* concerning your behaviour.

6 Nevertheless, God *who* comforteth *them who* are cast down,[1] comforted us by the coming of Titus:

6 *Nevertheless, God who comforteth them who are cast down* through affliction, *comforted me by the arrival of Titus* from Corinth, for whose safety I had felt so much anxiety.

7 And not by his coming only (αλλα) *but also* by the consolation wherewith he was comforted (εφ, 189.) *by* you, *having related to us* your earnest desire,[1] your *lamentation*, your *zeal for* me; so that I rejoiced the more.

7 *And not by his arrival* in safety *only, but also by the consolation wherewith he was comforted by you, having related to me your earnest desire* to see me, *your lamentation* for your fault, *your zeal to vindicate my character* as an apostle, and to support my authority, things most acceptable to me; *so that* when I heard them, *I rejoiced the more* on account of the arrival of Titus.

8 (Ὅτι, 255.) *Therefore, although* I made you sorry *by that letter*, I do not repent, *although* I did repent:[1] for I perceive, that *that letter, although but for an hour*,[2] made you sorry *PROPERLY*,

8 Such were the effects produced by my reproofs. *Therefore, although I made you sorry by that letter, I do not* now *repent* of writing it, *although I did repent* after it was sent away, fearing it might irritate some of you. *For I perceive that that letter, although but for a little while, made you sorry in a proper manner.*

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it immediately after it was sent away. Grotius translates the clause thus: *Non doleo, quanquam doluit mihi: I am not sorry now, though I was sorry;* namely, when I wrote that letter, having done it with many tears, 2 Cor. ii. 4. Or he was sorry that he found himself obliged to write that letter to them.

2. *Although but for an hour;* that is, for a very short time. See 1 Thess. ii. 17. note 2. The apostle was glad that the sorrow which he had occasioned to them by his reproofs, had been so soon removed by their repentance.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

9 Νυν χαιρω, ϐχ ὁτι ελυπηθητε, αλλ' ὁτι ελυπηθητε εις μετανοιαν. ελυπηθητε γαρ κατα Θεον, ἱνα εν μηδενι ζημιωθητε εξ ἡμων.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

10 Ἡ γαρ κατα Θεον λυπη μετανοιαν εις σωτηριαν αμεταμελητον κατεργαζεται· ἡ δε τϐ κοσμϐ λυπη θανατον κατεργαζεται.

11 For behold, this selfsame thing that ye sorrowed after a godly sort. what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! in all things ye have approved yourselves to be clear in this matter.

11 Ιδϐ γαρ αυτο τϐτο το κατα Θεον λυπηθηναι ὑμας, ποσην κατειργασατο ὑμιν σπϐδην; αλλα απολογιαν, αλλα αγανακτησιν, αλλα φοβον, αλλα επιποθησιν, αλλα ζηλον, αλλ' εκδικησιν; εν παντι συνεςησατε ἑαυτϐς ἁγνϐς ειναι εν τῳ πραγματι.

Ver. 9.—1. *I now rejoice, not because ye were made sorry.* The apostle expressed himself in this manner, to shew his affection towards the Corinthians. For as he told them, chap. ii. 2. *If I should make you sorry, Who is it, verily, that maketh me glad, unless the same who is made sorry by me?*

Ver. 10.—1. *Worketh out*, μετανοιαν, *a change of conduct unto salvation*, αμεταμελητον, *not to be repented of.* The first word, μετανοια, properly denotes such a change of one's *opinion* concerning some action which he hath done, as produceth a change in his conduct, to the better. But the latter word, μεταμελεια, signifies the *grief* which one feels for what he hath done, though it is followed with no alteration of conduct. The two words, however, are used indiscriminately in the LXX. for *a change of conduct*, and *for grief* on account of what hath been done.

2. *But the sorrow of the world, worketh out death.* The apostle seems here to have had in his eye, those who, through excessive grief arising from worldly considerations, are driven to despair and kill themselves; as did Achitophel, Judas, and others.—There is in this clause, an elegant contrast between *salvation*, or *eternal life*, wrought out by reformation, and *eternal death*, produced by sinful actions not forsaken.

9 *I now rejoice, not because* ye were made sorry,[1] but *because ye were made sorry to a change of conduct:* for ye were made sorry *according to God, that ye might not be punished by us in any MANNER.*

9 *I at present rejoice*, as I said, (ver. 7.) *not because ye were made sorry* by my letter, for that would rather give me pain, *but because ye were made sorry* by it *to a change of conduct. For ye were made sorry in the manner God requires;* your sorrow issuing in actual amendment of your fault, *that ye might not be punished by me in any manner.*

10 For *the sorrow according to God worketh out a change of conduct*[1] unto salvation, not to be repented of; but the sorrow of the world, worketh *out* death.[2]

10 *For the sorrow required by God,* arising from a sense of the evil of sin *worketh out a reformation ending in salvation,* and therefore *not to be repented of. But the sorrow arising from worldly considerations worketh out death,* by pushing men to commit new sins for hiding the former.

11 Behold (γαρ, 97.) *now*, this *very* thing, that ye *were made sorry according to God*, what carefulness it wrought in you,[1] (αλλα, 76.) *yea, apologising, yea, displeasure,*[2] *yea, fear,*[3] *yea, earnest desire, yea, zeal, yea, punishment.*[4] *By every thing* ye have *shewn* yourselves to be *NOW pure* in this matter.[5]

11 *Behold now this very thing, that* by my letter *ye were made sorry, according to God's will,* for your fault in the affair of the incestuous person, *what carefulness it wrought in you* to comply with my order, *yea, apologising* to Titus for your conduct, *yea, dissatisfaction* with yourselves for being so foolish, *yea, fear* of the displeasure of God, *yea, earnest desire* to obey me, *yea, zeal* for my honour, *yea, punishment* of the offender whose wickedness ye had tolerated! *By every mark of true repentance, ye have shewn yourselves to be now pure in this matter.*

Ver. 11.—1. *What carefulness it wrought in you.* In describing the effects of the sorrow of the Corinthians, the apostle speaks of the emotions of their minds, without mentioning the objects of these emotions. This he did, as Locke observes, from modesty, and from respect to the Corinthians. Calvin and others, suppose that the seven particulars mentioned in this verse, are the characters of true repentance; and that they are to be found in every real penitent. But I rather think, he describes the repentance of the different sorts of persons in Corinth, who had offended, according to the part they had acted in the affair in question.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

12 Αρα ει και εγραψα ὑμιν, ȣχ ἑινεκεν τȣ αδικησαντος, ȣδε εινεκεν τȣ αδικηθεντος· αλλ' ἑινεκεν τȣ φανερωθηναι την σπȣδην ὑμων την ὑπερ ὑμων προς ὑμας, ενωπιον τȣ Θεȣ.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

13 Δια τȣτο παρακεκλημεθα επι τῃ παρακλησει ὑμων· περισσοτερως δε μαλλον εχαρημεν επι τῃ χαρᾳ Τιτȣ, ὁτι αναπεπαυται το πνευμα αυτȣ απο παντων ὑμων·

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which *I made* before Titus is found a truth.

14 Ὁτι ει τι αυτῳ ὑπερ ὑμων κεκαυχημαι, ȣ' κατῃσχυνθην· αλλ' ὡς παντα εν αληθεια ελαλησαμεν ὑμιν, ȣτω και ἡ καυχησις ἡμων ἡ επι Τιτȣ, αληθεια εγενηθη·

15 And his inward affection is more abundant toward you, whilst he remembreth the obedience of you all, how with fear and trembling you received him.

15 Και τα σπλαγχνα αυτȣ περισσοτερως εις ὑμας εςιν, αναμιμνησκομενȣ την παντων ὑμων ὑπακοην· ὡς μετα φοϐȣ και τρομȣ εδεξασθε αυτον.

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2. *Yea, displeasure.* The word αγανακτησιν, properly denotes *pain, the cause of which is within one's self.*

3. *Yea, fear.* By this, some commentators understand fear of the punishment, which the apostle had threatened to inflict on the impenitent, 1 Cor. iv. 21. To this agrees what is mentioned, ver. 15.

4. *Yea, punishment.* This sense the word εκδικησιν hath, 1 Pet. ii. 14. The sincere part of the Corinthian church, strongly impressed with the apostle's letter, had, agreeably to his command, excommunicated the incestuous person. This is the punishment which he here speaks of. And therefore, the countenance which they had given to that offender, is the crime for which the apostle had made them sorry, and of which he speaks with so much delicacy in this passage.

5. *Have*

12 (Αρα, 87.) *Indeed, although* I wrote *to* you *SEVERELY, it was not* for his *sake who did* the wrong, nor for his *sake who* suffered *the* wrong,[1] but *rather for the sake of shewing to you our care, which IS concerning you in the sight of God.*

12 That ye may not mistake the principle from which I acted in this affair, *I assure you, although I wrote to you severely, it was neither from ill will to him that had done the wrong, nor from any partial regard to his father who had suffered the wrong, but rather for the sake of shewing* to *you my care concerning you in the sight of God* who hath committed you to me to be instructed and directed.

13 *For this reason,* we were comforted in your comfort; *and* exceedingly the more *we joyed* for the joy of Titus, because his spirit was *set at ease* by you all.

13 *Because I acted from this principle, I was comforted in hearing ye were made happy* by my care of you; *and exceedingly the more I rejoiced for the joy ye gave to Titus, because his mind was set at ease by you all,* when ye received him with affection, and read my letter with due submission.

14 (Ὅτι, 255.) *Therefore,* if I have boasted any thing to him *concerning* you, I am not ashamed: (Αλλα) *for* as we spake all things *CONCERNING* you in truth, *so also* our boasting *which WAS* before Titus, is found a truth.

14 *Since ye have behaved so well* to Titus, *if I have boasted any thing to him concerning you, I am not ashamed* of it; *for as I spake all things* (Supply the preposition επι, 186.) *concerning you, according to my real opinion, so also my boasting* concering your good disposition and proper behaviour, *which I made in the presence of Titus, is* actually *found* by him *a true boasting.*

15 And his *tender affection* is more abundant toward you, whilst he remembereth the obedience of you all, *AND how ye received* him with fear and trembling.

15 *And his tender affection,* instead of being diminished by absence, *is much encreased towards you, whilst he remembereth,* as he often does, *the* ready *obedience of you all; and how ye received him with fear and trembling,* whereby ye manifested your sense of guilt and fear of punishment.

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5. *Have shewn yourselves to be now pure in this matter.* Here Whitby's remark is, "That true repentance from sin, clears us from the "guilt of it, not only in the sight of God, but man; so that it is both "uncharitable, and unchristian, to stigmatize, or reproach any person "for the sin we know, or believe he hath truly repented of."

Ver. 12. *Nor for his sake who suffered the wrong.* From this it appears, that the person who had suffered the injury from his son, was

 still

16 I rejoice therefore that I have confidence in you in all things.

16 Χαιρω εν ὁτι εν παντι θαῤῥω εν ὑμιν.

ſtill alive. The ſon, therefore, by cohabiting with his father's wife, to the guilt of inceſt added that of ingratitude to his father.

Ver. 16. *I rejoice then that I have confidence in you in every thing.* It is an obſervation of Oecumenius, that the apoſtle in this part of his letter, expreſſed his good opinion of the Corinthians, and mentioned his

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CHAP. VIII.

View and Illuſtration of the Exhortations in this Chapter.

THE directions which the apoſtle in his former letter gave to the Corinthians, concerning the collection for the ſaints in Judea, had not, it ſeems, been fully complied with. At the perſuaſion of Titus, indeed, they had begun that collection; but they had not finiſhed it when he left Corinth; owing, perhaps, to the oppoſition made by the faction, or to the diſturbances which the faction had raiſed in that church. Wherefore, to ſtir up the ſincere among the Corinthians, to finiſh what they had ſo well begun, the apoſtle in this chapter, ſet before them the example of the Macedonian churches, I ſuppoſe, the churches of Philippi, Theſſalonica, and Berœa, who, notwithſtanding their great poverty, occaſioned by the perſecution mentioned, 1 Theſſ. ii. 14. had contributed beyond their ability, being much inclined to that good work by their own benevolent diſpoſition, ver. 1, 2, 3.—and had entreated the apoſtle to receive their gift, and carry it to Jeruſalem, ver. 4, 5.—His exhortation to the Corinthians on this occaſion, no doubt, would be the more regarded by them, that it immediately followed the many commendations given them for their love and obedience. See chap. vii. 16. note. Wherefore, in the perſuaſion that they would now be hearty in the affair, the apoſtle told them, he had entreated Titus, that as he had begun, ſo he would finiſh that good work among them, ver. 6.—adding, that as they abounded in every other grace, and entertained great love to him their ſpiritual father, he hoped they would abound in that grace alſo, ver. 7.—This, however, he did not ſpeak as an injunction, becauſe

16 I rejoice *then* that I have confidence in you in *every thing*.[1]

16 Your behaviour having been such, *I rejoice that I can rely on your ready obedience, in every thing.*

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his having praised them to Titus, to prepare them for his exhortations in the two following chapters, concerning the collection for the saints in Judea. His address, therefore, in this part of his letter, is admirable; especially as, in commending the Corinthians, he expressed himself in a very handsome manner, and agreeably to the good opinion which he now entertained of them.

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cause works of charity must be voluntarily performed; but that they might emulate the forwardness of the Macedonians, and shew the sincerity of their love and gratitude to Christ, ver. 8. And the more effectually to persuade them to part with some of their riches for relieving the saints, he told them, they were well acquainted with the greatness of the love of our Lord Jesus Christ, who, though he was rich, for our sakes became poor, that we through his poverty might be rich, ver. 9.—He then gave it as his opinion, that they ought to finish these collections speedily, seeing they had begun them the last year, ver. 10.—none of them postponing the matter any longer, on pretence of inability, ver. 11.—because God regards the willingness of the giver, more than the greatness of his gift, ver. 12.

But lest the Corinthians might fancy, that by thus earnestly recommending liberality in making the collection, he meant at their expence to enrich the brethren in Judea, he assured them, he meant only the relief of their present pressing wants, that in their turn they might be able and disposed, in case of need, to assist the Corinthians, ver. 13, 14, 15.—And to shew that he was much interested in this matter, he thanked God for having put the same care concerning it in the heart of Titus, ver 16.——who, at his desire, had willingly agreed to go with him to Corinth, for the purpose of persuading them to finish their begun collection; but who being more diligent in the matter than the apostle expected, had offered to go before him, to exhort them, and was come to them with this letter, ver. 17.—But that Titus might not be burdened with the whole weight of the work, he told them, he had sent with him a brother of great reputation, who had been chosen by the Macedonian churches, to accompany the apostle to Jerusalem, to witness his delivering their gift

faithfully, ver. 18, 19.—a meaſure which he highly approved; becauſe, in this affair, he wiſhed to avoid all ſuſpicion of unfaithfulneſs, ver. 20, 21.—And that with them he had ſent another brother likewiſe, whom he had found faithful in many things, ver. 22.—Now that theſe meſſengers might meet with due reſpect from the Corinthians, the apoſtle informed them, that if any of the faction enquired concerning Titus, they might reply, he was his fellow-labourer in preaching the goſpel to the Corin-

Old Translation.	Greek Text.
CHAP. VIII. 1 Moreover, brethren, we do you to wit of the grace of God beſtowed on the churches of Macedonia:	1 Γνωριζομεν δε ὑμιν, αδελφοι, την χαριν τȣ Θεȣ την δεδομενην εν ταις εκκλησιαις της Μακεδονιας·
2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.	2 Ὁτι εν πολλῃ δοκιμῃ θλιψεως ἡ περισσεια της χαρας αυτων, και ἡ κατα βαθȣς πτωχεια αυτων επερισσευσεν εις τον πλȣτον της απλοτητος αυτων·
3 For to *their* power (I bear record) yea, and beyond their power, *they were* willing of themſelves:	3 Οτι κατα δυναμιν (μαρτυρω) και ὑπερ δυναμιν αυθαιρετοι·

Ver. 1.—1. *Make known to you the grace of God.* Becauſe the word tranſlated *grace*, is in ver. 4. rendered by our tranſlators, *a gift,* and hath that meaning evidently, ver. 6, 7. 19.; alſo, becauſe *the gift of God*, is an Hebraiſm for *a very great gift*, this verſe may be tranſlated, *make known to you the exceeding great gift which is given by the churches of Macedonia;* namely, to the ſaints in Judea. Yet I have retained the common tranſlation, ſuppoſing the apoſtle meant to aſcribe the charitable diſpoſition of the Macedonians, to the influence of the grace of God, as he does Titus's earneſt care about the collection, ver. 16.

2. *To the churches of Macedonia.* The apoſtle means the Roman province of Macedonia, which comprehended all the countries of the Greeks in Europe, not included in the province of Achaia. See 1 Theſſ. i. 7. note. Of theſe churches, the moſt forward, I doubt not, was the church of the Philippians, which on every occaſion ſhewed a great regard to all the apoſtle's deſires, together with an anxious concern for the advancement of the goſpel, and much willingneſs to part with their money for every laudable purpoſe.

Ver. 2.

Corinthians. Or if they enquired concerning the brethren who accompanied Titus, they were the meſſengers employed by the churches, to carry their collections to Jeruſalem; by which ſervice, they brought glory to Chriſt, ver. 23.—Being therefore perſons ſo reſpectable, he hoped the Corinthians would give them and the churches, whoſe meſſengers they were, full proof of their good diſpoſition, and of his boaſting concerning them, by treating them with every mark of affection and eſteem, ver. 24.

NEW TRANSLATION.

CHAP. VIII. 1 *Now*, brethren, we *make known to you* the grace of God[1] *which is given to* the churches of Macedonia;[2]

2 *That*, in a great trial of affliction, the *overflowing* of their joy, (και, 215.) *notwithſtanding* their deep poverty,[1] *hath overflowed in* the riches of their liberality.

3 For *according* to THEIR power, (I bear *witneſs*,) *nay*, *beyond* their power, THEY WERE willing of themſelves;

COMMENTARY.

CHAP. VIII. 1 *Now, brethren*, to ſhew the good opinion I have of you, *I make known to you the gracious diſpoſition, which hath been given to the churches* in the province *of Macedonia*, hoping ye will follow their example.

2 *That, during a great trial by perſecution, their exceeding joy*, ariſing from the doctrines and promiſes of the goſpel and from the gifts of the Spirit, ſo wrought in their minds, that *notwithſtanding their extreme poverty, it moved them to ſhew great liberality* in their gift to the ſaints in Judea, from whom the goſpel came to them.

3 Their liberality was not the effect of my entreaty; *for according to their ability, (I bear* them *witneſs,) yea beyound their ability, they were willing of themſelves*, without my ſoliciting them.

Ver. 2. *Notwithſtanding their deep poverty.* By mentioning the poverty of the Macedonians, as the circumſtance which enhanced their liberality, the apoſtle in a very delicate manner inſinuated to the Corinthians, who were an opulent people, (1 Cor. iv. 8.) that it was their duty to equal, if not to exceed the Macedonians in the greatneſs of their gift. See ver. 14.—From 1 Theſſ. ii. 14. it appears, that the Chriſtians in Theſſalonica had been ſpoiled of their goods. So alſo I think the Berœans muſt have been, Acts xvii. 13. In places of leſſer note, the diſciples may have been few in number, and not opulent.

Ver. 3. *Beyond their power.* This is no hyperbole, but an animated expreſſion, ſtrongly deſcriptive of the generoſity of the Macedonians.

They

4 Praying us with much intreaty, that we would receive the gift, and *take upon us* the fellowſhip of the miniſtring to the ſaints.

4 Μετα πολλης παρακλησεως δεομενοι ἡμων, την χαριν και την κοινωνιαν της διακονιας της εις τȣς ἁγιȣς, δεξασθαι ἡμας.

5 And *this they did*, not as we hoped, but firſt gave their ownſelves to the Lord, and unto us by the will of God.

5 Και ȣ᾽ καθως ηλπισαμεν, αλλ᾽ ἑαυτȣς εδωκαν πρωτον τῳ Κυριῳ, και ἡμιν δια θεληματος Θεȣ.

6 Inſomuch that we deſired Titus, that as he had begun, ſo he would alſo finiſh in you the ſame grace alſo.

6 Εις το παρακαλεσαι ἡμας Τιτον, ἱνα καθως προενηρξατο, ὁυτω και επιτελεσῃ εις ὑμας και την χαριν ταυτην.

7 Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; *ſee* that ye abound in this grace alſo.

7 Αλλ᾽ ὡσπερ εν παντι περισσευετε, πιςει, και λογῳ, και γνωσει, και πασῃ σπȣδῃ, και τῃ εξ ὑμων εν ἡμιν αγαπῃ, ἱνα και εν ταυτῃ τῃ χαριτι περισσευητε,

8 I ſpeak not by commandment, but by occaſion of the forwardneſs of others, and to prove the ſincerity of your love.

8 Ου κατ᾽ επιταγην λεγω, αλλα δια της ἑτερων σπȣδης, και το της ἡμετερας αγαπης γνησιον δοκιμαζων.

9 For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet

9 Γινωσκετε γαρ την χαριν τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ,

They were willing to give more than they were well able, conſidering the diſtreſſes under which they themſelves laboured.

Ver. 5. *And not as*, ηλπισαμεν, *we feared.* Suidas informs us, that the Attics applied ελπιζειν, to things bad as well as good, conſequently it ſignifies *to fear*, as well as *to hope.* Here it ſignifies *to fear*, becauſe the apoſtle cannot be ſuppoſed to ſay, that he hoped the Macedonians would not make the collections.

Ver. 8. *The ſincerity.* Το γνησιον, *the ſincere thing.* But the neuter adjective is put here for the ſubſtantive.

Ver. 9. *That though he was rich.* Jeſus Chriſt was Lord of all things, becauſe the Father created all things by him, and for him, and ſubjected all things to his dominion. Wherefore, if he had pleaſed, he might

4 With much entreaty *requesting* us that we would receive the gift *and the* fellowship of the *ministry, which* IS to the saints.

5 *And not as we feared;*[1] but first gave *themselves* to the Lord, (και, 213.) *and then to* us by the will of God.

6 *THIS MOVED us to entreat* Titus, that as he had *formerly begun,* so he would also finish *the same gift among you likewise.*

7 (αλλα, 77.) *Now,* as ye abound in every *GRACE,* IN faith, *and speech,* and knowledge, and *all* diligence, and IN your love to us; *I WISH* that ye *may* abound in this grace also.

8 I speak not *THIS as an injunction, but* (δια, 112.) *on account of* the *diligence* of others, and *AS proving* the sincerity[1] of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich,[1] yet for your *sake* he became poor,

4 For speedily finishing their collection, they *earnestly requested me to receive the money,* and perform *their share of the ministry to the saints,* by carrying their gift to Jerusalem, and delivering it in their name to the elders, to be distributed to the poor brethren in Judea.

5 *And* did *not as we feared,* excuse themselves on account of their poverty; *but first gave themselves to* follow *Christ* in this matter, *and then to us to do* what we told them was *the will of God.*

6 *This* success with the Macedonians, *moved me to entreat Titus, that as he had formerly,* when he gave you my letter, *begun* the collection among you, *so he would* on his return, *also finish the same gift, among you likewise.*

7 *Now, as ye abound in every grace; in faith, and variety of languages, and knowledge, and the greatest diligence* in performing every Christian duty, *and in your love to me* your spiritual father; *be careful to abound in this grace* also of ministring to the saints in Judea, who are now in great distress.

8 *I speak not this as an injunction,* because works of charity ought to be voluntary, *but* I recommend it *on account of the diligence of the Macedonians, and to prove the sincerity of your love* to God, and to your brethren, and to me.

9 *For ye know the goodness of the Lord Jesus Christ, who, though he was rich,* as being the proprietor of the whole world; *yet for your sake he lived in absolute poverty, that ye through*

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might have lived in the greatest splendor and opulence, while he executed his ministry on earth.—Or *Rich,* may signify his original greatness; and *Poor,* his humbled condition on earth.

Ver. 10.

for your ſakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but alſo to be forward a year ago.

11 Now therefore perform the doing of it; that as *there was* a readineſs to will, ſo *there may be* a performance alſo out of that which you have.

12 For if there be firſt a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eaſed, and you burdened:

14 But by an equality, *that* now at this time your abundance *may be a ſupply* for their want, that their abundance alſo may be *a ſupply* for your want, that there may be equality.

ὁτι δι' ὑμας επτωχευσε, πλουσιος ων· ἱνα ὑμεις τῃ εκεινου πτωχειᾳ πλουτησητε.

10 Και γνωμην εν τουτῳ διδωμι· τουτο γαρ ὑμιν συμφερει, ὁιτινες ου μονον το ποιησαι, αλλα και το θελειν προενηρξασθε απο περυσι.

11 Νυνι δε και το ποιησαι επιτελεσατε· ὁπως καθαπερ ἡ προθυμια του θελειν, ουτω και το επιτελεσαι εκ του εχειν.

12 Ει γαρ ἡ προθυμια προκειται, καθο εαν εχῃ τις, ευπροσδεκτος, ου καθο ουκ εχει.

13 Ου γαρ ἱνα αλλοις ανεσις, ὑμιν δε θλιψις.

14 Αλλ' εξ ισοτητος, εν τῳ νυν καιρῳ το ὑμων περισσευμα εις το εκεινων ὑστερημα· ἱνα και το εκεινων περισσευμα γενηται εις το ὑμων ὑστερημα, ὁπως γενηται ισοτης.

Ver. 10.—1. *Not only to do, but alſo to be willing.* Seeing *to be willing*, is mentioned as ſomething greater than *to do*, it imports, that the Corinthians had ſhewn a great willingneſs to finiſh the collection ſince the laſt year, after Titus delivered to them the apoſtle's firſt letter.

2. *Since the laſt year* As απ' αιωνος, Luke i. 70. Acts iii. 21. is tranſlated, *ſince the world began*, απο περυσι, may be tranſlated, *ſince the laſt year*. Beſides, the circumſtances of the affair require this tranſlation: for the apoſtle's firſt letter, in which he mentioned the collection to the Corinthians, was ſent to them by Titus in the end of the laſt year, that is, five or ſix months only before this letter was written.—In this verſe, the apoſtle tacitly blamed the Corinthians, as having acted inconſiſtently, who on receiving the apoſtle's letter in the end of the

(Philip. ii. 8) that ye through his poverty might be rich.

10 And herein I give MY *opinion*, (γαρ, 95.) *that* this is *profitable* for you, who have *formerly begun*, not only to do, but alſo *to be willing*[1] *ſince the laſt year.*[2]

11 *At preſent*, therefore, *finiſh* the doing *OF IT*; that as THERE WAS a readineſs to will, *ſo alſo LET THERE BE to finiſh from what ye* have.

12 For if *a willingneſs of mind be preſent, according to what any one hath HE IS well accepted, not* according to *what* he hath not.

13 (Γαρ, 98.) *However*, I MEAN not that *eaſe SHOULD BE to others, and diſtreſs to you:*

14 But (εξ, 156.) *on account of equality*, THAT *at the preſent time*[1] your abundance MAY BE A SUPPLY for their want, that, at *ANOTHER TIME*, their abundance alſo may be A SUPPLY for your want, (ὁπως, 252.) *ſo as* there may be equality.[2]

his poverty, might be rich in the poſſeſſion of all the bleſſings promiſed in the goſpel.

10 *And in this* matter, *I give my opinion, that to finiſh your collection immediately, is profitable for your reputation who have formerly begun, not only to make the collection, but alſo to ſhew* a remarkable *willingneſs* in making it, *ſince the end of the laſt year* when Titus was with you. See ver. 6.

11 *At preſent, therefore*, agreeably to your former reſolution, ſpeedily *finiſh the making of the collection, that as there was* among you *a readineſs to undertake* this charitable work, *ſo alſo* let there be a readineſs *to finiſh it, from what ye have.*

12 Do not put it off, on pretence that ye wiſh to give more than ye can do now. *For if a charitable diſpoſition of mind be preſent, according to what any one hath he is well accepted* of God, *not according to what he hath not.*

13 *However*, in exhorting you to make this collection in a liberal manner, *I mean not that eaſe ſhould be to the brethren in Judea, through diſtreſs to you.*

14 *But* I do it *for eſtabliſhing equality*. I mean, *that at the preſent time, your abundance may be a ſupply for the wants of the brethren in Judea, that* at another time, *their abundance alſo*, when ye ſtand in need of it, *may be a ſupply for your wants, ſo as* among the diſciples of Chriſt, even as among the Iſraelites in gathering the manna, *there may be equality.*

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the former year, not only began, but expreſſed great willingneſs to finish the collections, and afterwards grew cold and negligent in the affair.

Ver 14.—1. *That at the preſent time your abundance.* Corinth being an opulent city, we may ſuppoſe, that among the brethren there were ſome

15 As it is written, He that *had gathered* much, had nothing over; and he that *had gathered* little, had no lack.

15 Καθως γεγραπται· Ὁ το πολυ, ȣκ επλεονασε· και ὁ το ολιγον, ȣκ ηλαττονησε.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

16 Χαρις δε τω Θεω τω διδοντι την αυτην σπȣδην ὑπερ ὑμων εν τη καρδια Τιτȣ·

17 For indeed he accepted the exhortation, but being more forward, of his own accord he went unto you.

17 Ὁτι την μεν παρακλησιν εδεξατο· σπȣδαιοτερος δε ὑπαρχων, αυθαιρετος εξηλθε προς ὑμας.

18 And we have sent with him the brother, whose praise *is* in the gospel, throughout all the churches:

18 Συνεπεμψαμεν δε μετ' αυτȣ τον αδελφον ȣ ὁ επαινος εν τω ευαγγελιω δια πασων των εκκλησιων·

19 (And not *that* only, but who was also chosen of

19 (Ου μονον δε, αλλα και χειροτονηθεις ὑπο των εκ-

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some able to contribute liberally to this charity. Besides, the Corinthians had not, like the Thessalonians, and the other churches of Macedonia, been persecuted to the spoiling of their goods.

2. *So as there may be equality.* The equality which the apostle recommends, is not an equality of condition, but such an equality, as that our brethren may not be in want of the daily necessaries of life, while we abound in them; for the manna gathered by the Israelites was only provision for a day.

Ver. 17.—1. *But, being more diligent.* So the phrase σπȣδαιοτερος δε ὑπαρχων, literally signifies. It seems the apostle did not desire Titus to go before him to Corinth, nor to be the bearer of this letter; but to exert himself in urging the collection, when he accompanied the apostle to Corinth. Nevertheless, Titus being himself very earnest in the cause, proposed of his own accord to go before with the apostle's second letter, that he might have an opportunity of exciting the Corinthians to finish their collections before the apostle's arrival.

2. *He is come out to you.* Since ελθειν signifies *to come*, as well as *to go*, εξηλθε here, must be translated, *is come unto*. For it would have been improper in a letter which the Corinthians were to read, perhaps, in the hearing of Titus himself, to have said of him, *he is gone forth to you*. But the impropriety is avoided in the literal translation.

Ver. 18. *Have sent the brother, whose praise,* &c. This brother is thought by many, both of the ancients and moderns, to have been Luke, whose gospel was well known throughout the churches of Macedonia,

15 As it is written, (Ex. xvi. 18.) He *WHO GATHERED* much had nothing over; and he *WHO GATHERED* little had no lack.

15 *Agreeably to what is written, He who gathered much, had nothing over, and he who gathered little, had no lack.* What every perſon gathered, more than an homer, was given to make up that quantity, to the aged and infirm who gathered little.

16 *Now* thanks BE to God, *who hath put* the ſame earneſt care *concerning you*, into the heart of Titus.

16 *Now thanks be to God, who hath made Titus as anxious concerning you as I am*, that ye behave properly, by finiſhing your collection as ſoon as poſſible.

17 For *MY* exhortation, indeed, he accepted; but, being more *diligent*,[1] of his own accord he *is come out*[2] *to* you.

17 *For my exhortation* to him to accompany me to Corinth, (ver. 6.) *he indeed accepted: but being more diligent* in the matter, than I deſired him to be, *of his own accord, he is come out to you* with this letter.

18 *And with him we have ſent* the brother, whoſe praiſe *by* the goſpel[1] IS throughout all the churches.

18 *And with him I have ſent the brother, whoſe praiſe, on account of the goſpel* which he hath written, *is* great *throughout all the churches* of Chriſt in theſe parts.

19 And not THAT only, but who was alſo

19 *However, that is not my only reaſon* for ſending him: *he was alſo*

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cedonia and Achaia, at the time Paul wrote this ſecond epiſtle to the Corinthians, A. D. 57. See Harmony of the Goſpels, Prelim. Obſerv. p. 43. 2d edit.— From Acts xvi 10, 11. where Luke uſes the phraſe *We*, it appears, that he was with Paul and Silas when they paſſed over from Aſia, the firſt time, into Europe; and that he went with them to Philippi, ver. 15. But from Acts xvii. 1. where Luke alters his ſtile, we learn that he remained at Philippi, when Paul and Silas went to Amphipolis and Apollonia, and did not join them again till Paul came with the collection from Corinth to Philippi, in his way to Jeruſalem, ſix years after his firſt departure from Philippi, Acts xx. 5. Here we may ſuppoſe Luke employed himſelf during theſe ſix years, in compoſing and making copies of his goſpel, which he may have ſent to the churches in theſe parts. And if he was *the brother* whom Paul ſent with Titus to Corinth, he may have remained there till Paul arrived; and when Paul, on account of the lying in wait of the Jews, determined to return through Macedonia, Luke may have gone before him to Philippi. For it is plain from Acts xx. 5. that he joined Paul and the meſſengers of the churches, in that city, and went with them to Jeruſalem, where, and in Caeſarea, he attended the apoſtle, and then accompanied him to Rome.

the churches to travel with us with this grace which is adminiſtred by us to the glory of the ſame Lord, and *declaration of* your ready mind)

κλησιων συνεκδημος ἡμων, συν τη χαριτι ταυτη τη διακονεμενη ὑφ' ἡμων προς την αυτε τε Κυριε δοξαν, και προθυμιαν ὑμων·)

20 Avoiding this, that no man ſhould blame us in this abundance which is adminiſtred by us.

20 Στελλομενοι τετο, μη τις ἡμας μωμησηται εν τη ἁδροτητι ταυτη τη διακονεμενη ὑφ' ἡμων.

21 Providing for honeſt things not only in the ſight of the Lord, but alſo in the ſight of men.

21 Προνοεμενοι καλα ε μονον ενωπιον Κυριε, αλλα και ενωπιον ανθρωπων.

22 And we have ſent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

22 Συνεπεμψαμεν δε αυτοις τον αδελφον ἡμων, ὁν εδοκιμασαμεν εν πολλοις πολλακις σπεδαιον οντα, νυνι δε πολυ σπεδαιοτερον, πεποιθησει πολλη τη εις ὑμας.

Ver. 19. *Who was alſo choſen of the churches, &c.* This is the ſecond character of the perſon, who was ſent by the apoſtle with Titus to Corinth. He was choſen by the churches of Macedonia to accompany Paul to Jeruſalem, to witneſs his delivering their gift. This character likewiſe, agrees very well to Luke. For having reſided ſo long at Philippi, he was well known to the Macedonian churches, who by making him their meſſenger to Judea, ſhewed their great reſpect for him. The ſtile of the Acts indeed ſhews, that Luke did not accompany Paul in his return to Macedonia from Corinth, with the collections. But he may have left Corinth, and have gone to Philippi before the apoſtle, for reaſons not now known to us.

Ver. 20. *Taking care of this.* The word ϛελλομενοι, ſometimes ſignifies the furling, or altering of the ſails of a ſhip, to change her courſe, that ſhe may avoid rocks or other dangers lying in her way. Here it is uſed in the metaphorical ſenſe, for *taking care* that no one ſhould find fault with the apoſtle as unfaithful in the management of the collections.

Ver. 22.—1. *We have ſent with them our brother, whom we have oftentimes, &c.* This brother is ſuppoſed by ſome to have been *Apollos*, who though he was unwilling to go to Corinth when Paul ſent his firſt letter, 1 Cor. xvi. 12. yet hearing of the repentance of the Corinthians, he was now willing to accompany Titus in his return. But there is no evidence that Apollos was with the apoſtle at this time in Macedonia.—Others think this brother was *Silas*, of whom more than of any other of

chosen of the churches,[1] *our fellow-traveller with this gift, which* IS *ministred* by us *to* the glory of *the Lord himself*, and *DECLARATION* of your ready mind.

chosen of the churches of Macedonia, *to accompany me* to Jerusalem *with this gift, which I have been the instrument of procuring, to the glory of the Lord* Jesus *himself, and* to afford you an opportunity of *shewing your readiness to do works of charity* to the saints.

20 *Taking care of this*,[1] that *no one* should blame us in this abundance which *IS ministred* by us.

20 The sending messengers with me to Jerusalem, I suggested to the churches: *taking care of this, that no one should blame me* as unfaithful *in the management of this great sum which is procured by me* for the saints.

21 *Premeditating things comely*, not only in the sight of the Lord, but also in the sight of men. (See Rom. xii. 17. note.)

21 *Previously considering what was comely* in this affair, *not only in the sight of the Lord*, to whom chiefly I desire to approve myself, *but also in the sight of men*, from whose minds I wish to remove every suspicion, which might hinder my usefulness.

22 And we have sent with them our brother,[1] whom we have oftentimes *found* diligent in many things, but now much more diligent, upon the great confidence which *HE HATH*[2] in you.

22 *And I have sent with them our fellow-labourer in the gospel, whom I have oftentimes* on trial *found active in many important matters, but now much more active* than common, in his endeavours to forward the collection among you, *upon the great* confidence *which he hath in your* good disposition to the work.

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of his assistants, the apostle could with truth say, that he had oftentimes found him diligent in many things; for from the time of the council of Jerusalem, when he set out with Paul to visit the Gentile churches, he seems to have been his constant companion for several years. Nevertheless, it is not certain that Silas was with the apostle on this occasion, for his name is not mentioned among those who accompanied him to Jerusalem, Acts xx. 4.—Others think Timothy is the brother spoken of, to whom likewise the character of *diligent* belonged. But they forget that Timothy joined the apostle in writing this second epistle, consequently cannot be supposed to have gone with it to Corinth.—According to others, this brother was Sosthenes, who having, as is supposed, been a ruler of the synagogue in Corinth before his conversion, was well known to the Corinthians, and a person of great authority among them. Lastly, Some think the brother whose praise was occasioned by the gospel, ver. 18. and the brother spoken of

23 Whether *any do inquire* of Titus, *he is* my partner, and fellow-helper concerning you: or our brethren *be inquired of, they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

23 Ειτε ὑπερ Τιτȣ, κοινωνος εμος και εις ὑμας συνεργος· ειτε αδελφοι ἡμων, αποϛολοι εκκλησιων, δοξα Χριϛȣ.

24 Την ȣν ενδειξιν της αγαπης ὑμων, και ἡμων καυχησεως ὑπερ ὑμων, εις αυτȣς ενδειξασθε, και εις προσωπον των εκκλησιων.

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in this verse, were two of the messengers of the Macedonian churches, whose names are mentioned, Acts xx. 4. But from 2 Cor. ix. 4. it appears, that they did not go before Paul, but accompanied him to Corinth.

2. *Upon the great confidence which he hath in you.* Our translators supply here the words, *I have*, connecting the clause with the first member of the sentence, *I have sent with them our brother, upon the great confidence which I have*, &c. But the words I have supplied are more proper.

Ver. 23. *They are the messengers of the churches, and the glory of Christ.* The apostle's example, in doing justice to the characters of his younger fellow labourers, is highly worthy of the imitation of the more aged ministers

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CHAP. IX.

View and Illustration of the Exhortation given in this Chapter.

THE apostle in this chapter continued his discourse concerning the collection, not to persuade the Corinthians to undertake the work: that, as he observed, was not needful, ver. 1.—He knew their willingness, and had boasted to the Macedonians, that Achaia was prepared since the end of the last year; for so the apostle believed at the time he boasted of them, ver. 2.—But now being informed by Titus, that a good deal still remained to be done, he had sent the brethren mentioned in the preceding chapter, to encourage them to go on, that his boasting concerning

23 (Ειτε, 140.) *If* ANY INQUIRE *concerning* Titus, HE IS my partner and fellow-*labourer towards* you; (ειτε) or *if* our brethren BE INQUIRED OF, THEY ARE the messengers,[1] of the churches, AND the glory of Christ.

24 *Wherefore*, the proof of your love, and of our boasting *concerning you*, shew ye (εις, 14.) *before them*, and (εις) before *the face of* the churches.

23 *If any* of the faction *inquire concerning Titus, he is my partner* in the ministry of the saints, *and fellow-labourer with respect to you*, having assisted me in planting the gospel among you. *Or if they inquire concerning our brethren* who accompany Titus, *they are persons sent by the churches* to go with me to Jerusalem, (ver. 19.) *and* by that service, *they bring glory to Christ.*

24 *Wherefore, the proof of your love* to Christ and to his people, *and of our boasting concerning you, shew ye before these worthy persons, and before the churches* who have made the collection for the saints in Judea, by finishing your collection for them without delay.

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ministers of the gospel They ought to introduce their younger brethren to the esteem and confidence of the people, by giving them the praise which is due to them. For as Doddridge observes, they will most effectually strengthen their own hands, and edify the church, by being instrumental in setting forward others, who on account of their faithfulness and diligence in the ministry, will in time merit the illustrious appellation, of being *the glory of Christ.*

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concerning their being prepared might not be rendered false; but that at length, they might be prepared, ver. 3.—For if the Macedonian brethren, who were coming with him to Corinth, should find their collection not finished, he, not to say the Corinthians, would be ashamed of his confident boasting concerning them, ver. 4.—He had judged it necessary therefore, to entreat the brethren to go before him to Corinth, to persuade them to complete their collection, that whatever they should give, might appear as freely given, and not as forced from them by his presence, ver. 5.—In the mean time, to encourage them to give liberally, he put them in mind of the rule, according to which the rewards of the future life are to be bestowed. He that soweth sparingly, shall reap also sparingly, &c.

ver. 6.—Then deſired every one of them to conſult his own heart, and to give what he thought proper, without grudging, ver. 7.—Becauſe God loves a cheerful giver, and can ſupply men abundantly with this world's goods, both for their own maintenance, and to enable them to do works of charity, ver. 8, 9. Farther, he obſerved, that ſuch a gift from ſo many Gentile churches, not only would ſupply the wants of the brethren in Judea, but being a demonſtration of the affection which the Gentiles bare to them, would occaſion many thankſgivings, ver. 12.—The Jews glorifying God for the profeſſed ſubjection of the Gentiles to the goſpel, of which they would have ſo clear a proof, ver. 13.—and alſo praying for the Gentiles, whom they would love as their brethren on account of the grace of God beſtowed on them, ver. 14.—Now the union of the Jews and Gentiles, into one body or church, being in all reſpects a moſt happy event, the apoſtle returned thanks to God for his unſpeakable gift Jeſus Chriſt, through whom it had been accompliſhed, ver. 15.

I cannot finish this illuſtration, without obſerving in praiſe of the apoſtle Paul, that there never was penned by any writer, a ſtronger and more affecting exhortation to works of charity, than that which he addreſſed to the Corinthians in this and the preceding chapter.—The example of the Chriſtians in Macedonia, who, notwithſtanding they were themſelves in very ſtraitened circumſtances, had contributed liberally towards the relief of the ſaints in Judea:—The great love of the Lord Jeſus Chriſt, who, though he was rich, yet for their ſake became poor, that they through his poverty might be rich:—God's acceptance of works of charity, not according to the greatneſs of what is beſtowed, but according to the willingneſs with which it is beſtowed:—The reward which God will confer on beneficent men in the life to come, in proportion to the number and greatneſs of the good actions which they have performed in this life: His ſupplying them with a ſufficiency of this world's goods for their own maintenance, and for enabling them to continue their good offices to the indigent:—His bleſſing their ordinary labour for that end:—The joy which is occaſioned to the poor whoſe wants are relieved by the alms of the charitable:—The thankſgivings which other good men will offer to God when they ſee works

Old Translation.

CHAP. IX. 1 For as touching the miniſtring to

Greek Text.

1 Περι μεν γαρ της διακονιας της εις τȣς ἁγιȣς πε-

works of this ſort done, but eſpecially thankſgivings to God from the poor, who are relieved in their ſtraits by the charitable:—Their gratitude towards their benefactors, expreſſed in earneſt prayers to God for their happineſs:—And the cordial union which is produced between the rich and the poor by this intercourſe of good offices:—All theſe conſiderations are diſplayed in this excellent exhortation, with a tenderneſs and feeling, which nothing but a heart filled with goodneſs, was capable of expreſſing.

With the above mentioned affecting motives, which are ſuited to every ingenuous mind, the apoſtle intermixed a variety of other incitements to works of charity, adapted to the particular circumſtances of the Corinthian brethren, which, therefore, muſt have made a ſtrong impreſſion on them:—Such as their former readineſs to do good works:—Their being enriched with every ſpiritual gift: a kind of riches vaſtly ſuperior to the riches which the apoſtle wiſhed them to impart to their needy brethren: Their love to him their ſpiritual father, whoſe reaſonable deſires it was their duty to comply with:—His having boaſted of their good diſpoſitions to the churches of Macedonia:—His anxiety that the meſſengers from theſe churches, who were coming to Corinth, might find them ſuch as he had repreſented them:—And the ſhame with which the apoſtle himſelf, as well as the Corinthians, would be overwhelmed, if, when the Macedonian brethren arrived, they were found to have been negligent in making the collection for the poor in Judea. He therefore entreated them to prove the truth of their love to him, and of his boaſting concerning them before theſe worthy ſtrangers, and before the churches whoſe meſſengers they were, by their finiſhing the collection with cheerfulneſs, that what they gave might appear to be a gift willingly beſtowed, and not a thing extorted from them by his importunity.

Upon the whole, if any miniſter of the goſpel who is himſelf animated by a benevolent diſpoſition towards mankind, has occaſion to excite his people to works of charity, let him ſtudy with due attention the viiith and ixth chapters of St. Paul's ſecond epiſtle to the Corinthians; for no where elſe will he find ſo fine a model to form his exhortation on, as that which is exhibited in theſe excellent chapters.

NEW TRANSLATION.

CHAP. IX. 1 (Μεν γαρ, 238. 94.) *But indeed, concerning the miniſtry which* IS to the ſaints, it

COMMENTARY.

CHAP. IX. 1 *But indeed, concerning* the propriety of *the miniſtry to the ſaints* in Judea, *it is ſuperfluous for me to write to you.* What I have now

the ſaints, it is ſuperfluous for me to write to you.

ρισσον μοι εςι το γραφειν ὑμιν.

2 For I know the forwardneſs of your mind, for which I boaſt of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

2 Οιδα γαρ την προθυμιαν ὑμων, ἡν ὑπερ ὑμων καυχωμαι Μακεδοσιν, ὁτι Αχαια παρεσκευαςαι απο περυσι· και ὁ εξ ὑμων ζηλος ηρεθισε τȣς πλειονας.

3 Yet have I ſent the brethren, leſt our boaſting of you ſhould be in vain in this behalf; that, as I ſaid, ye may be ready:

3 Επεμψα δε τȣς αδελφȣς ἱνα μη το καυχημα ἡμων το ὑπερ ὑμων κενωθῃ εν τῳ μερει τȣτῳ· ἱνα (καθως ελεγον) παρεσκευασμενοι ητε·

4. Leſt haply if they of Macedonia come with me, and find you unprepared, we (that we ſay not, you) ſhould be aſhamed in this ſame confident boaſting.

4 Μη πως εαν ελθωσι συν εμοι Μακεδονες, και ἑυρωσιν ὑμας απαρασκευαςȣς, καταισχυνθωμεν ἡμεις (ἱνα μη λεγωμεν ὑμεις) εν τῃ ὑποςασει ταυτῃ της καυχησεως.

5 Therefore I thought it neceſſary to exhort the brethren, that they would go before unto you, and make up beforehand your

5 Αναγκαιον ȣν ἡγησαμην παρακαλεσαι τȣς αδελφȣς, ἱνα προελθωσιν εις ὑμας, και προκαταρτισωσι την προκα-

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Ver. 2. *That Achaia was prepared ſince the laſt year.* So the apoſtle thought, when he boaſted of the Corinthians to the Macedonians. For in his former letter, which was written in the end of the preceding year, he had exhorted them to make the collection, and had given it in charge to Titus who carried that letter, to encourage them in the work. Beſides, the Corinthians having expreſſed the greateſt reſpect for the apoſtle in the letter which they ſent to him, and the meſſengers who brought that letter having aſſured him of their diſpoſition to obey him in every thing, he did not doubt of their having complied with his requeſt. And therefore, when he went into Macedonia the following ſpring, after Pentecoſt, he told the Macedonian churches, that Achaia was prepared ſince the end of the laſt year, firmly believing that it was ſo. What is meant by *Achaia*, ſee 1 Theſſ. i. 7. note.

Ver. 3.

is superfluous for me to write to you.

2 For I know *your willingness of which I boasted on your behalf to the Macedonians*, that Achaia was *prepared*[1] *since the last year;* and your zeal hath *stirred up* very many.

3 Yet *I have* sent the brethren, *that* our boasting *which WAS concerning you*,[1] *may not be rendered false in this particular; BUT* that, as I said, ye may be *prepared:*

4 Lest, *perhaps, if the Macedonians* come with me, and find you unprepared, we (that we say not *ye*) should be *put to shame* (εν) *by this confident*[1] boasting.

5 Therefore I thought it necessary *to entreat* the brethren, that they would go before *to* you, and

now in view, is to persuade you to finish speedily what you have begun.

2 *For I am so convinced of your willingness*, that in the persuasion ye had actually made the collection, *I boasted of you to the Macedonians, that* the churches of *Achaia were prepared since the last year. And* my account of *your zeal* in this matter, *hath stirred up very many* to follow your example.

3 *Yet*, as ye have not finished your collection, *I have sent the brethren* (chap. viii. 18. 22.) to inform you of my coming, *that our boasting which is on your behalf, may not be rendered false in this particular*, by your making unnecessary delays; *but that, as I said, ye may be prepared* when I come:

4 *Lest, perhaps, if the Macedonian* brethren, to whom I boasted concerning your readiness, *come with me* to Corinth, *and find you unprepared, I* (*that I say not ye*) *should be put to shame by this confident boasting* concerning your zeal, whereby I stirred them up.

5 *For that reason, I thought it necessary to entreat the brethren, that they would go before* me *to you*, and excite you *to complete before my arrival, your*

Ver. 3. *That our boasting which was concerning you.* When the apostle left Ephesus, he went into Macedonia, in the expectation of meeting Titus on his return from Corinth. In Macedonia he remained some months before Titus arrived; and during that time, we may suppose, he exhorted the Macedonian churches to make the collections, and excited them to the work, by boasting of the forwardness of the Corinthians.

Ver. 4. *By this confident boasting.* The word ὑποστασις, is often used by the LXX. to denote *confident expectation, or firm hope.* Our translators, therefore, have rendered it properly here, by *confidence.* Beza's translation is, *in hoc fundamento gloriationis, in this foundation of boasting.* The Vulgate, *substantia gloriæ, matter of boasting.* The literal translation is, *In this confidence of boasting.*

 Ver. 5.

bounty, whereof ye had notice before, that the ſame might be ready, as *a matter of* bounty, and not as *of* covetouſneſs.

τηγγελμενην ευλογιαν ὑμων, ταυτην ἑτοιμην ειναι ουτως ὡς ευλογιαν, και μη ὡσπερ πλεονεξιαν.

6 But this *I ſay*, He which ſoweth ſparingly, ſhall reap alſo ſparingly: and he which ſoweth bountifully, ſhall reap alſo bountifully.

6 Τουτο δε, ὁ σπειρων φειδομενως, φειδομενως και θερισει· και ὁ σπειρων επ' ευλογιαις, επ' ευλογιαις και θερισει.

7 Every man according as he purpoſeth in his heart, *ſo let him give;* not grudgingly, or of neceſſity: for God loveth a cheerful giver.

7 Ἑκαστος καθως προαιρειται τη καρδιᾳ· μη εκ λυπης, η εξ αναγκης· ἱλαρον γαρ δοτην αγαπᾳ ὁ Θεος.

8 And God *is* able to make all grace abound towards you; that ye always having all ſufficiency in all things, may abound to every good work:

8 Δυνατος δε ὁ Θεος πασαν χαριν περισσευσαι εις ὑμας· ἱνα εν παντι παντοτε πασαν αυταρκειαν εχοντες, περισσευητε εις παν εργον αγαθον·

9 (As it is written, He hath diſperſed abroad; he hath given to the poor: his righteouſneſs remaineth for ever.

9 Καθως γεγραπται· Εσκορπισεν, εδωκε τοις πενησιν· ἡ δικαιοσυνη αυτου μενει εις τον αιωνα.

Ver. 5. *And not as*, πλεονεξιαν, *a thing extorted.* Eſtius thinks the proper tranſlation of this clauſe is, *Not as of coveiouſneſs*, becauſe, according to him, the apoſtle's meaning is, that the alms given by the Corinthians, ſhould be *large, as proceeding from a liberal diſpoſition, and not ſmall, as proceeding from covetouſneſs.* But the word πλεονεξιαν, being in the accuſative caſe, hinders us from ſupplying the prepoſition *of* — Theophylact interprets this, by a Greek word ſignifying *circumvention*, in which he is followed by Eraſmus. But Stephen in his concordance, citing this verſe, tranſlates it *extortum aliquid, a thing extorted;* which I take to be the proper tranſlation. See chap. ii. 11. note 1.

Ver. 8.—1. *To make every bleſſing.* The word χαριν, which I have tranſlated *bleſſing*, our tranſlators have rendered by the word *benefit*, 2 Cor. i. 15. and chap. viii. 4. by the word *gift*. That it is uſed here to denote *temporal gifts or bleſſings*, is evident from the remaining part

complete beforehand your *formerly announced* (ευλογιαν, 33.) *gift*, that the ſame might be *thus* ready as *a gift*, and not as *a thing extorted.* [1]

formerly announced gift to the ſaints in Judea, *that the ſame might be thus prepared* at my coming to Corinth, *as a gift* willingly beſtowed, *and not as a thing extorted* from you by my importunity, as from perſons of a covetous diſpoſition.

6 *Now*, this I SAY, He *who* ſoweth ſparingly, *ſparingly alſo ſhall reap*; and he *who* ſoweth bountifully, *bountifully alſo ſhall reap.*

6 *Now*, to encourage you to give, *this I ſay*, It is in almſgiving as in agriculture, *he who ſoweth ſparingly, ſparingly alſo ſhall reap; and he who ſoweth bountifully, bountifully alſo ſhall reap* the rewards promiſed to charitable men.

7 Every *one* according as he purpoſeth in *HIS* heart, *OUGHT TO GIVE*; not *with grief, nor by conſtraint*: for God loveth a cheerful giver.

7 By recommending liberality, I mean that *Every one*, on examining his own circumſtances, *according as he hath determined* what to give, *ought to give* it, *not with grief nor by conſtraint*, but with good will: *for* in matters of charity, *God loveth a cheerful giver.*

8 And God IS able to make *every bleſſing* [1] abound (εις) *to* you; that *in every thing always having all ſufficiency*, [2] *ye* may abound (εις) *in* every good work:

8 On this occaſion, ye ſhould not look forward to the evils which may befal yourſelves. *God is able* and willing *to make every* temporal *bleſſing abound to you; that in every reſpect, always having all ſufficiency, ye may abound in every work of charity*, without needing relief from others.

9 As it is written, (Pſal. cxii. 9.) He hath *diſperſed*; [1] he hath given to the poor: his righteouſneſs [2] remaineth for ever.

9 By this conſideration, the Iſraelites were encouraged to liberality; *For*, of the charitable man, *it is written, He hath diſperſed; he hath given to the poor; his beneficence remaineth as long as he liveth.*

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part of the verſe, and from the ſcope of the apoſtle's argument.—The repetition of the words *every* and *all* in this paſſage, renders it beautifully emphatical.

2. *Sufficiency*. The Greek word αυταρκειαν, properly ſignifies *ſufficiency in one's ſelf.*

Ver. 9.—1. *As it is written, He hath diſperſed.* This is an alluſion to one who in ſowing ſeed, ſcatters it plentifully, ver. 10. And the image beautifully repreſents, both the good will with which the liberal diſtribute

10 Now he that ministreth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness).

10 Ὁ δε επιχορηγων σπερμα τω σπειροντι, και αρτον εις βρωσιν, χορηγησαι και πληθυναι τον σπορον ὑμων, και αυξησαι τα γεννηματα της δικαιοσυνης ὑμων.

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

11 Εν παντι πλετιζομενοι εις πασαν ἁπλοτητα, ἡτις κατεργαζεται δι᾽ ἡμων ευχαριςιαν τω Θεω.

12 For the administration of this service, not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

12 Ὁτι ἡ διακονια της λειτεργιας ταυτης ἐ μονον εςι προσαναπληρεσα τα ὑςερηματα των ἁγιων, αλλα και περισσευεσα δια πολλων ευχαριςιων τω Θεω.

13 (Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men).

13 Δια της δοκιμης της διακονιας ταυτης δοξαζοντες τον Θεον επι τη ὑποταγη της ὁμολογιας ὑμων εις το ευαγγελιον τε Χριςε, και ἁπλοτητι της κοινωνιας εις αυτες και εις παντας.

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distribute their alms, and the many needy persons on whom they are bestowed.

2. *His righteousness.* The Hebrews used the word *righteousness* to denote *alms.* Accordingly the LXX. translate the Hebrew word which signifies righteousness, by ελεημοσυνη, *alms.* The Psalmist's declaration implies, that in the course of providence, the beneficent are often blessed with worldly prosperity.

Ver. 10.—1. *May he who supplieth seed to the sower, and bread for meat, supply and multiply,* &c. I have followed here the Syriac and Arabic versions, which I think more just than the English. For if a comma is placed after εις βρωσιν, the translation I have given, will appear both literal and conformable to Isa. lv. 10. (*That it may give seed to the sower, and bread to the eater,*) which the apostle is supposed to have had in his eye here.

2. *And increase the produce.* Γεννηματα, *Germina;* literally the things which spring from your sowing.

3. *Of*

10 Now, *may he who supplieth* seed to the sower, *and bread for meat*,[1] *supply and multiply your seed sown*, and increase *the produce*[2] of your righteousness.[3]

10 *Now, may God, who* by making the earth fruitful, *supplieth seed to the sower, and bread for* his *meat* while the crop is on the ground, *supply* seed to you, *and multiply your seed sown*, by making your fields fruitful, *and increase the produce of your honest industry*.

11 *THAT ye may be enriched*[1] in every thing to all *liberality*, which *worketh out* through us thanksgiving to God.

11 *That ye may be enriched in every thing to* enable you to shew *all liberality* on this occasion, *which* will *produce, through the pains I have taken, thanksgiving to God* from the saints.

12 For the *ministry of this public service*,[1] not only *filleth up completely* the *wants* of the saints, but *also aboundeth* in many thanksgivings to God.

12 *For the carrying on of this public service* successfully, *not only filleth up completely the wants of the saints, but also occasioneth many thanksgivings to God* from the relieved, from me who have carried on this service, and from all who are friends to Christ.

13 *THEY, through the proof of this ministry, glorifying* God[1] for your professed subjection (εις) *to* the gospel of Christ, *and FOR the liberality of YOUR communication to* them, and *to all.*

13 *The saints* in Judea, *through the proof which this ministry affords them* of your conversion, *thanking God for your professed subjection to the gospel of Christ, and for the liberality with which ye have communicated* a share of your goods *to them* in their present distress, *and to all* in the like circumstances.

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3. *Of your righteousness. Honest industry*, is fitly termed *righteousness*, because it is a righteous thing in the sight of God, to labour for our own maintenance, and for the maintenance of those who cannot labour for themselves.

Ver. 11 *That ye may be enriched.* I have followed the Vulgate in this translation: *ut in omnibus locupletati.*

Ver. 12. *This public service.* Among the Jews, the word λειτουργια which I have translated *public service*, was used to denote the service of the priests at the altar. Perhaps the apostle used the word on this occasion, to insinuate that works of charity are as acceptable to God, as the sacrifices anciently were. See Heb. xiii. 16.

Ver 13. *They, through the proof of this ministry, glorifying God.* In this passage, the apostle mentions four different fruits of almsgiving. The relief of the poor: thanksgivings to God from the poor for that relief;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

14 Και αυτων δεησει ὑπερ ὑμων, επιποθουντων ὑμας δια την ὑπερβαλλουσαν χαριν του Θεου εφ' ὑμιν.

15 Thanks *be* unto God for his unspeakable gift.

15 Χαρις δε τῳ Θεῳ επι τῃ ανεκδιηγητῳ αυτου δωρεᾳ.

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relief: the honour done to God by good works: laſtly, the prayers of the poor for their benefactors, proceeding from gratitude and love.

Ver. 14. *Ardently loving you.* The apoſtle does not deſcribe an union between the Jewiſh and Gentile Chriſtians which actually had taken place, but which he wiſhed might take place, by means of the collections he was making for the brethren in Jeruſalem. To ſuch an union, the Jewiſh converts were extremely averſe, becauſe they conſidered the Gentiles as unclean, and hated them, till they were circumciſed, Gal. ii. 12. The apoſtle knowing this, was afraid the brethren in Jeruſalem would refuſe the preſent from the Gentile churches, which he was bringing them: and therefore, he requeſted the prayers of the Roman brethren, that the ſervice he was performing to Jeruſalem might be well received, Rom. xv. 31. In performing that ſervice, the apoſtle ſhewed great zeal, in the hope that the Jewiſh believers would lay aſide their enmity, and join in cordial friendſhip with their Gentile brethren, when they found all the Gentiles honouring them as the ancient people of God, and ſhewing them ſuch expreſſions of reſpect.—Viewed in this light, the project of the collections, is a noble inſtance of the apoſtle's comprehenſive reach of thought,

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CHAP. X.

View and Illuſtration of the Reproofs contained in this Chapter.

HITHERTO St. Paul's diſcourſe was chiefly directed to thoſe at Corinth, who acknowledged his apoſtleſhip, and who had obeyed his orders, ſignified to them in his former letter. But in this and the remaining chapters, he addreſſed the falſe teacher himſelf, and ſuch of the faction as ſtill adhered to him, ſpeaking to them with great authority, and threatening to puniſh them by his miraculous power, if they did not immediately

14 (Και αυτων δεησει) And *in* their prayer for you, *ardently loving you*[1] *on account of* the exceeding grace of God *BESTOWED* (εφ') *on* you.

14 *And in their prayer for you* as their benefactors, *expressing the warmest affection for you, on account of the eminent degree of good disposition bestowed on you.* So that laying aside their enmity, they will be united to you in cordial friendship.

15 *Now*, thanks BE *to* God for his unspeakable gift.[1]

15 *Now* I am so delighted with these things, that I give *thanks to God for his unspeakable gift* Jesus Christ, who hath joined Jews and Gentiles in one church.

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thought, and of his indefatigable activity in executing whatever good design his benevolence prompted him to form.

Ver. 15. *Thanks be to God for his unspeakable gift.* Because Christ is not mentioned in the context, there are some, who by the *unspeakable gift* for which the apostle thanked God, understand *the gift of God's grace* bestowed on the Macedonians, whereby they had been disposed to contribute liberally for the relief of the saints. But it may be doubted, whether the apostle would call that gift *unspeakable.* So grand an epithet may with more propriety be applied to Christ. Besides the happy effects of a cordial friendship, established between the Jews and Gentiles, now united in one faith, worship and church, being the object of the apostle's present thoughts, it was natural for him to break forth in a thanksgiving to God, for Christ the author of that happy union, and of all the blessings which mankind enjoy. And as these blessings are so many and so great, that they cannot be fully declared in human language, Christ the author of them all, may well be called *God's unspeakable gift.*

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diately repent. The different characters, therefore, of the two sorts of persons who composed the Corinthian church, as was formerly observed, (Pref. Sect. 2.) must be carefully attended to; otherwise this part of the epistle will appear a direct contradiction to what goes before.

The false teacher, it seems, and the faction, ridiculing the apostle's threatenings in his former letter, had said, that he was all meekness and humility when present among them, but exceeding bold by letters when absent. This they represented as wise carnal policy. For, said they, being conscious of his own weakness,

weaknefs, he does not choofe, when prefent, to provoke us to make too narrow a fearch into his character, left it fhould lead to difagreeable difcoveries. The apoftle, therefore, in anfwer to that farcafm, began his addrefs to the faction, with telling them in irony, that the very fame Paul himfelf, who in prefence was humble among them, but bold when abfent, did not now when abfent fpeak boldly, but humbly *befought* them; not however by his own meeknefs, which they ridiculed, but by the meeknefs and gentlenefs of Chrift. And what he befought of them was, that he might not be obliged to be bold, in the manner he had refolved to be bold, againft fome, who, on account of his meeknefs when prefent with them, had calumniated him as a perfon who walked after the flefh, ver. 1, 2.—But though he was in the flefh, he affured them he did not war againft idolaters and unbelievers with flefhly weapons, but with weapons far more powerful, beftowed on him by God, for the purpofe of cafting down all the bulwarks raifed up by worldly policy, for the defence of idolatry and infidelity. Thefe mighty weapons, were the miraculous powers and fpiritual gifts, which Chrift had conferred on him as his apoftle, ver. 4, 5.—He farther told them, that although he feldom ufed his miraculous power in punifhing unbelievers, he had that power in readinefs, for punifhing all difobedience in them who profeffed to be the difciples of Chrift, and particularly, for punifhing fuch of the Corinthians as called his apoftlefhip in queftion, ver. 6.—He cautioned them, therefore, againft eftimating things according to their outward appearance: and told them, if the falfe teacher believed himfelf to be Chrift's minifter, he ought from the proofs which St. Paul had given of his apoftlefhip, to have concluded that even he was Chrift's apoftle, notwithftanding the meannefs of his outward appearance, ver. 7.—For which reafon, faid, he, if I fhould now boaft fomewhat more than I have hitherto done, of the power which Chrift hath given me as an apoftle, I am fure when that power is tried, I fhall not be put to fhame by its failing me, ver. 8.—Then, in ridicule of the falfe teacher, who had faid, that he was bold towards them by letters when abfent, he added in the higheft ftrain of irony, but I muft forbear boafting of my power, that I may not feem as if I would terrify you by letters, ver. 9, 10.—And becaufe the falfe teacher was a great pretender to reafoning, the apoftle defired him by reafoning from the effects of his power, already fhewn in the punifhment of the inceftuous perfon, to conclude, that fuch as he was in fpeech by letters when abfent, the fame alfo he would be in deed when prefent, ver. 11.

Having

Having thus threatened to punifh the falfe teacher and his adherents, the apoftle told them ironically, that to be fure he durft not rank and compare himfelf with their learned teacher, who was fo full of his own praife. It feems that impoftor had boafted among the Corinthians, of his great natural talents and acquired accomplifhments. But the apoftle told them, his high opinion of himfelf, proceeded from his meafuring himfelf only with himfelf, and from his comparing himfelf with himfelf; by which method of meafuring himfelf, notwithftanding his great wifdom, he did not underftand himfelf, ver. 12 —Next, becaufe the falfe teacher boafted of the great things he had done at Corinth, the apoftle told them, that for his part he would not boaft of things done out of the bounds prefcribed to him by God; but would only fay, that according to thefe bounds, he had come to Corinth in an orderly courfe of preaching the gofpel, to perfons who had never heard it before, ver. 13, 14.—So that, when he boafted of things which he had done among the Corinthians, he did not boaft of other men's labours, like the falfe teacher, who had intruded himfelf into a church planted by another; and therefore agreeably to the rule prefcribed by God, the apoftle hoped, when their faith was encreafed, to be by them enlarged with refpect to his bounds, ver. 15.—So as to preach the gofpel in the regions beyond them, where no other perfon had ever preached, ver. 16.—Laftly, to fhew the folly of the falfe teacher more fully, the apoftle concluded this part of his difcourfe with obferving, that the preacher of the gofpel who boafts, fhould boaft only in this, that he preaches in the manner the Lord allows, ver. 17.—Becaufe, not he who commendeth himfelf is the approved teacher, but he whom the Lord commendeth, ver. 18.

From this paffage we learn two things; *Firft*, That the apoftles were fpecially appointed to preach the gofpel in countries where it had not been preached before. This work was affigned to them, not only becaufe they enjoyed the higheft degree of infpiration, and poffeffed the greateft miraculous powers for confirming the gofpel, but becaufe they alone had the power of conferring the fpiritual gifts, whereby their converts were enabled in their abfence to edify themfelves and others, and even to convert unbelievers.—*Secondly*, That in preaching the gofpel, the apoftles were not to pafs by, or neglect any nation that lay in their way, where the gofpel had not been preached before, but were to proceed in an orderly courfe, from one country to another, after having preached in each; that the light of the gofpel might be imparted to all.—According to this rule, the falfe teacher who had come from Judea to Corinth, not in the orderly

orderly courſe of preaching in countries where the goſpel had not been preached before, but by a direct and ſpeedy journey, perhaps, in the expectation of becoming rich, by preaching in ſuch

Old Translation.

CHAP. X. 1 Now I Paul myſelf beſeech you, by the meekneſs and gentleneſs of Chriſt, who in preſence *am* baſe among you, but being abſent am bold toward you.

2 But I beſeech you, that I may not be bold when I am preſent, with that confidence wherewith I think to be bold againſt ſome which think of us, as if we walked according to the fleſh.

3 For though we walk in the fleſh, we do not war after the fleſh:

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of ſtrong holds).

Greek Text.

1 Αυτος δε εγω Παυλος παρακαλω ὑμας δια της πραοτητος και επιεικειας του Χριστου, ὁς κατα προσωπον μεν ταπεινος εν ὑμιν, απων δε θαῤῥω εις ὑμας.

2 Δεομαι δε το μη παρων θαῤῥησαι τη πεποιθησει ᾗ λογιζομαι τολμησαι επι τινας τους λογιζομενους ἡμας ὡς κατα σαρκα περιπατουντας.

3 Εν σαρκι γαρ περιπατουντες, ου κατα σαρκα στρατευομεθα·

4 Τα γαρ ὁπλα της στρατειας ἡμων ου σαρκικα, αλλα δυνατα τῳ Θεῳ προς καθαιρεσιν οχυρωματων.

Ver. 2. *Some who conclude us to be really perſons*, &c. In this and the preceding verſe, the apoſtle's enemies at Corinth, who derided him as falſely pretending to ſupernatural powers, were warned of their danger. And the warning being conveyed to them in a very fine irony, wherein their own taunting ſpeeches were ridiculed, it muſt have ſtung them ſenſibly to find themſelves thus treated.

Ver. 3. *We do not war according to the fleſh* Eſtius thinks the apoſtle's meaning is, That he did not uſe the vain reaſonings and ſophiſms, furniſhed by the dialectic art of the Greeks, as the falſe teacher ſeems to have done.

Ver. 4.—1. *But exceeding powerful.* Our tranſlators have rendered the phraſe αστειος τω Θεω, Acts vii. 20 as a ſuperlative; *exceeding fair.* Wherefore, the clauſe δυνατος τω Θεω, may here be tranſlated, *very powerful.* See Eſſ. iv. 27.—The powerful weapons of which the apoſtle ſpeaks, were the gifts of inſpiration and miracles, the faculty of

ſuch a populous and wealthy city as Corinth, ſhewed himſelf to be no miniſter of Chriſt: and having intruded himſelf into a church which had been planted by Paul, he had not the leaſt reaſon to boaſt of his labours among the Corinthians.

NEW TRANSLATION.

CHAP. X. 1 Now I *the ſame Paul, who, when preſent, forſooth,* AM *humble* among you, but *when* abſent am bold toward you, beſeech you by the *mildneſs and clemency* of Chriſt.

2 (Δε) *And I requeſt, that when preſent* I may not be bold, with that confidence wherewith I *conclude* to be bold againſt ſome *who conclude us to be really* PERSONS *who walk* according to the fleſh.[1]

3 For, though we walk in the fleſh, we do not war *according to* the fleſh.[1]

4 For the weapons of our warfare ARE not *fleſhly,* (43) but *exceeding powerful*[1] *for the overturning* of ſtrong holds.[2]

COMMENTARY.

CHAP. X. 1 *Now I the* very *ſame Paul, who,* as you ſcoffingly ſay, *when preſent am humble among you,* (ver. 10.) *but when abſent, am bold toward you* by threatening letters, *beſeech you* my oppoſers, *by the mildneſs and clemency of Chriſt,* though I be abſent from you.

2 *And* what *I requeſt* is, *that when preſent* with you, *I may not be* obliged to be *bold with that firm reſolution, with which I conclude,* by reaſoning on their behaviour, *to be bold againſt ſome,* who, on account of my meekneſs when preſent, *conclude me to be really one, who walketh according to the fleſh;* one who, to terrify the multitude, pretends to powers which he does not poſſeſs.

3 *For though we live in the fleſh,* and are to appearance weak like other men, *we do not war* againſt idolaters and infidels, *in the weak crafty manner of men.*

4 *For the weapons wherewith we carry on our war* againſt the heathen religions, and againſt thoſe who ſupport them, *are not weak, but very mighty for the overturning of fortreſſes,* erected by human policy in defence of idolatry.

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of ſpeaking all kinds of languages, and the ability of communicating miraculous powers and ſpiritual gifts to others. Theſe *mighty* weapons, the apoſtle oppoſes in this verſe, to the *fleſhly* or *weak* weapons of ſwords, and ſpears, and military engines, and cunning ſtratagems, and falſe ſpeeches, with which the men of this world carry on their wars.

2. *For the overturning of ſtrong holds.* The phraſe προς καθαιρεσιν οχυρωματων, denotes the beating down of fortreſſes by means of military engines. Now as the ſtrong holds of which the apoſtle ſpeaks, were

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5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ:

5 Λογισμους καθαιρουντες, και παν ὑψωμα επαιρομενον κατα της γνωσεως του Θεου, και αιχμαλωτιζοντες παν νοημα εις την ὑπακοην του Χριστου·

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

6 Και εν ἑτοιμω εχοντες εκδικησαι πασαν παρακοην, ὁταν πληρωθῃ ὑμων ἡ ὑπακοη.

7 Do ye look on things after the outward appearance? if any man trust to

7 Τα κατα προσωπον βλεπετε; Ει τις πεποιθεν ἑαυ-

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lished by preaching, there is here, perhaps, an allusion to the beating down of the walls of Jericho, by the priests blowing their trumpets, and by the people's shouting. Josh. vi. 20.

Ver. 5.—1. *We overturn reasonings.* Καθαιρουντες. The change of the construction in the original, directs to this translation, agreeably to the signification of the Greek participle. Ess. iv. 16. Besides, the apostle cannot be supposed to have said, as in our English version, That the arms of his warfare *led captive every thought*, &c.; *and had in readiness to revenge all disobedience.*—The reasonings which the apostle says he threw down, were not the candid reasonings of those who attentively considered the evidences of the gospel, but the sophisms of the Greek philosophers, and the false reasonings of the statesman, and of all who from bad dispositions opposed the gospel by argument. For as Chrysostom expresses it (Λεγει τον τυφον Ελληνικον, και των συφισματων και των συλλογισμων την ισχυν,) *The apostle speaks of the Grecian pride,* (see 1 Tim. iii. 6. note 2.) *and of the force of sophisms and syllogisms.* These the apostle overturned, not by forbidding men to use their reason, but by opposing to them the most convincing arguments, drawn from the inspiration and miracles with which the preachers of the gospel were endowed.

2. *And every high thing.* Παν ὑψωμα. The apostle alludes to the turrets raised on the top of the walls of a besieged city, or fortress, from which the besieged annoyed their enemies. To these high structures, the apostle compared the proud imaginations of the enemies of revelation, concerning the sufficiency of men's natural powers, in all matters of religion and morality. But these imaginations, the apostles cast down by the force of the spiritual weapons which they made use of.

3. *And lead captive.* Αιχμαλωτιζοντες. This, likewise, is a military term: but being a word of great force, it is often applied to the mind,

5 *We overturn reasonings*,[1] and every high thing[2] *raised up* against the knowledge of God, and *lead captive*[3] every thought to the obedience of Christ:[4]

5 With these weapons, *We overturn* the *reasonings* of statesmen and philosophers, *and every proud imagination, raised up* like a rampart by the lusts and passions of men, *against the knowledge of God* to prevent its entering; *and we lead captive every thought*, and make it subservient *to the obedience of Christ.*

6 *And are prepared to punish* all disobedience, when your obedience is *completed.*[1]

6 *And*, with respect to them who profess themselves Christians, *are prepared* by our miraculous power, *to punish all disobedience*, as I shall do in Corinth, *when the obedience* of such of you as are disposed to repent, *is completed.*

7 Do ye look on things *according to appearance?*[1]

7 *Do ye judge of things according to appearance? If any teacher* among

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mind, to represent the thraldom of the affections. Thus, lovers are said to be led captive by their mistresses: and persons *who creep into houses*, are said, 2 Tim. iii. 6. αιχμαλοτιζειν, *to lead captive silly women.*

4. *Every thought to the obedience of Christ.* The empty reasonings, and foolish imaginations of the human mind being thrown down, every thought which arises in it, from that time forth, is made as subservient to the obedience of Christ, as slaves are to the will of their lords. In this noble passage, the apostle with great energy describes the method in which wicked men fortify themselves against the gospel, raising as it were one barrier behind another, to obstruct its entrance into their minds. But when these are all thrown down, the gospel is received, and Christ is obeyed implicitly: every thought and reasoning taking its direction from him.

Ver. 6. *When your obedience is completed.* In these verses, five effects of the apostolical warfare are mentioned. 1. The destruction of the strong-holds occupied by idolatry. 2. The destruction of reasonings; that is, of every argument ingeniously invented by infidels, against the gospel. 3. The throwing down of every rampart, wall, and tower; that is, every prejudice raised against the gospel, however impregnable it might appear. 4. The leading the enemies of the gospel captive, and subjecting them to Christ. 5. The punishing every kind of disobedience, in professed Christians.

Ver. 7.—1. *Do ye look on things according to appearance?* Do ye judge of the qualifications and authority of the ministers of the gospel by their birth, their education, their fluency of speech, the beauty of their persons, and the politeness of their manners?

 2. *If*

himself, that he is Christ's, let him of himself think this again, that as he *is* Christ's, even so *are* we Christ's.

τω Χριςȣ ειναι, τȣτο λογιζεσθω παλιν αφ᾽ ἑαυτȣ, ὁτι καθως αυτος Χριςȣ, ȣτω και ἡμεις Χριςȣ.

8 For though I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed:

8 Εαν τε γαρ περισσοτερον τι καυχησωμαι περι της εξȣσιας ἡμων, ἡς εδωκεν ὁ Κυριος ἡμιν εις οικοδομην, και ȣκ εις καθαιρεσιν ὑμων, ȣκ αισχυνθησομαι.

9 That I may not seem as if I would terrify you by letters.

9 Ἱνα μη δοξω ὡς αν εκφοβειν ὑμας δια των επιςολων.

10 For *his* letters (say they) *are* weighty and powerful, but *his* bodily presence *is* weak, and *his* speech contemptible.

10 Ὁτι αἱ μεν επιςολαι, φησι, βαρειαι και ισχυραι· ἡ δε παρȣσια τȣ σωματος ἀσθενης, και ὁ λογος εξȣθενημενος.

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2. *If any one is confident in himself.* By using the phrase *confident in himself,* the apostle insinuated that the false teacher's high opinion of himself, had no foundation but his own imagination.

3. *That as he is Christ's.* By this the apostle did not acknowledge the false teacher to be a faithful minister of Christ. He had taken on himself the work of the ministry, and was by profession a servant of Christ. This Paul acknowledged, without entering into the consideration of his faithfulness. At the same time, as he pretended to great powers of reasoning, the apostle desired him to reason this from himself, That if he was a minister of Christ, merely by professing to be one, the apostle, who besides laying claim to that character, had exercised miraculous powers among the Corinthians, was thereby shewn to be more truly a minister of Christ than he was, who did not possess that proof. See chap. xi. 23. note 1.

Ver. 8. *For your edification, and not for your destruction.* Here the apostle insinuated to the Corinthians, that he had ordered them to cut off the incestuous person, not for the purpose of destroying him, but for preserving them from the contagion of his evil example.

Ver. 10.—1. *For his letters.* Both the Greeks and the Romans, gave the name of *Letters,* to one letter. The word *Letters,* therefore, was properly used by the false teacher, notwithstanding the apostle had written only one letter to the Corinthians at the time he said this.— His *letter which was weighty,* is his first epistle to the Corinthians.

2. *Saith*

If *any one is confident in himself*[1] that he is Chriſt's, let him, *on the other hand*, (268) *reaſon this from himſelf*, that as he IS Chriſt's,[3] *ſo alſo we* ARE Chriſt's.

you *is confident in himſelf, that he is Chriſt's* miniſter, (chap. xi. 23.) and claims authority on that account, *let him, on the other hand, reaſon this by the exerciſe of his own underſtanding, that as he is Chriſt*'s miniſter by profeſſion, *ſo alſo I am Chriſt*'s miniſter; my claim to that character being much better ſupported than his.

8 *And therefore, if* I ſhould boaſt ſomewhat *more abundantly* of our *power*, which the Lord hath given us for *YOUR* edification,[1] and not for your deſtruction, I ſhould not be aſhamed.

8 *And therefore, if* preferring myſelf to him, *I ſhould boaſt ſomewhat more abundantly* than I have hitherto done, *of our power*, who are apoſtles, to puniſh diſobedience, *which the Lord hath given us for your edification, and not for your deſtruction, I ſhould not be aſhamed* by its failing me, when I try it on the diſobedient among you.

9 That I may not ſeem as if I would terrify you by letters.

9 But I forbear boaſting of my power, *That I may not ſeem as if I would terrify you by letters.*

10 For HIS letters,[1] *ſaith he*,[2] ARE *indeed* weighty and *ſtrong*,[3] but HIS bodily preſence *weak*,[4] and HIS ſpeech contemptible.[5]

10 *For his letters, ſaith the falſe teacher* ſcoffingly, *are indeed weighty and ſtrong* in reſpect of boaſting and threatening, *but his bodily preſence is* humble, (ver. 1.) *and his manner of ſpeaking contemptible.*

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2. *Saith he.* From chap. xi. 18. and from ver. 12. of this chapter, it is evident, that there were ſeveral falſe teachers among the faction at Corinth. Nevertheleſs it is plain from ver. 11. that the apoſtle is ſpeaking here of one teacher only.

3. *Are indeed weighty and ſtrong.* In the apoſtle's letter here referred to, he had ſpoken to the offenders ſharply, and had threatened them in a very firm tone; particularly in chap. iv. 18.—21. and through the whole of chap. v.

4. *But his bodily preſence weak.* From this it would appear, that St. Paul was either a man of ſmall ſtature; or that there was ſomething in his countenance or addreſs, which was ungraceful. In the Philopatris of Lucian, Triephon, who ſaid he was baptized by him, calls him *the big noſed bald pated Galilean.* And the apoſtle himſelf ſpeaks of his own weakneſs of the fleſh, Galat. iv. 13.

5. *And his ſpeech contemptible.* Εξουθενημενος, literally *contemned.* But the meaning is, *worthy of being contemned, contemptible.* Vulg. *contemptibilis.* This may refer to his manner of ſpeaking.

11 Let such an one think this, that such as we are in word by letters, when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

11 Τουτο λογιζεσθω ὁ τοιουτος, ὁτι οἱοι εσμεν τῳ λογῳ δι᾽ επιστολων αποντες, τοιουτοι και παροντες τῳ εργῳ.

12 Ου γαρ τολμωμεν εγκριναι η συγκριναι ἑαυτους τισι των ἑαυτους συνιστανοντων· αλλα αυτοι εν ἑαυτοις ἑαυτους μετρουντες, και συγκρινοντες ἑαυτους ἑαυτοις ου συνιουσιν.

13 Ἡμεις δε ουχι εις τα αμετρα καυχησομεθα· αλλα κατα το μετρον του κανονος ὁ εμερισεν ἡμιν ὁ Θεος μετρου, εφικεσθαι αχρι και ὑμων.

Ver. 12.—1. *We dare not rank.* Hammond and Elsner have produced passages from the Greek writers, to shew that the word εγκρινω here used, signifies *to number, reckon,* or *rank* one person with another. Accordingly, the Arabic version hath here a word, answering to the Latin *annumerare.*

2. *However, they among themselves measuring themselves.* I have followed the order of the words in the original, because it suggests this idea: That the false teachers in their conversations among themselves, measured or estimated themselves, not according to their real worth, but according to the opinion which they had formed of themselves. Besides they compared themselves, not with the apostles of Christ, but with themselves, that is, with each other. Horace's advice, Epist. lib. i. 7. last line, *Metire se quemque suo modulo ac pede verum est*, hath a different meaning; namely, that every one should follow the manner of life which best suits his genius.

Ver. 13.—1. *Of things not measured.* The word αμετρα, signifies *things not measured* out to the apostle, things not appointed him to do.

2. *According to the measure of the line.* Του κανονος. This word signifies a *line* or *cord*, made use of in measuring land, Parkh. Dict. Also the white line by which the part of the stadium was marked, in which the racers were to run. See Philip. iii. 16. note.—In this passage, *the measure of the line,* signifies the division of a country which is allotted to one: and in particular, the different countries assigned to Paul, as the scene of his preaching.

3. *Which*

11 Let ſuch an one *conclude* this, that ſuch as we are *in ſpeech* by letters *when abſent, the ſame* alſo *when preſent,* WE WILL BE in deed.

11 *Let ſuch a ſcoffing pretender to reaſoning conclude this,* from the puniſhment inflicted on the inceſtuous perſon, *that ſuch as I am in ſpeech by letters* when *abſent, the ſame alſo when preſent, I will be in deed* by puniſhing him, if he does not repent.

12 (Γαρ, 98.) *But* we dare not *rank*[1] (η, 195.) *and compare ourſelves* with ſome *who* commend themſelves: *However, they* (εν, 172.) *among themſelves meaſuring themſelves,*[2] *and comparing themſelves with* themſelves, *do not underſtand THEMSELVES.*

12 *But* to be ſure, *I,* whoſe appearance and ſpeech are ſo contemptible, *dare not rank nor compare myſelf with ſome* among you, *who commend themſelves,* though deſtitute of the character, power, and ſucceſs of apoſtles: *However, they among themſelves, meaſuring themſelves* by their own opinion of themſelves, *and comparing themſelves with each other* only, and not with the apoſtles, *do not underſtand their own inferiority.*

13 *Further,* we will not boaſt (εις, 148.) of things *not meaſured;*[1] but *to have come* even *to* you, according to the meaſure of the *line*[2] *which the God of meaſure*[3] *hath allotted* to us.

13 *Further, I will not,* like them, *boaſt of things not appointed to me, but to have come even to you* in Corinth, *according to the meaſure of the line which God, who aſſigns to every preacher of the goſpel his bounds, hath allotted to me.*

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3. *Which the God of meaſure hath allotted to us.* In this figure, God is repreſented as meaſuring out, or dividing to the firſt preachers of the goſpel, their ſeveral offices and their ſeveral ſcenes of action, that they might labour each in the parts aſſigned to them. To the apoſtles he allotted the charge of converting the world, and endowed them with gifts ſuited to the greatneſs of that work. To them, therefore, it belonged to form their converts into churches, and to appoint rules for their government. They had authority to dictate the religious faith and practice of mankind. In ſhort, they had the ſupreme direction under Chriſt, of all religious matters whatever. Yet none of them interfered in the labours of the others, except by common conſent. See Pref. to James, ſect. 1. near the end. The province aſſigned by God to the evangeliſts and other inferior miniſters, was to aſſiſt the apoſtles; to build upon the foundation laid by them; to labour in the goſpel under their direction; and in all things to conſider themſelves as ſubordinate to the apoſtles. According to this view of the matter, the falſe teacher at Corinth, who at beſt was but an inferior miniſter of the goſpel, had in many things acted out of the bounds in which he ought to have laboured.

14 For we ſtretch not ourſelves beyond *our meaſure*, as though we reached not unto you; for we are come as far as you alſo, in *preaching* the goſpel of Chriſt:

15 Not boaſting of things without *our* meaſure, *that is*, of other men's labours; but having hope, when your faith is increaſed, that we ſhall be enlarged by you according to our rule abundantly,

16 To preach the goſpel in the *regions* beyond you, *and* not to boaſt in another man's line, of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himſelf is approved,

14 Ου γαρ ὡς μη εφικνȣμενοι εις ὑμας, ὑπερεκτεινομεν ἑαυτȣς· αχρι γαρ και ὑμων εφθασαμεν εν τῳ ευαγγελιῳ τȣ Χριςȣ.

15 Ουκ εις τα αμετρα καυχωμενοι εν αλλοτριοις κοποις, ελπιδα δε εχοντες, αυξανομενης της πιςεως ὑμων, εν ὑμιν μεγαλυνθηναι κατα τον κανονα ἡμων εις περισσειαν·

16 Εις τα ὑπερεκεινα ὑμων ευαγγελισασθαι· ȣκ εν αλλοτριῳ κανονι εις τα ἑτοιμα καυχησασθαι.

17 Ὁ δε καυχωμενος, εν Κυριῳ καυχασθω.

18 Ου γαρ ὁ ἑαυτον συν-

Ver. 14. *Are come as far as to you alſo, in the goſpel.* The apoſtles themſelves, were not at liberty to preach in ſome countries, and paſs by others. See the view prefixed to this chapter at the end. St. Paul, therefore, following this rule, preached in all the countries of the leſſer Aſia, beginning at Jeruſalem. From Aſia he paſſed into Macedonia, where he preached in many of the chief cities. Then he preached in Greece, and particularly at Athens; and at laſt came to Corinth in a regular courſe of preaching the goſpel, where it had not been preached before. So that he did not like the falſe teacher, run to the Corinthians, immediately on hearing that they had received the goſpel from another.

Ver. 15 — 1. *That is, of other men's labours* The apoſtle juſtly conſidered the falſe teacher's coming, and eſtabliſhing himſelf in the Corinthian church as one of its ordinary paſtors, and his aſſuming the direction of that church, in oppoſition to him, as an unlawful intruſion: becauſe that church having been planted by St. Paul, the edification and direction of it belonged only to him, and to the biſhops and deacons ordained by him. Beſides, this intruder, by pretending to more knowledge than Paul, and by aſſuming an authority ſuperior to his, endeavoured to draw the Corinthians from following his doctrines and precepts.

14 For *we do not stretch* ourselves beyond *OUR LINE*, *as not reaching to* you; *but* we are come as far as *TO* you also[1] *in the gospel* of Christ.

14 *For* in preaching at Corinth, *we do not* like the false teacher *go out of our line, as not reaching to you; but we are come as far as to you also, in* the regular course of preaching *the gospel of Christ.*

15 *We do not boast* (see ver. 13.) of things *not measured*, THAT IS, of other men's labours;[1] but *we have* hope, when your faith is increased, *to be by you enlarged with respect to our line*[2] *into abundance;*

15 I say, *I do not*, like some others, *take praise to myself, on account of things not allotted* to me, *that is of other men's labours: but I have hope when your faith is encreased* to such a degree, that I can leave you to the care of your ordinary teachers, *to be by you enlarged, with respect to my line* of preaching, *abundantly:*

16 To preach the gospel in the REGIONS[1] beyond you; AND not *in another man's line, to boast of things already prepared.*[2]

16 So as *to preach the gospel in the regions beyond you*, where no person hath yet preached, *and not in another man's bounds, to take praise to myself* on account *of things already prepared*, that is, of churches already planted, as the false teacher hath done.

17 *He then who boasteth*, let him *boast* in the Lord.

17 *If then any teacher boasteth, let him boast* of his having performed his duty *in the* manner the *Lord* hath appointed.

18 For not he *who* commendeth himself is

18 *For not he who commendeth himself, is* an *approved* teacher; *but*

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precepts. The false teacher, therefore, being every way culpable, the apostle humbled him, by setting him forth in his true colours, as a mean spirited intruder, who decked himself with ornaments which belonged to another.

2. *Enlarged with respect to our line*, (κανονα, see Philip. iii. 16. note.) *into abundance.* The apostle hoped the Corinthians would soon be so well instructed, as to render it proper for him to leave them to the care of their stated teachers, and to preach the gospel in the countries beyond them, where the gospel had not been preached. This he termed, *His being enlarged with respect to his line, into abundance.*

Ver. 16.—1. *The regions beyond you;* that is, the regions of Italy and Spain, whither we know the apostle intended to go. For in Laconia, Arcadia, and the other countries of Peloponnesus, which composed the Roman province of Achaia, he had already preached the gospel; as is plain from the inscription of both his letters to the Corinthians.

2. *Boast*

but whom the Lord commendeth. ςων, εκεινος εςι δοκιμος, αλλ᾽ ὁν ὁ Κυριος συνιςησιν.

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2. *Boast of things already prepared.* As in this passage, the apostle contrasts his own behaviour with the behaviour of the false teacher, we may infer from the particulars mentioned, that that teacher took to himself

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CHAP. XI.

View and Illustration of the Matters contained in this Chapter.

FROM the things written in this chapter, it appears, that although the false teacher, on all occasions, took care to sound his own praise, he had represented Paul as guilty of folly in praising himself; pretending that he had nothing to boast of. The apostle, therefore, began with ironically requesting the Corinthians, to bear with a little of his foolishness in praising himself, ver. 1.—and for so doing, he gave them this reason: He suspected their affections were estranged from him, through the calumnies of his enemies. Such an estrangement he could not bear. Having by faith and holiness betrothed them to Christ, he was anxious to present them to him at the judgment, as a chaste virgin to her future husband, ver. 2.—This he should not be able to do, if believing the calumnies of his enemies, they no longer considered him as an apostle. Also he was afraid, that as the serpent deceived Eve, so the false teacher deceiving them, might corrupt them from the simplicity of the gospel, ver. 3.—But their attachment to that teacher, he told them, was unreasonable, as he did not pretend to preach another Jesus, neither had they received from him a different spirit, nor a different gospel, ver. 4.

Having made this apology for what he was going to say in his own praise, he affirmed that he was in nothing inferior to the very greatest apostles, ver. 5.—For although his enemies objected to him, that he was unlearned in speech, he was not unlearned in the knowledge proper to a minister of the gospel; but in the whole of his preaching and behaviour at Corinth, had shewed himself an able and faithful apostle of Christ, ver. 6.—His enemies, indeed, upbraided him with not having supported the dignity

approved, but whom the Lord commendeth.

he *whom the Lord commendeth*, by the inſpiration and miraculous powers beſtowed on him.

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himſelf great praiſe, for having inſtructed the Corinthians more perfectly than he ſaid Paul had done, and for having properly regulated the affairs of their church, which he pretended had been left in diſorder by the apoſtle.

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nity of the apoſtolical character, as he ought to have done by demanding maintenance from his diſciples in Corinth. But he told them, he had committed no offence in that reſpect, when he humbled himſelf to work for his own maintenance among them, ſince he did it that they might be exalted, by having the goſpel preached to them, with the greater ſucceſs, as a free gift, ver. 7.—He took wages from other churches, the church at Philippi eſpecially; but it was to do the Corinthians a ſervice, by preaching the goſpel to them free of expence, ver. 8.—For, on a particular occaſion, when he was ſo much employed at Corinth, that he had not time to work for his own maintenance, what he wanted the Philippians fully ſupplied; ſo that he had kept himſelf, and would keep himſelf, from being burdenſome to them, ver. 9.—ſolemnly proteſting, that no man ſhould deprive him of that ground of boaſting, in the regions of Achaia, ver. 10.—This reſolution he had formed, not from want of love to the Corinthians, ver. 11.—but that he might cut off all opportunity from the falſe teacher and others, who deſired an opportunity to ſpeak evil of him, as one who preached the goſpel for gain. Alſo that the falſe teacher, who in public pretended to imitate him in taking nothing for his preaching, (though in private he received gifts from individuals,) might be obliged to lay aſide his hyprociſy, and after the apoſtle's example, take nothing in private from any one, ver. 12.—There was a peculiar propriety in the apoſtle's taking nothing from his diſciples in Corinth, on account of his preaching; becauſe, being an opulent city, it might have been ſaid, that his motive for preaching ſo long there, was to enrich himſelf. This indeed was the view of the falſe teacher, who by receiving gifts in private, ſhewed himſelf to be a deceitful workman, although he aſſumed the appearance of a true apoſtle, by pretending to preach without

taking

taking any reward from the Corinthians. But his aſſuming that appearance, was not to be wondered at, ſeeing Satan himſelf, on ſome occaſions, puts on the appearance of an angel of light, ver. 13.—15.

The apoſtle having ſuch good reaſons for commending himſelf, he deſired the faction a ſecond time, not to think him a fool for ſpeaking in his own praiſe; or at leaſt, as a fool to bear with him, that like the falſe teacher he might boaſt a little, ver. 16.—For ſaid he ironically, to be ſure that which I am going to ſpeak, in this confident boaſting concerning myſelf, I ſpeak not according to the Lord, but as in fooliſhneſs, ver. 17. In his former letter, the apoſtle had uſed this expreſſion, chap. vii. 12. *To the reſt I ſpeak, not the Lord.* This the falſe teacher miſinterpreting, had maliciouſly turned into ridicule, by telling the Corinthians, that the praiſes which Paul beſtowed on himſelf, were, he ſuppoſed, of the number of the things which the Lord did not ſpeak. This ſarcaſm the apoſtle repeated in an ironical manner, to inſinuate to the Corinthians that the things which he ſpake in vindication of himſelf as an apoſtle, he ſpake by the commandment of Chriſt.—Then added, Seeing many, who are no apoſtles, praiſe themſelves for their ſuppoſed qualities, I who am a real apoſtle of Chriſt, will likewiſe praiſe myſelf, for my good qualities, ver. 18.—Eſpecially as the falſe teacher and his followers being ſuch wiſe men, gladly bear with fools, that they may have the pleaſure of laughing at them, ver. 19.—Now, ſaid he, ye are of ſuch a bearing diſpoſition, that if one

Old Translation.

CHAP. XI. 1 Would to God you could bear with me a little in *my* folly; and indeed bear with me.

2 For I am jealous over you with godly jealouſy: for I have eſpouſed you to one

Greek Text.

1 Οφελον ηνειχεσθε μȣ μικρον τι της αφροσυνης· αλλα και ανεχεσθε μȣ.

2 Ζηλω γαρ ὑμας Θεȣ ζηλῳ. ἡρμοσαμην γαρ ὑμας

Ver. 1. *Could bear ſome little of my fooliſhneſs.* The apoſtle terms his commending himſelf *fooliſhneſs*, becauſe his oppoſers gave it that appellation. Nevertheleſs, it was become a matter both of prudence and duty; becauſe the faction had been very induſtrious in aſperſing his character.

Ver. 2.—1. *I am jealous of you.* Ζηλω ὑμας. The word ζηλος, was uſed by the Greeks to ſignify, not a particular affection, but the ſtrength and vehemency of any affection whatever; ſo that it is applied to bad affections as well as to good. Hence it denotes *jealouſy*, as

one enflave you, if one eat you up, if one take your goods, if one raifeth himfelf againft you in wrath, if one even beat you on the face, ye bear it, ver. 20. This, it feems, was the infolent manner, in which the falfe teacher treated his adherents at Corinth, who bare it all with great patience. In his account, therefore, of the bearing difpofition of the faction, the apoftle gave the fincere part of the church, a laughable picture of the wifdom of their wife brethren, in bearing.—Farther, he told them that he was obliged to fpeak in his own praife, becaufe he had been reprefented as a low born, weak, ill qualified teacher. But he affirmed, that on whatever account any one among them was bold in his own praife, he alfo had juft reafon to be bold on the fame account, ver. 21.—Are thefe boafters Hebrews? fo am I, Are they, &c. ver. 22.—Is the falfe teacher a minifter of Chrift? (I fpeak as a fool,) I am more fo than he—and in proof of what I fay, I appeal to my labours and fufferings for the gofpel. Here the apoftle enumerates the labours and fufferings which he endured, while executing his office: from which it appears, that no man ever did or fuffered as much, in purfuing grandeur or fame, as he did in preaching Chrift, ver. 23.—29.—And with refpect to the weaknefs, or cowardice, with which he was reproached, he told them that fince he was obliged to boaft, he would boaft even of his weaknefs, in flying from danger on a particular occafion; namely, when the Jews laid wait for him in Damafcus. Becaufe, his efcaping from that danger, was an illuftrious example of the care, which both God and man took of him, as a faithful minifter of Chrift, ver. 30.—34.

NEW TRANSLATION.	COMMENTARY.
CHAP. XI. 1 *I wifh ye* could bear *fome* little *of my foolifhnefs:*[1] *yea, even bear ye* with me.	CHAP. XI. 1 Though he is not an approved teacher who alone commends himfelf, *I wifh ye could bear fome little of my foolifhnefs* in boafting. *Yea, even bear with me*, I befeech you.
2 For I am jealous[1] *of you with a great* jealoufy; (γαρ, 90.) *becaufe* I have *betrothed*[2] you to one huf-	2 This indulgence I expect from you on your own account: *For I am exceedingly jealous concerning you, becaufe* having converted you, *I have*

as in this paffage; *Concern for the honour of another*, John ii. 17.—*Anger*, Acts v. 17.—*Envy*, Acts xiii. 45.—*Love*, 2 Cor. ix. 2. See alfo Gal. iv. 17. Col. iv. 13.—Hence ζηλοι, *zeals*, are reckoned among the works of the flefh, Gal. v. 21. and one kind of zeal is termed, πικρος ζηλος, *bitter zeal*, James iii. 14.

2. *I have*

husband, that I may present *you as* a chaste virgin to Christ.

ἑνι ἀνδρι παρθενον ἁγνην παραστησαι, τῳ Χριστῳ.

3 But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

3 Φοβουμαι δε μηπως ὡς ὁ οφις Ευαν εξηπατησεν εν τη πανουργια αὐτου, ὁυτω φθαρη τα νοηματα ὑμων, απο της απλοτητος της εις τον Χριστον.

4 For if he that cometh, preacheth another Jesus whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

4 Ει μεν γαρ ὁ ερχομενος αλλον Ιησουν κηρυσσει ὁν ουκ εκηρυξαμεν, η πνευμα ἑτερον λαμβανετε ὁ ουκ ελαβετε, η ευαγγελιον ἑτερον ὁ ουκ εδεξασθε, καλως ηνειχεσθε.

5 For I suppose I was not a whit behind the very chiefest apostles.

5 Λογιζομαι γαρ μηδεν ὑστερηκεναι των ὑπερ λιαν αποστολων.

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2. *I have betrothed you to one husband.* Ernesti observes, that ἁρμοζειν, is sometimes used for παρασκευαζειν, ἑτοιμαζειν, *to prepare;* and is of opinion, that in this passage, it denotes *the adorning*, rather than *the betrothing* of the bride; and for that sense of the word, he appeals to Chrysostom, De Sacerdot. lib. iv. c. 7. But Whitby saith, the other Greek commentators understand the apostle as speaking of his having betrothed the Corinthians to Christ, by persuading them to believe the gospel: and quotes two passages from Herodotus, in which ἁρμοζειν signifies *to betroth.*—The betrothing of persons to Christ, is accomplished in the present life; but their marriage is to happen in the life to come; when they shall be brought home to their husband's house, to live with him for ever. See Ephes. v. 27. note 1. The apostle having betrothed the Corinthians to Christ, he was anxious to preserve them *chaste*, or true to their future spouse, that when the time of their marriage came, they might not be rejected by him.

Ver. 3.—1. *Yet I am afraid, lest somehow as the serpent beguiled Eve by his subtilty.* That it was the devil who beguiled Eve, our Lord hath intimated, by calling him, *a murderer from the beginning, and a liar,* John viii. 44. The same, also, St. John hath insinuated, by giving the name of *the old serpent*, to him who is called *the devil, and Satan who deceiveth the whole world,* Rev. xii. 9. xx. 2. Besides, in the history of the fall, the serpent is said to have been punished as a rational and accountable agent. Wherefore, what Moses hath written of the fall, is not an apologue or fable with a moral meaning, as Middleton

band, *to present* YOU *a* chaste virgin to Christ.

betrothed you by faith and holiness *to one husband*, and am solicitous *to present you* in affection and conduct spotless, as *a chaste virgin to Christ*.

3 But *I am afraid, lest somehow*, as the serpent [1] beguiled Eve *by* his subtilty, so your minds should be corrupted from the simplicity [2] *which* IS *DUE* (εις, 142. 2.) *to* Christ.

3 *Yet I am afraid, lest somehow as the serpent beguiled Eve by his subtilty*, in promising to make her wise, *so your minds should be debauched from that obedience which is due to Christ* by one, who, on pretence of making you more perfect than I have done, would subject you to the law.

4 (Ει μεν γαρ) *If now, indeed*, he *who is come*, preacheth another Jesus, whom we have not preached, or IF ye receive *a different* spirit which ye have not received *FROM ME*, or *a different* gospel which ye have not *embraced*, ye might well bear with HIM.

4 *If now, indeed, the teacher who is come* among you, *preacheth another Saviour, whom I have not preached; or if ye receive* from him *a different spirit, which ye have not received from me*, but whose gifts are greater than those which I imparted to you, *or a different* and better *doctrine of salvation, which ye have not embraced* by my persuasion, *ye might well have listened to such a teacher*.

5 (Γαρ, 98.) *Yet I conclude I am in nothing* [1] behind the very *greatest of the* apostles. [2]

5 *Yet I conclude, I am in nothing inferior to the very greatest of the apostles*: so that ye had no reason to apply to any other teacher.

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dleton and others contend, but a true history of things really done, in which the devil was the chief actor. There are who think, that the devil in that history is called *a serpent* figuratively, because in tempting Eve, he used the qualities natural to serpents: and that the punishment inflicted on him, namely, his being confined to our atmosphere, is figuratively expressed by his going on his belly, and his eating the dust. But others think, that the devil in the history of the fall is called a *serpent*, because he assumed the appearance of a serpent; and that after the fall, a change was actually made in the form and state of that animal, to be a memorial of the devil's having abused its primitive form, for the purpose of deceiving and ruining mankind.

2. *The simplicity*. In scripture this word is used for integrity, Eph. vi. 5. 1 Maccab. ii. 37. The apostle was afraid the Corinthians, by following the false teacher, might be debauched from that integrity of affection which they owed to Christ.

Ver. 5.—1. *I am in nothing*: neither in respect of inspiration, nor of miracles, nor of the power of communicating spiritual gifts, nor of success, nor of the tokens of my Master's favour, *behind*, &c.

2. *The*

6 But though *I be* rude in speech, yet not in knowledge, but we have been throughly made manifest among you in all things.

6 Ει δε και ιδιωτης τῳ λογῳ, αλλ' ȣ τῃ γνωσει· αλλ' εν παντι φανερωθεντες εν πασιν εις ὑμας.

7 Have I committed an offence in abusing myself that you might be exalted, because I have preached to you the gospel of God freely?

7 Η ἁμαρτιαν εποιησα, εμαυτον ταπεινων ἱνα ὑμεις ὑψωθητε; ὁτι δωρεαν το τȣ Θεȣ ευαγγελιον ευηγγελισαμην ὑμιν;

8 I robbed other churches, taking wages *of them*, to do you service.

8 Αλλας εκκλησιας εσυλησα, λαβων οψωνιον προς την ὑμων διακονιαν.

9 And when I was present with you and wanted, I was chargeable to no man:

9 Και παρων προς ὑμας και ὑστερηθεις, ȣ κατεναρκησα

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2. *The very greatest of the apostles.* Ὑστερηκεναι, See Ess. iv. 10. The apostle meant Peter, James and John, whom he called *pillars*, Gal. ii. 9.—Let the Papists reconcile this account which Paul gives of himself as an apostle, with their pretended supremacy of Peter over all the apostles.

Ver. 6. *If I be*, ιδιωτης τῳ λογῳ, *an unlearned person in speech.* For the meaning of ιδιωτης, see 1 Cor. xiv. 16. note 1. The apostle called himself *unlearned in speech*, because in preaching, he did not follow the rules of the Grecian rhetoric. His discourses were not composed with that art, which the Greeks shewed in the choice and arrangement of their words, and in the disposition of their periods. Neither were they delivered with those modulations of voice, and with those studied gestures, wherewith the Greeks set off their orations. This sort of taught eloquence, the apostle utterly disclaimed, for a reason mentioned, 1 Cor. i. 17. See Ess. iii. on St. Paul's style, p. 62. It seems the faction in Corinth, had objected to him his want of these accomplishments. But Bull in his Serm. and Disc. vol. 1. p. 203, 204. gives it as his opinion, that the irony of the faction was levelled, not against the apostle's style, but against his pronunciation and action in speaking, which through some bodily infirmity was ungraceful and unacceptable. And to this he applies, 2 Cor. x. 10. *His letters, he saith, are weighty and powerful, but his bodily presence is weak, and his speech contemptible.* Perhaps the faction objected both imperfections to the apostle.

Ver. 7.—1. *That ye might be exalted.* The apostle meant, exalted by faith to the dignity of God's sons. Of this exaltation, James likewise speaks, chap. i. 9.

2. *Preached*

6 (Ει δε και) *And even, if* I BE *an unlearned person*[1] in ſpeech, yet not in knowledge: But *on every* OCCASION *we have been made manifeſt by all things* (εις) among you.

7 Have I committed an offence in *humbling* myſelf that *ye* might be exalted,[1] becauſe I have preached the goſpel of God to you *as a free gift?*[2]

8 Other churches I *ſpoiled*, taking wages FROM THEM[1] to do you ſervice.

9 (Και) For *being preſent* with you, and *in*

6 *And even if I be an unlearned perſon in ſpeech,* as my enemies ſay, yet I am *not* ſo *in* the *knowledge* proper to an apoſtle: *but on every occaſion, I have been made manifeſt by all things* (by the doctrines I taught, and the gifts I beſtowed) *among* you as a chief apoſtle.

7 *Have I committed an offence* againſt the apoſtolical character, *in humbling myſelf* to work for my own maintenance, *that ye might be exalted* by believing in Chriſt the more readily, *becauſe I have preached the goſpel of God to you without reward?*

8 *Other churches,* I may ſay, *I ſpoiled* while I preached in Corinth, by *taking wages from them to enable me to convert you.*

9 *For being preſent with you, and in want* of daily bread, *I diſtreſſed no*

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2. *Preached the goſpel of God to you as a free gift.* This, the apoſtle's enemies ſaid, was a preſumption that he knew himſelf to be no apoſtle; or if he was an apoſtle, it ſhewed that he did not love the Corinthians.— The firſt of theſe objections, the apoſtle had anſwered in his former epiſtle, chap. ix. 3.—19. by proving his right to maintenance, and by declaring that he declined uſing that right, merely to make his preaching the more acceptable and ſucceſsful. The ſecond objection he anſwers in this chapter, ver. 11.—15. by aſſuring them, that his not demanding maintenance, did not proceed from his not loving them, but that thoſe teachers, who boaſted of their imitating him, in not receiving maintenance, might be obliged to leave off taking preſents from their diſciples in private. Farther, becauſe his enemies pretended, that he craftily declined taking maintenance from the Corinthians, that he might the more eaſily fleece them by his aſſiſtants; he takes notice of that calumny alſo, and refutes it, chap. xii. 16.

Ver. 8. *Other churches I ſpoiled, taking wages from them.* He meant the church at Philippi. For the brethren of Philippi, being ſtrongly impreſſed with a ſenſe of the advantages which mankind derived from the goſpel, were ſo anxious to render the apoſtle's preaching in Corinth ſucceſsful, that during his reſidence there, they ſent him money to prevent his being burdenſome to the Corinthians. His acceptance of theſe preſents he called *a ſpoiling* of the Philippians, becauſe, as he was not labouring among them, he took their money without giving them any thing in return for it; and a *taking of wages;* but it was for a ſervice performed not to the Philippians, but to the Corinthians.

for that which was lacking to me, the brethren which came from Macedonia ſupplied: and in all things I have kept myſelf from being burdenſome unto you, and *ſo* will I keep *myſelf.*

ουδενος· το γαρ ὑϛερημα μου προσανεπληρωσαν ὁι αδελφοι ελθοντες απο Μακεδονιας· και εν παντι αβαρη ὑμιν εμαυτον ετηρησα, και τηρησω.

10 As the truth of Chriſt is in me, no man ſhall ſtop me of this boaſting in the regions of Achaia.

10 Εϛιν αληθεια Χριϛου εν εμοι, ὁτι ἡ καυχησις ἁυτη ου φραγησεται εις εμε εν τοις κλιμασι της Αχαιας.

11 Wherefore? becauſe I love you not? God knoweth.

11 Διατι; ὁτι ουκ αγαπω ὑμας; ὁ Θεος οιδεν.

12 But what I do, that I will do, that I may cut off occaſion from them which deſire occaſion, that wherein they glory, they may be found even as we.

12 Ὁ δε ποιω, και ποιησω, ἱνα εκκοψω την αφορμην των θελοντων αφορμην, ἱνα εν ᾧ καυχωνται, ἑυρεθωσι καθως και ἡμεις.

13 For ſuch *are* falſe apoſtles, deceitful workers,

13 Ὁι γαρ τοιουτοι ψευδαποϛολοι, εργαται δολιοι,

Ver. 9.—1. *I diſtreſſed no one.* Κατεναρκησα. According to Jerome, this is a Cilician word. Others think it is derived from ναρκη, which Elian ſays is the name of a fiſh, called by the Latins *Torpedo,* becauſe it deprives thoſe who touch it, of the ſenſe of feeling. Suppoſing this to be the derivation of the word, the apoſtle's meaning is, *I benumbed* or *oppreſſed no one.* But Joach. Cumerar. in his notes on the New Teſtament, obſerves that the primitive word is uſed by Theocritus, in the ſenſe of *hurting;* and that Plato has uſed another derivative from that primitive in the ſame ſenſe.

2. *But my want, the brethren,* &c. Though the apoſtle generally maintained himſelf by his own labour, he was ſometimes ſo occupied in preaching, and in the other functions of his miniſtry, that he had little time for working. On ſuch occaſions, he was much pinched with want; as happened in Corinth, at the time the Philippians relieved him. See ver. 27.

3. *Fully ſupplied.* Προσανεπληρωσαν. This word, as Bengelius obſerves, implies that the money ſent by the Philippians, added to what he gained by his own labour, fully ſupplied all his wants.

Ver. 12. *That wherein they boaſt, they may be found even as we.* It would ſeem that the falſe teachers at Corinth, in imitation of the apoſtle, pretended to take nothing for their preaching, and boaſted of their

want, I distressed[1] *no one* (γαρ, 98.) *but my want*,[2] the brethren *coming* from Macedonia *fully supplied*;[3] and in *every thing I have kept* and will *keep myself*, from being burdensome to you.

one among you by demanding maintenance: *but my want, the brethren coming from Macedonia*, (the Philippian brethren, Philip. iv. 15.) *fully supplied*, by the liberal present which they brought me. *And in every thing I have kept, and will* still *keep myself from being burdensome to you* in any shape whatever.

10 As the truth of Christ is in me, (ὅτι, 260.) *surely this same boasting shall not be stopped* (εις, 148.) *concerning me* in the regions of Achaia.

10 *As the truth required by Christ is in me, surely this same boasting shall not be stopped concerning me in the regions of Achaia*, through any one's forcing me by reproaches, or persuading me by entreaties, to receive maintenance.

11 *For what reason?* Because I *do not love you?* God knoweth.

11 *For what reason* have I resolved on this? Is it, as my enemies tell you, *because I do not love you* and will not be obliged to you? *God knoweth* that is not the case.

12 But what I do, (και, 219.) that I will do, that I may cut off *opportunity* from them *who* desire *opportunity*, that wherein they *boast*,[1] they may be found even as we.

12 *But what I do, that I will* continue to *do, that I may cut off opportunity from them who desire opportunity* of taking maintenance from you by my example; *that seeing they boast* in not taking maintenance, *they may be found* really to take nothing from you, *even as we*.

13 For such ARE false apostles,[1] deceitful *workmen*,[2] transforming them-

13 *For such* hypocrites *are false apostles*, and *deceitful workmen*, who *transform themselves into* the appear-

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their disinterestedness. Nevertheless, on other pretences, they received presents from their disciples in private, nay extorted them. See ver. 20. Wherefore, to put these impostors to shame, and to oblige them really to imitate him, the apostle declared, that he never had taken any thing, nor ever would take any thing from the Corinthians, either in public or in private, on any account whatever.

Ver. 13.—1. *Such are false apostles.* They are false apostles, because they falsely pretended to be divinely inspired, and expresly commissioned by Christ.

2. *Deceitful workmen. Workman* or *labourer*, is an appellation which St. Paul sometimes takes to himself, and often gives to his assistants in the ministry. He called the preachers, of whom he is speaking, *deceitful*,

transforming themſelves into the apoſtles of Chriſt.

μετασχηματιζομενοι εις αποςολȣς Χριςȣ.

14 And no marvel; for Satan himſelf is transformed into an angel of light.

14 Και ȣ θαυμαςον· αυτος γαρ ὁ Σατανας μετασχηματιζεται εις αγγελον φωτος.

15 Therefore *it is* no great thing if his miniſters alſo be transformed as the miniſters of righteouſneſs; whoſe end ſhall be according to their works.

15 Ου μεγα ȣν ει και οἱ διακονοι αυτȣ μετασχηματιζονται ὡς διακονοι δικαιοσυνης· ὡν το τελος εςαι κατα τα εργα αυτων.

16 I ſay again, Let no man think me a fool; if otherwiſe, yet as a fool receive me, that I may boaſt myſelf a little.

16 Παλιν λεγω, μη τις με δοξη αφρονα ειναι· ει δε μηγε, καν ὡς αφρονα δεξασθε με, ἱνα μικρον τι καγω καυχησωμαι.

17 That which I ſpeak, I ſpeak *it* not after the Lord, but as it were fooliſhly in this confidence of boaſting.

17 Ὁ λαλω, ȣ λαλω κατα Κυριον, αλλ' ὡς εν αφροσυνῃ, εν ταυτῃ τῃ ὑποςασει της καυχησεως.

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ceitful, becauſe they pretended to great diſintereſtedneſs in their work, while their only deſign was to promote their own intereſt.

Ver. 14. *Transformeth himſelf into an angel of light.* In this manner, it may be ſuppoſed, Satan transformed himſelf when he tempted our Lord in the wilderneſs: and in like manner alſo, when he tempted our firſt mother Eve. Evil ſpirits are called *angels of darkneſs*, either becauſe they are confined to the dark region of our atmoſphere, or becauſe they employ themſelves in promoting error and wickedneſs, which is ſpiritual darkneſs. Whereas, good angels are called *angels of light*, becauſe they employ themſelves in promoting truth and virtue, which is ſpiritual light.

Ver. 15.—1. *If his miniſters.* Falſe teachers are juſtly called *the miniſters of Satan*, becauſe they are employed in diſſeminating error, whereby Satan's kingdom is ſupported in the world.

2. *Miniſters of righteouſneſs.* The teachers of true doctrine, are fitly called *miniſters of righteouſneſs*, becauſe of the efficacy of true doctrine to promote righteouſneſs in them who receive it.

3. *Of thoſe the end ſhall be according to their works.* Here *the end*, as in Rom. vi. 21. ſignifies the final iſſue of a courſe of action; conſequently, the retribution which ſhall be made to the actor.

Ver. 16.

ſelves *into apoſtles* of Chriſt.

ance of *apoſtles of Chriſt*, by pretending to preach the goſpel without reward.

14 And no *wonder;* for Satan himſelf *transformeth himſelf* into an angel of light.[1]

14 *And no wonder* they aſſume that appearance, *for Satan himſelf takes on himſelf*, at times, *the appearance of an angel of light*, by making pretenſions to the greateſt ſanctity and kindneſs.

15 Therefore IT IS no great *WONDER*, if his miniſters[1] alſo *transform themſelves as miniſters* of righteouſneſs;[2] *of thoſe the end*[3] ſhall be according to their works.

15 *Therefore it is no great wonder, if his miniſters alſo*, by falſe pretenſions, make *themſelves like the miniſters of righteouſneſs. Of thoſe* deceitful workmen, *the end*, the final retribution, *ſhall be according to* the nature of *their works*.

16 (Παλιν, 267.) *Moreover, I ſay*, Let no *one* think me a fool: *but* if otherwiſe, (*καν*, 224.) *at leaſt* as a fool, *bear with me*,[1] that I *alſo* may *boaſt* a little.

16 *Moreover, I ſay, Let no one think me a fool* for ſpeaking in my own praiſe; *but if he does, at leaſt as a fool*, he ought to *bear with me*, (ver. 1.) *that I alſo*, as well as the falſe teacher whom ye bear with, (ver. 20.) *may ſpeak a little in my own praiſe*.

17 *What* I ſpeak *in this confident boaſting* (ſee chap. ix. 4. note) *I do not ſpeak according to the Lord*,[1] *but as in fooliſhneſs*.

17 *What I ſpeak with ſo much confidence in my own praiſe*, ye in irony ſay, *I do not ſpeak according to the Lord*'s direction, *but as in fooliſhneſs*. Yet the Lord directs me to vindicate my own character as his apoſtle.

Ver. 16. *At leaſt as a fool*, δεξασθε με, *bear with me*. Elſner hath ſupported this tranſlation by examples, particularly the following one from Plutarch, De Defect. Oracul. p. 412. where we are told, that Demetrius, when about to make a ſpeech which he was afraid would not be well received, introduced it thus: Δεξασθε ἡμας εφη, *Bear with us, ſaid he, and do not draw up your brows*.

Ver. 17. *I do not ſpeak according to the Lord, but as in fooliſhneſs*. This was a ſarcaſm of the falſe teacher, who, becauſe the apoſtle in his former letter diſtinguiſhed between the things which he himſelf ſpake, and the things which the Lord ſpake, fancied that he meant to tell them, he was not inſpired in the things ſpoken by himſelf. And therefore, that impoſtor in mockery of the praiſes which Paul beſtowed on himſelf, ſaid they were, he ſuppoſed, of the number of the things which the Lord did not ſpeak by him. This witticiſm the apoſtle introduced here ironically, to ſhew that whatever was neceſſary for the vindication of his character, and gifts, and powers, and behaviour, as an apoſtle, he ſpake by inſpiration from Chriſt, who promiſed to his

apoſtles,

18 Seeing that many glory after the fleſh, I will glory alſo.

18 Επει πολλοι καυχωνται κατα την σαρκα, καγω καυχησομαι.

19 For ye ſuffer fools gladly, ſeeing ye *yourſelves* are wiſe.

19 Ἡδεως γαρ ανεχεσθε των αφρονων, φρονιμοι οντες.

20 For ye ſuffer if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himſelf, if a man ſmite you on the face.

20 Ανεχεσθε γαρ ει τις ὑμας καταδουλοι, ει τις κατεσθιει, ει τις λαμβανει, ει τις επαιρεται, ει τις ὑμας εις προσωπον δερει.

21 I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold, (I ſpeak fooliſhly) I am bold alſo.

21 Κατα ατιμιαν λεγω, ὡς ὁτι ἡμεις ἠσθενησαμεν· εν ᾡ δ᾽ αν τις τολμᾳ, (εν αφροσυνῃ λεγω) τολμω καγω.

22 Are they Hebrews? ſo *am* I: are they Iſraelites? ſo *am* I: are they the ſeed of Abraham? ſo *am* I:

22 Ἑβραιοι εισι; καγω. Ισραηλιται εισι; καγω. σπερμα Αβρααμ εισι; καγω.

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apoſtles, that when called to defend themſelves, it ſhould be given them in that hour what they were to ſpeak.

Ver. 19. *Ye bear with fools gladly, being yourſelves wiſe.* This is written in the higheſt ſtrain of ridicule, as is plain from ver. 20. The faction, it ſeems, had ſaid they would ſhew their wiſdom in bearing with, and laughing at the apoſtle as a fool, for praiſing himſelf ſo highly. Here he told them ironically, that relying on their wiſdom in bearing with fools, he would boaſt after the manner of others. But in mockery, he mentioned their abjectly bearing the contumelious, and injurious behaviour of the falſe teacher, as an example of their wiſdom in bearing. But it was a bearing, not with fools, but with knaves to their own coſt. By taking notice of that circumſtance, therefore, the apoſtle placed their pretended wiſdom in a truly ridiculous light.

Ver. 20.—1. *If one,* λαμβανει, *take your goods.* Elſner ſaith, the original word was uſed by the Greeks, to ſignify *the making gain of a thing;* and cites the following example from Ariſt. Equit. ver. 863. Και συ λαμβανεις, ἡν την πολιν ταρατῃς, *So thou alſo makeſt gain, when thou diſturbeſt the city.*

2. *If one raiſe himſelf againſt you.* They who tranſlate this clauſe as in our Engliſh bible, *If a man exalt himſelf,* underſtand the apoſtle as ſaying, If one claim peculiar honour on account of his lineage and other external advantages, as the falſe teacher did on account of his being a Jew. But I think the tranſlation I have given of

18 *Seeing many boast according to* the flesh, I *also will boast.*

18 And therefore, *Seeing many* teachers *boast according to the manner of men, I also will boast* in the same manner.

19 For ye *bear with* fools gladly, *being* YOURSELVES *wise.* [1]

19 *For* though ye reckon me a fool for praising myself, I know *ye bear with fools gladly* for the purpose of laughing at them, *being yourselves* remarkably *wise.*

20 For ye *bear IT* if *one enslave you, if one eat* YOU *up, if one take YOUR GOODS,*[1] *if one* (επαιρεται) *raise himself against YOU,* [2] *if one beat* you on the face.

20 Your patience in bearing, I own is very great; *For ye bear it, if the false teacher enslave your conscience; if he eat you up* by living in luxury at your expence: *if he extort presents from you; if he raise himself against you* in wrath, when ye refuse to comply with his will; *if he* even *beat you on the face.*

21 I speak *concerning the reproach,* (ὡς, 322.) *namely, that we are weak. But in whatever* any *one* is bold, (*in foolishness I speak,*) *I also* am bold.

21 In what follows, *I speak in answer to the reproach* cast on me, *namely, that I am weak. But* I affirm, that *in whatever respect any teacher* among you *is bold,* (*in foolishness* no doubt *I speak* this) *I also am bold.*

22 Are they Hebrews? so AM I. [1] Are they Israelites? [2] so AM I. Are they the seed of Abraham? [3] so AM I.

22 *Are they Hebrews? I am a Hebrew* also. *Are they Israelites,* members of God's ancient church? *So am I: Are they the* spiritual *seed of Abraham? So am I:* for I believe in the true God, and obey him.

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the clause, agrees better with what follows; *if one beat you on the face,* after having raised himself against you for that purpose.

Ver. 22.—1. *Are they Hebrews? so am I.* Paul was a native of Tarsus in Cilicia. But his father and mother were Hebrews, Philip. iii. 5. And having been sent to Jerusalem when young, he was instructed by Gamaliel, a noted Jewish doctor, Acts xxii. 3. So that in Jerusalem he perfected himself, both in the language and religion of his nation: on all which accounts, he was truly *an Hebrew,* descended of Hebrews.—See Philip. iii. 5. note 2. where an account of this name, and of the persons to whom it was appropriated, and of the honour which they derived from it, is given.

2. *Are they Israelites?* Jacob, who in preference to his brother Esau, was chosen to be the root of the visible church of God in that early age, was called *Israel,* for the reason mentioned, Rom. ix. 6. notes 2, 3.

23 Are they miniſters of Chriſt? (I ſpeak as a fool) I *am* more: in labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft.

23 Διακονοι Χριϛȣ εισι; (παραφρονων λαλω) ὑπερ εγω. εν κοποις περισσοτερως, εν πληγαις ὑπερβαλλοντως, εν φυλακαις περισσοτερως, εν θανατοις πολλακις.

24 Of the Jews five times received I forty *ſtripes* ſave one.

24 Ὑπο Ιȣδαιων πεντακις τεσσαρακοντα παρα μιαν ελαβον.

25 Thrice was I beaten with rods, once was I ſtoned,

25 Τρις εῤῥαβδισθην, απαξ ελιθασθην, τρις εναυ-

2, 3. And the twelve tribes, his deſcendants, who conſtituted the viſible church of God, were from him called *Iſraelites*. This appellation, therefore, ſignified that the perſon to whom it was given, was a member of God's viſible church, by his deſcent from Jacob; conſequently, by this appellation he was diſtinguiſhed from *a proſelyte*, who was a member of God's church by circumciſion, and not by deſcent. In this reſpect, an Iſraelite was eſteemed a more honourable member of God's church, than a proſelyte, notwithſtanding the proſelyte in all other reſpects was equal to him; being equally entitled with the Iſraelite, to all the privileges of the Jewiſh church.

3. *Are they the ſeed of Abraham?* Abraham being conſtituted a father of many nations, had two kinds of ſeed; the one by natural deſcent, called *his ſeed by the law;* the other by faith, called *that which is of the faith of Abraham*, Rom. iv. 16.—In the queſtion, *Are they the ſeed of Abraham?* the apoſtle, if I miſtake not, by *the ſeed of Abraham*, meant *his ſeed by faith*, his ſpiritual ſeed: for if he had meant his natural ſeed, this queſtion would have been the ſame with the preceding, *Are they Iſraelites?* a tautology not to be imputed to the apoſtle.—By ſaying of the falſe teachers, *Are they the ſeed of Abraham?* the apoſtle by no means acknowledged, that they were Abraham's ſeed by faith: as little did he acknowledge them as miniſters of Chriſt, by ſaying, *Are they miniſters of Chriſt?* By theſe queſtions, he only meant to inſinuate, that they laid claim to the honourable characters mentioned; and that, on ſuppoſition they really belonged to them, the apoſtle poſſeſſed theſe characters in a degree ſuperior to them.

Ver. 23.—1. *Are they miniſters of Chriſt?* St. Paul did not compare himſelf with the falſe teachers as an apoſtle, but as a miniſter of Chriſt ſimply. And to ſhew how much he exceeded them in that inferior character, he mentioned his labours in the miniſtry, and gave the Corinthians an account of the ſufferings which he underwent for Chriſt, in the many journies and voyages which he made for the ſake of ſpreading the goſpel. And from his account it appears, that none of the

23 Are they minifters of Chrift ? [1] (I fpeak as a fool,) I AM *above* THEM: in labours more abundant, [3] in ftripes above meafure, in prifons more *frequently*,[4] in deaths *often*.

24 Of the Jews five times *I received* forty [1] STRIPES fave one.

25 Thrice *I was* beaten with rods; [1] once *I was*

23 *Are they minifters of Chrift?* (*I fpeak* in their opinion *as a fool*) I *am above them*: becaufe *in the labours* of preaching, I am *far more abundant* than they; *in ftripes* for Chrift I exceed them *above meafure;* I have been *in prifons* for him *more frequently* than any of them; *in* dangers of *deaths often;*

24 *Of the Jews, I have been five times punifhed* in their fynagogues, *with forty ftripes fave one.*

25 *Thrice I was beaten with rods* by the Romans; *once*, namely in the

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the heroes of antiquity, however vehemently actuated by the love of fame or of military glory, or of power, either did or fuffered as much in the purfuit of their objects, as the apoftle Paul did and fuffered for Chrift and his gofpel.

2. *I am above them.* See chap. x. 7. St. Paul meant, that as a minifter of Chrift, he far exceeded them in refpect of his labours in preaching, and of the fufferings and dangers which he underwent, in the long journies which he made both by fea and land, for fpreading the gofpel. See 1 Cor. iv. 11.—13. where more is faid concerning this fubject.

3. *In labours more abundant.* By mentioning his *labours*, as things different from ftripes, imprifonments, deaths, &c. the apoftle leads us to think of the great bodily fatigue which his conftant preaching by day, and his often working with his hands by night for his own maintenance, occafioned to him. And as he reaped no worldly benefit whatever from the gofpel, he very properly mentioned his labours and fufferings, becaufe they proved that he believed what he preached.

4. *In prifons more frequently.* Luke in the Acts, mentions Paul's being imprifoned only once before this epiftle was written; namely, at Philippi. But many particulars of the apoftle's hiftory, befides the imprifonments here referred to, are omitted by Luke for the fake of brevity.

Ver. 24. *Forty ftripes fave one.* By the law, Deut. xxv. 3. punifhment with ftripes was reftricted to forty at one beating. The whip with which thefe ftripes were given, confifting of three feparate cords, and each ftroke being counted as three ftripes, thirteen ftrokes made thirty-nine ftripes, beyond which they never went. Hence the expreffion, *forty ftripes fave one.*—As the apoftle before his converfion, had been very active in inflicting this punifhment on the difciples of Chrift, he could not complain when he himfelf was treated in the fame manner, by the zealots for the law.

Ver. 25.—1. *Thrice I was beaten with rods.* This was a Roman punifhment. In the hiftory of the Acts, no mention is made of the

apoftle's

thrice I ſuffered ſhipwreck; a night and a day I have been in the deep:

αγησα, νυχθημερον εν τῳ βυθῳ πεποιηκα.

26 In journeying often, in perils of waters, in perils of robbers, in perils by *mine own* countrymen, in perils by the heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren;

26 Ὁδοιποριαις πολλακις, κινδυνοις ποταμων, κινδυνοις λῃςων, κινδυνοις εκ γενȣς, κινδυνοις εξ ἐθνων, κινδυνοις εν πολει, κινδυνοις εν ερημιᾳ, κινδυνοις εν θαλασσῃ, κινδυνοις εν ψευδαδελφοις·

27 In wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs.

27 Εν κοπῳ και μοχθῳ, εν αγρυπνιαις πολλακις, εν λιμῳ και διψει, εν νηςειαις πολλακις, εν ψυχει και γυμνοτητι.

28 Beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches.

28 Χωρις των παρεκτος, ἡ επισυςασις μȣ ἡ καθ᾽ ἡμεραν, ἡ μεριμνα πασων των εκκλησιων.

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apoſtle's being puniſhed with ſtripes; and only one inſtance of his being beaten with rods is related, Acts xvi. 20.

2. *Thrice I was ſhipwrecked.* Of theſe ſhipwrecks nothing is ſaid in the Acts. For this epiſtle being written before the apoſtle was ſent a priſoner to Rome, his ſhipwreck on the iſland of Melita, was none of the three, but a fourth misfortune of that kind.

3. *I have ſpent a night and a day in the deep.* Τῳ βυθῳ. This may be tranſlated, *in the deep ſea.* Probably he got to ſhore on ſome board or broken piece of the ſhip; or as others think, after being toſſed a day in the ſea, he ſaved himſelf on ſome rock till he was taken up. This happened in one of the three ſhipwrecks mentioned in the preceding clauſe.

Ver. 26. *In dangers in the city.* This being oppoſed to *dangers in the wilderneſs,* it means populous cities in general. Of theſe dangers, frequent mention is made in the hiſtory of the Acts: as in Damaſcus; after that in Jeruſalem; then in Antioch in Piſidia, Iconium, Theſſalonica, Berœa, Corinth, and Epheſus; all before this epiſtle was written.

Ver. 27.—1. *In labour and toil.* Μοχθος. *Toil,* is more than Κοπος, *Labour;* for it ſignifies ſuch hard labour as fatigues.

2. *In watchings often.* The apoſtle ſometimes preached in the night time; as at Troas, where he continued his diſcourſe till break of day, Acts xx. 11. Sometimes alſo he wrought during the night for his main-

ſtoned; thrice *I was ſhipwrecked*;[2] *I have ſpent* a night and a day in the deep.[3]

26 IN *journies* often; IN *dangers FROM rivers*; IN *dangers FROM* robbers; IN *dangers from MY* countrymen; IN *dangers from* the heathens; IN *dangers* in the city;[1] IN *dangers* in the wilderneſs; IN *dangers* (εν) *at ſea*; IN *dangers* among falſe brethren.

27 In *labour and toil*;[1] in watchings[2] often; in hunger and thirſt; in faſtings often; in cold and nakedneſs.[3]

28 Beſides theſe *TROUBLES from without, that which IS my daily preſſure*,[1] *the anxious* care of all the churches.[2]

ſtreet of Lyſtra, *I was ſtoned* and left as dead; *thrice I was ſhipwrecked*; and on one of theſe occaſions, *I ſpent a night and a day in the deep* ſea.

26 For the ſake of preaching the goſpel, *I have made* long *journies often*; I have been *in dangers while paſſing rivers*; *in dangers from robbers*; *in dangers from the Jews*; *in dangers from the Gentiles*; *in dangers in cities* from tumults; *in dangers* of periſhing by want and by wild beaſts *in deſart places*; *in dangers at ſea* from ſtorms and pirates; *in dangers among falſe brethren.*

27 *In* theſe journies and voyages, I have undergone great *labour and toil*: *I have often paſſed nights without ſleep*; *I have endured much hunger and thirſt*; *I have often faſted* whole days; *I have ſuffered much from cold and want of clothes.*

28 *Beſides theſe outward troubles*, there is *that which preſſeth me daily*, *my anxious care of all the churches*, that they may perſevere in faith and holineſs, and be defended from enemies.

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maintenance, that he might have more leiſure through the day to preach the goſpel, 1 Theſſ. ii. 9. 2 Theſſ. iii. 8.

3. *In cold and nakedneſs.* It muſt have been a ſtrong perſuaſion of the truth of the goſpel, a diſintereſted zeal for the happineſs of mankind, and an high degree of fortitude indeed, which moved a perſon of Paul's ſtation and education, to ſubmit to ſuch a long courſe of ſufferings, as reduced him to the condition of the pooreſt of men. And yet while we admire his diſintereſtedneſs, his fortitude, and his patience in ſuffering, the greatneſs of his ſpirit is no leſs admirable, which enabled him, notwithſtanding his poverty and bad clothing, to ſpeak to perſons in the higheſt ſtations without fear, and to plead the cauſe of his maſter with ſuch a noble freedom, tempered with reſpect, as we find he did to the magiſtrates and philoſophers in Athens, to the chief prieſts and elders at Jeruſalem, to the Roman governors Felix and Feſtus, to king Agrippa, nay to the emperor himſelf.

Ver. 28.—1. *That which is my daily preſſure.* The Greek word επισυστασις, denotes a crowd of people ſurrounding and preſſing upon a perſon,

29 Who is weak, and I am not weak? who is offended, and I burn not?

29 Τις ασθενει, και ȣκ ασθενω; τις σκανδαλιζεται, και ȣκ εγω πυρȣμαι;

30 If I muſt needs glory, I will glory of the things which concern mine infirmities.

30 Ει καυχασθαι δει, τα της ασθενειας μȣ καυχησομαι.

31 The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

31 Ὁ Θεος και πατηρ τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ οιδεν, ὁ ων ευλογητος εις τȣς αιωνας, ὁτι ȣ ψευδομαι.

32 In Damaſcus the governor under Aretas the king, kept the city of the Damaſcenes with a garriſon, deſirous to apprehend me:

32 Εν Δαμασκῳ ὁ εθναρχης Αρετα τȣ βασιλεως εφρȣρει την Δαμασκηνων πολιν, πιασαι με θελων·

33 And through a window in a baſket was I let down by the wall, and eſcaped his hands.

33 Και δια θυριδος εν σαργανῃ εχαλασθην δια τȣ τειχȣς, και εξεφυγον τας χειρας αυτȣ.

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perſon, with an intention to bear him down, and trample upon him. The idea is elegantly applied by the apoſtle, to his anxious cares, &c.

2. *The anxious care of all the churches.* This is very properly mentioned among the apoſtle's ſufferings, becauſe it was none of the leaſt of them; as one may judge from the account which he has given in this and in his former epiſtle, of the exceeding grief which the errors and irregularities of the ſingle church of Corinth occaſioned to him. 2 Cor. vii. 5. *Within were fears.*—Beſides, the brethren of all the Gentile churches, had recourſe to the apoſtle in their difficulties for advice and conſolation, which muſt have been very fatiguing to him.

Ver. 30. *Which relate to my weakneſs.* His enemies had upbraided him with *weakneſs*, that is, with *cowardice*, chap. x. 10. Of this weakneſs, he told them he would boaſt in a particular inſtance; becauſe therein the care, which both God and good men took of him, was illuſtriouſly diſplayed. So that it was an inſtance very honourable to him.

Ver. 31. *Who is bleſſed for ever.* This circumſtance is added to increaſe the ſolemnity of his appeal to God, for the truth of what he was going to ſay, not only concerning his deliverance at Damaſcus, but concerning the viſions and revelations of the Lord, to be mentioned in the next chapter. In Corinth, the apoſtle had no witneſſes for proving the circumſtances of his danger and deliverance at Damaſcus. Beſides, it was an event long paſſed, and perhaps not at all known

29 Who is weak, and I am not weak? Who is *made to ſtumble*, and I *do not* burn?

30 If I *muſt boaſt*, I will *boaſt* of the things which *relate to my weakneſs*.[1]

31 The God and Father of our Lord Jeſus Chriſt, *who* is bleſſed for *ever*,[1] knoweth that *I do not lie*.

32 In Damaſcus the governor *belonging to* Aretas the king, kept the city of the Damaſcenes with a garriſon *wiſhing* to apprehend me.

33 *But* through a window in a baſket *I was* let down (δια, 120.) by the wall, and eſcaped[1] *FROM* his hands.

29 And with reſpect to individuals: *What brother is weak, who finds me weak* in aſſiſting him? *What brother falls* into ſin, *and I do not burn* with zeal to raiſe him up?

30 *If I muſt boaſt*, being forced to it, *I will boaſt of the things which relate to my weakneſs*, notwithſtanding my enemies upbraid me therewith.

31 Theſe things happened in a danger the greateſt of the kind that ever befel me: For *the God and Father of our Lord Jeſus Chriſt, who poſſeſſes bleſſedneſs infinite and eternal, knoweth that I do not lie*, when I tell you, that

32 *In Damaſcus, the governor belonging to Aretas the king* of Arabia, at the inſtigation of the Jews, who were enraged againſt me becauſe I preached that Jeſus is the Chriſt, *kept the city of the Damaſcenes with a garriſon, that he might apprehend me*, and deliver me to them. In ſuch a danger, where even the form of a trial was not to be expected, what could I do but flee?

33 *But* being conveyed into one of the houſes built on the wall of the city, *through a window in a baſket, I was let down* with ropes *by the* ſide of the *wall; and ſo* with the aſſiſtance of God and good men, I *eſcaped from his hands*.

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known in Greece. And with reſpect to the viſions and revelations with which he was honoured, they were private matters known only to himſelf. He, therefore, very properly appealed to the God and Father of our Lord Jeſus Chriſt, for the truth of what he was going to relate concerning theſe things.

Ver. 33. *And eſcaped.* In ſo doing, the apoſtle did not act contrary to our Lord's words, John x. 12. as he had no fixed relation to the brethren of Damaſcus, as their paſtor. See Acts ix. 23.—25.

CHAP. XII.

View and Illustration of the Facts related in this Chapter.

AFTER enumerating in the former chapter, his almoſt incredible labours and ſufferings for the goſpel, the apoſtle in this, directing his diſcourſe to the faction who had ridiculed him for praiſing himſelf, ſaid to them ironically; Well, it does not become me to boaſt of any thing I have done or ſuffered as a miniſter of Chriſt: Nevertheleſs I will come to viſions and revelations of the Lord, ver. 1,—But that he might not offend their affected delicacy, he did not ſay theſe viſions and revelations were given to himſelf. He only told them, he knew a ſervant of Chriſt, who, fourteen years before the date of this letter, had been caught up as far as to the third heaven, ver. 2.—Though whether in the body or out of the body, the apoſtle did not know, ver. 3.—This ſervant of Chriſt, in paradiſe, heards things which could not be expreſſed in human language, ver. 4.—Concerning ſuch a perſon, the apoſtle ſaid he would boaſt; but concerning himſelf, he told them ironically, he would not boaſt except in his weakneſſes, for which they ridiculed him, and of which he had boaſted in the end of the preceding chapter, ver. 5. And yet, being himſelf that ſervant of Chriſt who had been caught up, he told them, that if he inclined to boaſt concerning himſelf, as the perſon who was ſo highly honoured, he ſhould not be a fool, becauſe he ſhould ſpeak nothing of himſelf but what was ſtrictly true. Nevertheleſs he forbare, leſt forſooth any of them ſhould think more highly of him than his appearance, or than his manner of ſpeaking warranted. This he ſaid in high ridicule of their gibe, that his bodily preſence was weak, but his letters weighty and powerful, ver. 6.

Farther, becauſe he had ſaid he would not boaſt, except in his weakneſſes, for which they had ridiculed him, he told them, that his bodily infirmity, inſtead of rendering him contemptible, was an honour to him; becauſe it was ſent on him by God, to prevent him from being too much elated, with the tranſcendency of the revelations which had been given to him, ver. 7.—That he had beſought the Lord thrice to remove it, ver. 8.—But that he told him, his grace was ſufficient for making him ſucceſsful as an apoſtle, and his power in converting the world was moſt illuſtriouſly diſplayed, in the weakneſs of the inſtruments employed for that end. The apoſtle therefore boaſted in his own weakneſs, that the power of Chriſt might be ſeen to dwell upon him,

him, ver. 9.—Nay he even took pleaſure in weakneſſes, inſults, &c. for Chriſt's ſake, ver. 10.—But added, that if he appeared a fool in thus praiſing himſelf, his friends among the Corinthians had conſtrained him to it; becauſe when his enemies called his apoſtleſhip in queſtion, they ought to have ſpoken in his vindication, as they well knew he was in no reſpect inferior to the greateſt of the apoſtles, ver. 11.—All the proofs of an apoſtle he had frequently ſhewed in their preſence, by ſigns and wonders and powers, ver. 12.—So that as a church, they were inferior to others in nothing, except that he, their ſpiritual father, had not taken maintenance from them. But in irony of their finding fault with him on that account, he begged them to forgive him that injury, ver. 13.—Yet to ſhew that he had done them no injury in that matter, he now told them, he was coming to them the third time, and ſtill would not be burdenſome to them: becauſe he did not ſeek their goods, but their ſalvation; and becauſe the children ought not to provide for the parents, but the parents for the children, ver. 14.—and therefore with pleaſure he would ſpend his time, and waſte his body for their ſouls ſake, ſo much did he love them; although the more he loved them, he found the leſs he was beloved by them, ver. 15.—Well then, ſaid he, ye muſt acknowledge that I did not burden you, by taking maintenance from you. Nevertheleſs the faction ſay, (becauſe it is the practice of the falſe teacher to whom they are attached), that by this ſhew of diſintereſtedneſs, I craftily made you lay aſide all ſuſpicion of my loving money, that I might draw it the more effectually from you by my aſſiſtants, when abſent, ver. 16.—But did I make the leaſt gain of you, by any of them I ſent to you, after my departure? ver. 17.—I beſought Titus to viſit you lately. Did Titus or the brother I ſent with him make any gain of you? Did they not walk in the ſame ſpirit, and in the ſame ſteps with me? ver. 18. Farther, by ſending Titus to you this ſecond time, Do I apologiſe to you for not coming myſelf? In the ſight of God I ſolemnly proteſt, that I ſpeak by the direction of Chriſt, when I tell you that my ſending Titus is deſigned for your edification, by giving the faulty among you time to repent, ver. 19.—Yet I am afraid that when I come, I ſhall not find you ſuch reformed perſons as I wiſh you to be, and that I ſhall be found by you ſuch as ye do not wiſh. My meaning is, that I ſhall find ſtrifes, emulations, &c. among you, ver. 20.—So that when I come, I ſhall be ſo far humbled among you by my God, as to be obliged with grief to puniſh thoſe among you, who have formerly ſinned, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have habitually committed, ver. 21.

CHAP.

OLD TRANSLATION.

CHAP. XII. 1 It is not expedient for me doubtless to glory: I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth) such an one caught up to the third heaven.

3 And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

GREEK TEXT.

1 Καυχασθαι δη ȣ συμφερει μοι· ελευσομαι γαρ εις οπτασιας και αποκαλυψεις Κυριȣ.

2 Οιδα ανθρωπον εν Χριστῳ προ ετων δεκατεσσαρων· ειτε εν σωματι, ȣκ οιδα· ειτε εκτος τȣ σωματος, ȣκ οιδα· ὁ Θεος οιδεν· ἁρπαγεντα τον τοιȣτον ἑως τριτȣ ȣρανȣ.

3 Και οιδα τον τοιȣτον ανθρωπον, ειτε εν σωματι, ειτε εκτος τȣ σωματος, ȣκ οιδα· ὁ Θεος οιδεν·

Ver. 1.—1. *I will come to visions.* Οπτασιαι, *Visions,* were things presented to a person in a supernatural manner, so as to be the objects of his sight while awake. Thus Zacharias, Luke i. 11. and Mary, ver. 26. and Cornelius, Acts x. 3. had visions of angels. But *the visions* of which the apostle speaks in this passage, being *visions of the Lord,* he means his seeing the Lord Jesus on different occasions after his ascension, Acts ix. 27. xviii. 9. xxii. 18. xxiii. 11. But above all, those visions of Christ which he saw when he was caught up into the third heaven.

2. *And revelations of the Lord.* These were discoveries of matters unknown, which Christ made to Paul by an internal impression on his mind, or by speech, such as the revelations mentioned, Acts xiii. 2. 1 Tim. iv. 1. Perhaps also those which he says, ver. 4. he heard in paradise. Of the former kind were all the inspirations of the Spirit bestowed on the apostles, and on those who in the first age preached the gospel by revelation.

Ver. 2.—1. *Fourteen years ago.* The apostle having never spoken of his rapture till now, although it happened fourteen years before this epistle was written, the Corinthians, by that circumstance, might be sensible how little disposed he was to speak vauntingly of himself; and that they themselves had constrained him to mention his rapture on this occasion. See ver. 11.

2. *I knew a man in Christ.* This may mean *a Christian man:* or *a man belonging to Christ,* a servant of Christ. See 2 Cor. v. 17. That the apostle speaks of himself here, is evident from ver. 6, 7.

3. *Whether in the body, I know not, or out of the body, I know not.* As the apostle declares, that he knew not whether the things which he saw

NEW TRANSLATION.

CHAP. XII. 1 (Δη, 111.) *It is not proper then for me to boast;* (γαρ, 98.) *Yet* I will come to visions [1] and revelations of the Lord. [2]

2 *Fourteen years ago,* [1] *I knew a man in Christ,* [2] whether in the body, *I know not;* or out of the body, *I know not;* [3] God knoweth: such an one *I KNEW* caught [4] up *as far as* to the third heaven. [5]

3 (Και, 224.) *Besides,* I knew such a man, whether in the body, or out of the body, *I know not;* God knoweth:

COMMENTARY.

CHAP. XII. 1 Notwithstanding all my labours, and sufferings, and deliverances, *it is not proper,* it seems, *for me to boast. Yet I will speak of visions and revelations of the Lord,* with which one of his servants was honoured.

2 *Fourteen years ago, I knew a servant of Christ,* but *whether in the body,* by the local removal of both soul and body, *I know not; or* by the carrying of his soul *out of his body, I know not; God* only *knoweth: such an one I knew, caught up as far as to the third heaven,* the place where God manifests his presence.

3 *Nay, I knew such a man,* but *whether* it happened to him *in the body, or out of the body,* (See Commentary on ver. 2.) *I know not, God* only *knoweth* this great secret.

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saw and heard in the third heaven, and in paradise, were communicated to him by the intervention of his senses, or without them, it were folly in us to enquire into that matter. It is of more importance to observe, that he supposed his spirit might be carried into the third heaven, and into paradise, without his body. For from his making such a supposition, it is plain he believed that his spirit could exist out of his body; and that by the operation of God, it could be made to hear and see without the intervention of his body.

4. *Caught up.* Philip the evangelist, was by the Spirit caught away in the body, from the Ethiopian eunuch, who saw him no more: but Philip was found in Azotus. This, therefore, was a rapture of a man in the body, Acts viii. 39, 40.—Ezekiel also, *was lift up by the Spirit between the earth and the heaven, and brought to Jerusalem:* but it was *in the visions of God,* Ezek viii. 3. The apostle could not tell in which of these ways he was caught up.

5. *As far as to the third heaven.* In the language of the Jews, the *First heaven,* is the region of the air where the birds fly; who, therefore, are called *the fowls of heaven.* The *Second heaven,* is that part of space in which the stars are. This was called by the Jews, *The heaven of heavens.* 1 Kings viii. 27. *The heaven of heavens cannot contain thee.* The *Third heaven,* is the seat of God, and of the holy angels. into which Christ ascended after his resurrection, but which is not the object of men's senses, as the other heavens are.

4 How that he was caught up into paradife, and heard unfpeakable words, which it is not lawful for a man to utter.

4 Ὁτι ἡρπαγη εις τον παραδεισον, και ηκȣσεν αῤῥητα ῥηματα, ἁ ȣκ εξον ανθρωπῳ λαλησαι.

5 Of fuch an one will I glory: yet of myfelf I will not glory, but in mine infirmities.

5 Ὑπερ τȣ τοιȣτȣ καυχησομαι· ὑπερ δε εμαυτȣ ȣ καυχησομαι, ει μη εν ταις ασθενειαις μȣ.

6 For though I would defire to glory, I fhall not be a fool; for I will fay the truth: but *now* I forbear,

6 Εαν γαρ θελησω καυχησασθαι, ȣκ εσομαι αφρων· αληθειαν γαρ ερω. φειδομαι

Ver. 4.—1. *That he was caught up into paradife.* The Greeks ufed this word, to denote gardens and parks, where the ground was finely dreffed and planted with trees, fhrubs, and flowers, and where animals of various kinds were kept for the pleafure of the proprietor. Hence the Greek commentators gave the name of *Paradife*, by way of eminence, to the garden of Eden, where our firft parents were placed. This name alfo was given to the place, where the fpirits of the juft after death refide in felicity till the refurrection; as appears from our Lord's words to the penitent thief, Luke xxiii. 43. *To-day thou fhalt be with me in paradife.* The fame place is called *Hades*, Acts ii. 27. or *the invifible world.* Yet Rev. ii. 7. heaven feems to be called *the paradife of God.*

Clement of Alexandria, Juftin Martyr, Irenæus, Tertullian, and moft of the ancients, except Origen; and among the moderns, Bull, Whitby, Bengelius, &c. were of opinion, that the apoftle had two different raptures; becaufe, as Methodius very well argues, if one rapture only were fpoken of, the repetition of *Whether in the body or*, &c. would have been needlefs, when fpeaking of his being caught up into paradife. Others think the apoftle fpeaks of one and the fame event; and that he gives the name of *Paradife*, to the place which he had before called the *Third heaven.* And from his doubting whether he was caught up in the body, they infer, that he believed paradife, or the third heaven, to be within the bounds of this mundane fyftem; efpecially as it is faid of Stephen, Acts vii. 55. *That he looked up ftedfaftly into heaven, and faw the glory of God, and Jefus ftanding on the right hand of God.* For that circumftance, in their opinion, fhews the diftance not to be immenfe. For the opinions of mankind concerning the abode of the Deity, fee Heb. ix. 5. note.

2. *And heard unfpeakable words.* Ρηματα, *Words*, being ufed by the Hebrews to denote *Matters*, as well as *Words*, probably both were meant by the apoftle. And feeing the things which he faw and heard in paradife, could not be expreffed in human language, it is plain that the purpofe for which he was caught up, was not to receive any revelation

4 *That* he was caught up into paradise,[1] and heard unspeakable words,[2] which it is not *possible*[3] for a man to utter.

4 *That he was caught up into paradise*, the abode of the spirits of just men, *where he heard unspeakable matters which it is not possible for one to utter* in human language.

5 *Concerning* such an one *I will boast; but concerning* myself I will not *boast, except of my weaknesses.*[1] (See chap. x. 10.)

5 *Concerning such an one I will boast*, as a person highly favoured of Christ. *But of myself*, of my own qualities, though I be the person who was thus honoured, *I will not boast, unless of my* bodily *weaknesses;* because they befel me through my being caught up.

6 (Γαρ, 98.) *Yet, if I should incline to boast*, I shall not be a fool; for I will

6 *Yet if I should incline to boast* of the many and great revelations of the Lord, with which I have been

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tion of the gospel doctrine, because that could have served no purpose, if the apostle could not communicate what he heard. But it was to encourage him in the difficult and dangerous work in which he was engaged. Accordingly, by taking him up into paradise, and shewing him the glories of the invisible world, and making him a witness of the happiness which the righteous enjoy with Christ, even before their resurrection, his faith in the promises of the gospel must have been so exceedingly strengthened, and his hope so raised, as to enable him to bear with alacrity, that heavy load of complicated evils, to which he was exposed in the course of his ministry. Not to mention, that this confirmation of the apostle's faith, is no small confirmation of ours also. Some fanatics, supposing the apostle to have said that he heard in paradise, *words not to be uttered*, have inferred, that the doctrines written in his epistles, were designed only for the vulgar, and that he taught deeper doctrines to the more perfect. But the word used by the apostle, αῤῥητα, does not signify *things not to be uttered*, but *things unspeakable*.

3. *Which it is not possible.* Εξον, being the neuter participle of εξειμι, *to be*, signifies not only a thing which is *allowed to be done*, but a thing *possible to be done*. In this latter sense it is used by the apostle, and by Xenophon often, as Raphelius hath shewn. And it is so explained by Clemens Alexand. in a beautiful passage quoted by Beza.

Ver. 5. *I will not boast, except of my weaknesses.* His enemies had said, *His bodily presence is weak, and his speech contemptible.* In ridicule of that sarcasm, the apostle told the Corinthians, that instead of boasting of his raptures into the third heaven, and into paradise, he would boast of those very weaknesses, for which his enemies ridiculed him, not only for the reason mentioned in the commentary, but because his success in preaching, was shewn to be the effect of the divine power, the more clearly that he appeared weak and contemptible in the eyes of the world.

left any man ſhould think of me above that which he ſeeth me *to be*, or *that* he heareth of me.

7 And leſt I ſhould be exalted above meaſure through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure.

8 For this thing I beſought the Lord thrice, that it might depart from me.

δε, μη τις εις εμε λογισηται ὑπερ ὁ βλεπει με, η ακεει τι εξ εμε.

7 Και τη ὑπερβολη των αποκαλυψεων ἱνα μη ὑπεραιρωμαι, εδοθη μοι σκολοψ τη σαρκι, αγγελος Σαταν, ἱνα με κολαφιζη, ἱνα μη ὑπεραιρωμαι.

8 Ὑπερ τετε τρις τον Κυριον παρεκαλεσα, ἱνα αποςη απ' εμε.

Ver. 6. *Leſt any one ſhould think concerning me above what he ſeeth me to be*, &c. This is an exquiſite irony of the faction. Says the apoſtle, I might with truth boaſt of the viſions and revelations of the Lord, with which I have been honoured: but I will not do it, for fear any of you ſhould think me a greater perſon, than my mean bodily appearance, which he ſeeth, and my contemptible ſpeech, which he heareth, warrant him to think me. By this irony likewiſe, the apoſtle ſhewed them the abſurdity of fancying that the whole of a teacher's merit lies in the gracefulneſs of his perſon, in the nice arrangement of his words, and in the melodious tones with which he pronounces his diſcourſes.

Ver. 7.—1. *There was given to me a thorn in the fleſh, a meſſenger of Satan.* Becauſe the apoſtle calls the thorn in his fleſh *a meſſenger of Satan*, and becauſe the Canaanites are called *thorns in the ſides* of the Iſraelites, Numb. xxxiii. 55. ſome are of opinion, that by *the thorn in his fleſh*, he meant the falſe teachers, whoſe oppoſition to the goſpel occaſioned him much pain. The ancient Latin Commentators, by the *thorn in his fleſh*, underſtood ſome unruly luſt, put into the apoſtle's fleſh through the temptation of the devil. But how could an unruly luſt, which certainly was reſtrained by the apoſtle, hinder him from being exalted above meaſure? Or how could it make him appear contemptible to others, unleſs he diſcovered it, which he was under no neceſſity of doing? Or how could he take pleaſure in ſuch an infirmity? I have followed Whitby, Lord Barrington in his Miſcel. Sac. Benſon and others, in thinking that *the thorn in the* apoſtle's *fleſh*, was ſome bodily weakneſs occaſioned by his rapture, and which affecting his looks, and geſture, and ſpeech, rendered his manner of preaching leſs acceptable, and perhaps expoſed the apoſtle himſelf to ridicule. Thus we find the revelations made to Daniel, occaſioned in him a change of countenance, chap. vii. 28. and ſickneſs, chap. viii. 27. Agreeably to this account of *the thorn in the* apoſtle's *fleſh*, we find him ſpeaking to the Galatians, of *an infirmity in his fleſh, which they did not deſpiſe*, Gal. iv. 14. but which he was afraid might have rendered him contemptible in their eyes; and therefore he calls

ſpeak the truth: *but I* forbear, leſt any *one* ſhould think *concerning* me above *what* he ſeeth me TO BE,[1] or *what* he heareth *from* me.

honoured, *I ſhall not be a fool; for I will ſpeak the truth* concerning them. *But I forbear leſt*, forſooth, *any one* of you *ſhould think concerning me, above what he ſeeth me to be, or what he heareth from me*, whoſe preſence is ſo mean, and whoſe ſpeech is ſo contemptible, chap. x. 10.

7 (Και, 207.) *For that I might not* be exalted above meaſure, *by* the *tranſcendency* of the revelations, there was given to me a thorn[1] in the fleſh, *a* meſſenger of Satan to buffet me, *that I might not* be exalted above meaſure.[2]

7 My bodily weakneſſes are no diſhonour to me. *For that I might not be exalted above meaſure, by the tranſcendency of the revelations, there was given to me a thorn in the fleſh*, as *a meſſenger of Satan to buffet me:* a bodily weakneſs which occaſions me to be contemned, not only by unbelievers but by you of the faction: this thorn I ſay, was given to me, *that I might not be exalted above meaſure.*

8 *Concerning this, thrice* I beſought the Lord,[1] that it might depart from me.[2]

8 *Concerning this, thrice I beſought the Lord that it might depart from me*, fearing it would render my preaching unacceptable.

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calls it, *the temptation which was in his fleſh.*—Moſes, likewiſe, was afraid that his manner of ſpeaking might render him an improper meſſenger to Pharaoh, Exod. iv. 10. *I am ſlow of ſpeech, and of a ſlow* (a ſtammering) *tongue.*

3. *That I might not be exalted above meaſure.* This clauſe is wanting in ſome MSS. and in the Vulgate verſion. But though this was ſaid in the beginning of the verſe, the repetition of it here is not improper, as it is intended to draw the reader's attention.

Ver. 8.—1. *Thrice I beſought the Lord.* That *the Lord* to whom the apoſtle prayed was Chriſt, is evident from ver. 9.—It is ſuppoſed by ſome, that in praying thrice, he imitated his Maſter's example in the garden. But others think his meaning is, that he prayed often and earneſtly.

2. *That it might depart from me.* The apoſtle was anxious to have this thorn removed, not then knowing that it would be ſo honourable to him, as to be a foundation of boaſting. Neither did he know that it would give additional luſtre to the evidences of the goſpel.—This example of prayer rejected, ought to be well attended to by all good men; becauſe it ſhews, that they neither ſhould be diſcouraged, when their moſt earneſt prayers ſeem to be diſregarded, nor diſcontented when they are rejected; becauſe in both caſes, their good is deſigned, and effectually promoted.

9 And he ſaid unto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me.

9 Και ειρηκε μοι· Αρκει σοι ἡ χαρις μϐ· ἡ γαρ δυναμις μϐ εν ασθενεια τελειϐται· ἡδιςα ϐν μαλλον καυχησομαι εν ταις ασθενειαις μϐ, ἱνα επισκηνωση επ' εμε ἡ δυναμις τϐ Χριςϐ.

10 Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake: for when I am weak, then am I ſtrong.

10 Διο ευδοκω εν ασθενειαις, εν ὑϐρεσιν, εν αναγκαις, εν διωγμοις, εν ςενοχωριαις ὑπερ Χριςϐ· ὁταν γαρ ασθενω, τοτε δυνατος ειμι.

11 I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefeſt apoſtles, though I be nothing.

11 Γεγονα αφρων καυχωμενος· ὑμεις με ηναγκασατε· εγω γαρ ωφειλον ὑφ' ὑμων συνιςασθαι· ϐδεν γαρ ὑςερησα των ὑπερ λιαν αποςολων, ει και ϐδεν ειμι.

12 Truly the ſigns of an apoſtle were wrought among you in all patience, in ſigns and wonders, and mighty deeds.

12 Τα μεν σημεια τϐ αποςολϐ κατειργασθη εν ὑμιν εν παση ὑπομονη, εν σημειοις και τερασι και δυναμεσι.

Ver. 9 —1. *But he ſaid to me, ſufficient,* &c. Probably Chriſt appeared to his apoſtle, and ſpake to him. At any rate, it was another revelation of the Lord, which his ſubject led him to mention, though his modeſty did not allow him to inſiſt on it directly.

2. *Boaſt rather of my weakneſſes.* Bengelius thinks the meaning is, boaſt of my weakneſſes, rather than of the viſions and revelations of the Lord.

3. *That the power of Chriſt may dwell upon me.* The original word literally ſignifies, *pitch its tent over me;* cover me all over, and abide on me continually. See John i. 14.

Ver. 11.—1. *The very greateſt apoſtles.* He meant Peter, James, and John, whom he called *Pillars,* Gal. ii. 9.

2. *Though I be nothing.* This was an epithet given by the Greeks to contemptible perſons. Thus Ariſtophan. Equit. lin. 1240. *Ah miſerable me!* ϐδεν ειμι εγω, *I am a contemptible perſon.*

9 (Και, 205.) *But* he said to me, [1] *sufficient for thee is my grace*; (γαρ) *besides*, my *power is perfected* in weakness: (see chap. iv. 7. note 3.) most gladly, therefore, *I will boast rather* [2] *of my weaknesses*, that the power of Christ may *dwell* [3] upon me. (See John i. 14.)

10 *Wherefore*, *I am well pleased with weaknesses*, *with insults*, *with* necessities, *with* persecutions, *with* distresses for Christ's sake; *because*, when I am weak, then *I am* strong.

11 *Have I become a fool by boasting?* Ye have *constrained me* TO IT: for I ought to have been commended *by* you, (γαρ, 90.) *because I am in nothing* behind the very *greatest* [1] apostles, though I be nothing.

12 Truly the signs of an apostle [1] were *fully wrought* (εν, 172.) among you *with* all patience, [2] *by* signs and wonders, [3] and *powers*.

9 *But he said to me, sufficient for* qualifying *thee* to be an apostle, *is my grace*; the miraculous gifts with which I have endowed thee. *Besides my power* in the conversion of the world, *is displayed in* the *weakness* of the instruments whereby that work is accomplished. *Most gladly, therefore, I will boast rather* than be ashamed *of my weaknesses, that the power of Christ may abide with me.*

10 *Wherefore*, instead of being dissatisfied, *I am well pleased with bodily weaknesses, with insults, with poverty, with persecutions, with distresses*, for Christ's *sake, because when I am most oppressed with these evils, then I am strong*; my ministry is most successful through the power of Christ dwelling upon me.

11 *Do I appear a fool by boasting? Ye have constrained me to it. For* when my character as an apostle was attacked by the false teacher, *I ought to have been vindicated by you: because* ye knew that *I am in no respect inferior to the very greatest apostles, although* my enemies would persuade you, that *I am nothing.*

12 For *truly the proofs of an apostle were fully exhibited* by me, during my long abode *among you, with great patience, by* the *signs and wonders* which I wrought, *and* the spiritual *powers* I conferred on you. See 1 Cor. xii. 10. note 1.

Ver. 12.—1. *The signs of an apostle.* The signs whereby one was known to be an apostle were, his performing great and evident miracles openly in the view of the world; especially his healing diseases, his casting out devils, and his speaking foreign languages. But the greatest of all the signs was his conveying the spiritual gifts to them who believed; a power which none possessed but the apostles. See Titus iii. 6. note. All these signs St. Paul having exhibited at Corinth; and in particular, having communicated the spiritual gifts to many of the Co-

 rinthians,

13 For what is it wherein ye were inferior to other churches, except *it be* that I myſelf was not burdenſome to you? forgive me this wrong.

13 Τι γαρ εϛιν ὁ ἡτ]ηθητε ὑπερ τας λοιπας εκκλησιας, ει μη ὁτι αυτος εγω ȣ κατεναρκησα ὑμων; Χαρισασθε μοι την αδικιαν ταυτην.

14 Behold, the third time I am ready to come to you; and I will not be burdenſome to you; for I ſeek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

14 Ιδȣ, τριτον ἑτοιμως εχω ελθειν προς ὑμας, και ȣ καταναρκησω ὑμων, ȣ γαρ ζητω τα ὑμων, αλλ᾽ ὑμας· ȣ γαρ οφειλει τα τεκνα τοις γονευσι θησαυριζειν, αλλ᾽ οἱ γονεις τοις τεκνοις.

15 And I will very gladly ſpend and be ſpent for you, though the more abundantly I love you, the leſs I be loved.

15 Εγω δε ἡδιϛα δαπανησω και εκδαπανηθησομαι ὑπερ των ψυχων ὑμων· ει και περισσοτερως ὑμας αγαπων, ἡτ]ον αγαπωμαι,

16 But be it ſo, I did not burden you: nevertheleſs being crafty, I caught you with guile.

16 Εϛω δε, εγω ȣ κατεβαρησα ὑμας, αλλ᾽ ὑπαρχων πανȣργ☉, δολῳ ὑμας ελαβον.

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rinthians, he, on account thereof, called them in his former letter, *the ſeal of his apoſtleſhip*, 1 Cor. ix. 2.

2. *With all patience.* By mentioning his *patience*, the apoſtle brought to the remembrance of the Corinthians, the hardſhips which he had endured, while he executed the apoſtolical office among them and ſupported himſelf by his own labour. Perhaps, likewiſe, as Locke ſuppoſes, there is here an oblique reproof to the falſe teachers, for the luxury and eaſe in which they were living among the Corinthians.

3. *By ſigns and wonders.* See Rom. xv. 19. note 1. The appeal which the apoſtle here, and 1 Cor. iv. 7. made to the whole church of the Corinthians, (in which there was a great faction which called his apoſtleſhip in queſtion) concerning the miracles which he had wrought in their preſence, and the ſpiritual gifts which he had conferred on many of them, is a ſtrong proof of the reality of theſe miracles and gifts. See 1 Theſſ. i. Illuſtration at the cloſe.

Ver. 14.

13 For what is *the thing* wherein ye were inferior to other churches, *unless that* I myself *have not been* burdensome to you? (see chap. xi. 8, 9.) forgive me this *injury*.

13 I therefore boldly ask you, *What is the spiritual gift, privilege, or ornament wherein ye were inferior to any other church? unless* this, *that I myself have not been burdensome to you* in respect of maintenance, as the other apostles have been to the churches planted by them. *Forgive me this injury.*

14 Behold, *a* third time [1] I am ready to come to you; and I will not be burdensome to you; (γαρ, 90.) *because* I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

14 *Behold a third time I am ready to come to you, and I will not be burdensome to you,* more than formerly, *because* in preaching the gospel, *I seek not your money nor your goods,* as some others do, *but your welfare;* and in this I have behaved like a father to you. *For it is not required of children to lay up for their parents* temporal things, *but the parents for the children.*

15 *Yea, I most gladly will* spend and be spent *for the sake of your souls, even although* the more abundantly I love you, the less I be loved.

15 *Yea I most gladly will spend* all my time, *and be spent* in respect of my bodily strength, *for the sake* of the salvation *of your souls;* and that *even although* I am sensible, *the more exceedingly I love you, the less I be loved* by you.

16 Be it so *then*, I did not burden you: nevertheless, *THEY SAY*, being crafty, I caught you with guile.

16 *Be it so then,* for ye cannot deny it,) *I did not burden you: nevertheless the faction say, being crafty* in not demanding maintenance, *I caught you with guile,* taking money from you as a present.

Ver. 14. *Behold a third time I am ready to come to you.* Because it does not appear from the history of the Acts, that Paul had been in Corinth more than once before this letter was written, Estius was of opinion, that the resolution which he formed in Ephesus of going directly to Corinth by sea, was the second time of his being ready to come to them: consequently that this was the third time he was ready to come to them. See chap. xiii. 1. note.

17 Did I make a gain of you by any of them whom I ſent unto you?

17 Μη τινα ὡν απεςαλκα προς ὑμας, δἰ αυτȣ επλεονεκτησα ὑμας;

18 I deſired Titus, and with *him* I ſent a brother: did Titus make a gain of you? walked we not in the ſame ſpirit? *walked we* not in the ſame ſteps?

18 Παρεκαλεσα Τιτον, και συναπεςειλα τον αδελφον· μη τι επλεονεκτησεν ὑμας Τιτος; ȣ τω αυτω πνευματι περιεπατησαμεν; ȣ τοις αυτοις ιχνεσι;

19 Again, think you that we excuſe ourſelves unto you: we ſpeak before God in Chriſt: but *we do* all things, dearly beloved, for your edifying.

19 Παλιν, δοκειτε ὁτι ὑμιν απολογȣμεθα; κατενωπιον τȣ Θεȣ, εν Χριςω λαλȣμεν· τα δε παντα, αγαπητοι, ὑπερ της ὑμων οικοδομης.

20 For I fear leſt when I come, I ſhall not find you ſuch as I would, and *that* I ſhall be found unto you ſuch as ye would not: leſt *there be* debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults:

20 Φοϐȣμαι γαρ, μη πως ελθων ȣχ οἱȣς θελω ἑυρω ὑμας, καγω ἑυρεθω ὑμιν οἱον ȣ θελετε· μη πως ερεις, ζηλοι, θυμοι, εριθειαι, καταλαλιαι, ψιθυρισμοι, φυσιωσεις, ακαταςασιαι·.

Ver. 17.—1. *With reſpect to.* The original requires ſome prepoſition to govern τινα. I have in the tranſlation ſupplied κατα, *with reſpect to.*

2. *Did I by him make gain of you?* Επλεονεκτησα. Eſtius *avarè extorſi.* The original phraſe ſignifies to make gain by improper or fraudulent methods. See chap. ii. 11. note 1.

Ver. 18.—1. *And with him I ſent a brother.* Who that brother was is not known. He may have been one of the apoſtle's companions in travel, who was with him in Epheſus when he wrote his firſt epiſtle to the Corinthians. Or he may have been one of the Epheſian brethren, whoſe zeal for the goſpel moved him to accompany Titus to Corinth when he carried the former letter. The brother ſpoken of, 2 Cor. viii. 18. 22. accompanied Titus when he carried this letter.

2. *Did Titus make any gain of you?* Did he draw any money from you, either on account of his own maintenance, or on pretence that he would perſuade me to receive it for mine?

Ver. 19,

17 *WITH RESPECT TO*[1] *any one of them I sent to you,* Did I *by him make gain*[2] of you?

17 But *with respect to any one of them I sent to you,* I ask you, *Did I by him receive any thing,* either in money or goods, *from you?* None of you can say I did.

18 *I besought* Titus *TO GO TO YOU;* and with HIM I sent a brother:[1] did Titus make *any* gain of you?[2] *Did we not walk* in the same spirit? *DID WE* not *WALK* in the same steps?

18 *I besought Titus to go to you* with my former letter; *and with him I sent a brother. Did Titus,* or that brother, *receive any thing from you? Did we not all shew the same disinterestedness of disposition? Did we not all follow the same course,* labouring with our hands for our own maintenance?

19 (Παλιν) *BY SENDING TITUS* again, think *ye* that we *apologise to* you?[1] *In the presence of God we speak by Christ,* (δε) *that* all *these things, beloved, ARE DONE* for your *edification.*

19 *By sending Titus again, think ye that I apologise to you,* for not coming myself? *In the presence of God,* I solemnly protest, that *I speak by* the direction of *Christ,* when I say, *that all these things, beloved, are done for your edification,* that the guilty may have time to repent.

20 (Γαρ, 98.) *Yet I am afraid,* lest, *perhaps,* when I come, I shall not find you such as I wish; and THAT I shall be found *by* you such as ye *do not wish: I MEAN,* lest, *perhaps, strifes, emulations,* wraths, *brawlings,*[1] backbitings, whisperings, swellings,[2] tumults *BE AMONG YOU.*[3]

20 *Yet I am afraid, lest perhaps when I come, I shall not find you the reformed persons I wish* you to be; *and that I shall be found by you such as ye do not wish,* on account of my punishing you: *I mean* I am afraid, *lest perhaps strifes* about your teachers, *and emulations* among the leaders of parties, *and wraths* for injuries received, *and brawlings, and evil speakings, and whisperings* against me, and *swellings* of pride and ambition, and actual *tumults be among you.*

Ver. 19. *By sending Titus again, think ye that we apologise to you?* The word παλιν, *again,* at the beginning of this verse, according to the apostle's laconic manner of writing, refers to ver. 18. where he says, I *besought Titus,* namely, to go to Corinth. His sending Titus a second time, some might imagine, was done to excuse his not coming himself. But he here assured them he had no such view in sending Titus, He had delayed his own coming, merely to give the guilty time to repent.

Ver. 20.—1. *Brawlings.* According to Suidas, εριθειαι, *brawlings,* are *contentions by words,* or abusive language.

2. *Swellings.*

21 *And* left when I come again, my God will humble me among you, and that I ſhall bewail many which have ſinned already, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have committed.

21 Μη παλιν ελθοντα με ταπεινωσῃ ὁ Θεος μου προς ὑμας, και πενθησω πολλους των προημαρτηκοτων, και μη μετανοησαντων επι τῃ ακαθαρσιᾳ και πορνειᾳ και ασελγειᾳ ᾗ επραξαν.

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2. *Swellings*. Φυσιωσεις, *Swellings*, are thoſe vain boaſtings, by which proud and ambitious men endeavour to make themſelves look big in the eyes of their ſellows, together with the temper of mind, from which the boaſting and the inſolent behaviour, which they occaſion, proceed.

3. *Be among you.* I have added this clauſe from the Vulgate verſion; but have marked it as not in the Greek text.

Ver. 21.—1. *And I ſhall bewail.* From this paſſage, and from 1 Cor. v. 2. it appears, that when the Chriſtian churches cut off any of their incorrigible members by excommunication, it occaſioned great grief, eſpecially to the biſhops and paſtors, and was performed by them, and aſſented to by the church, with great lamentation for the offender, whom they conſidered as loſt. See Origen contra Celſum, lib. 3. Hence *to mourn*, and *to bewail,* in the language of theſe times, ſignified *to puniſh*.

2. *Who have formerly ſinned, and have not repented.* The inceſtuous perſon was not of this number: for he had repented, 2 Cor. ii. 7, 8. Thoſe of whom the apoſtle ſpeaks, were ſuch of the faction, who, notwithſtanding all he had written in his former letter, had not refrained from

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CHAP. XIII.

View and Illuſtration of the Threatenings and Admonitions in this Chapter.

THE taunting ſpeech of the faction, " that the apoſtle was bold by letters when abſent, but humble and meek when preſent," he had anſwered by a delicate but pointed irony, chap. x. 1, 2. But as that ſpeech contained an inſinuation, that his threatenings to puniſh them by a ſupernatural power, were mere bugbears without any foundation, he in this chapter told them plainly, that he was now coming to Corinth a third time, and

21 AND left, when I come again, my God *may* humble me among you; *and I* shall bewail [1] many *who* have *formerly* sinned, and have not repented [2] of the uncleanness, and fornication, and lasciviousness,[3] which they have committed.

21 *And lest when I come again, my God may humble me among you*, by shewing me your church, which I planted, corrupted with many vices, *and I shall, with lamentation, punish many who have formerly sinned, and have not repented of the uncleanness, and fornication, und lasciviousness* in speech and behaviour, *which they have committed*, through joining the heathens in their idolatrous feasts, and keeping company with wicked persons.

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from partaking in the idolatrous sacrifices of the heathens, and from the lewd practices connected with idolatry, to which, by their former education, they were still addicted.

3. *Of the uncleanness, and fornication, and lasciviousness.* Estius thinks the apostle by *uncleanness*, means those sins of the flesh which are against nature, and by *fornication*, the conjunction of male and female out of marriage. Of *lasciviousness*, he says it consists *in libidinosis osculis, tactibus, et cæteris hujusmodi.* But by *lasciviousness*, Bengelius understands *sodomy*, *bestiality*, and the other vices contrary to nature. But although some of the faction at Corinth may have been guilty of uncleanness, fornication, and lasciviousness, in the ordinary sense of these words, fancying, through the prejudices of their education, that these things were no sins, I scarcely think that any of them after their conversion, would continue in the commission of the unnatural crimes mentioned by Estius and Bengelius.

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and would punish all who opposed him, as well as those who had sinned habitually: and whatever of that kind was proved by the testimony of two or three witnesses, he would consider as fully established, ver. 1.—In my former letter, said he, I foretold that the delivering the incestuous person to Satan, would be followed with the destruction of his flesh; and I now foretel, as present with you in spirit the second time, that the same thing will follow the censures which I shall inflict on the guilty; and being absent in body, I write to all those who have sinned before ye received my former letter, and to all the rest who have sinned since, that if they oppose me when I come, I will not spare them, ver. 2.—And this I will do, the rather, that some of you in derision,

rifion, feek a proof of Chrift fpeaking by me. For though ye think me not able to punifh you, yet by the fpiritual gifts which Chrift hath beftowed on you, ye muft be fenfible, that he is fufficiently ftrong to punifh every guilty perfon among you, ver. 3.—He was crucified indeed through the weaknefs of his human nature: but though he gave himfelf to be put to death, he now liveth by the power of God. In like manner, though I alfo am weak in body, and fubject to death as he was, I will neverthelefs fhew myfelf alive with him, by exercifing the power he hath given me in punifhing you, however ftrong ye may think yourfelves, ver. 4.—And fince ye feek a proof of Chrift fpeaking by me, I defire you to try yourfelves, whether ye be a church of Chrift, and to prove your ownfelves, whether as a church ye poffefs any fpiritual gifts. Know ye not yourfelves to be a church of Chrift, by the fpiritual gifts ye received from me! and that Jefus Chrift is among you by his miraculous powers and fpiritual gifts; unlefs perhaps ye are without that proof of his prefence, ver. 5.—In this paffage the apoftle, by a very fine irony, fhewed the faction the abfurdity of their feeking a proof of Chrift's fpeaking by one, who had converted them, and who had conferred on them, in fuch plenty, thofe fpiritual gifts whereby Chrift manifefted his prefence in every church. The apoftle added, that although they fhould be without that proof of Chrift's prefence, having banifhed the fpirit from among them-

Old Translation.	Greek Text.
CHAP. XIII. 1 This *is* the third time I am coming to you: in the mouth of two or three witneffes fhall every word be eftablifhed.	1 Τριτον τȣτο ερχομαι προς ὑμας· επι ϛοματ☉ δυο μαρτυρων και τριων ϛαθησεται παν ρημα.

Ver. 1. *I am coming this third time to you.* In the Acts of the apoftles, as was obferved chap. xii. 14. note, there is no mention made of St. Paul's being at Corinth more than once before this fecond epiftle was written. But that hiftory by no means contains all the apoftles' tranfactions. We may therefore fuppofe, that during the eighteen months which paffed from his firft coming to Corinth, to the infurrection in the proconfulfhip of Gallio, the apoftle left Corinth for a while, and travelled through Laconia, Arcadia, and the other countries of the province of Achaia, where he converted many, 2 Cor. i. 1. having preached the gofpel to them gratis, as at Corinth, chap. xi. 10. and founded feveral churches, called, 2 Cor. ix. 2. *Achaia,* that is, *the churches of Achaia.* If therefore, the apoftle made the excurfion I have fuppofed,

themſelves by their heinous ſins, he truſted they ſhould not find him without the proof of Chriſt's ſpeaking by him, if it were needful for him to puniſh any of them when he came, ver. 6.—Yet he prayed to God that they might do nothing evil: his wiſh being, not to appear approved as an apoſtle by puniſhing them, but that they might repent, although the conſequence ſhould be, that he ſhould appear as one without proof of his apoſtleſhip, having no occaſion to exert his power in puniſhing them, ver. 7.—For the apoſtles could at no time uſe their miraculous power againſt the truth, but for the truth, ver. 8. —He therefore rejoiced when he appeared weak, through his having no occaſion to puniſh offenders, and wiſhed the Corinthians to become perfect, by repenting of their faults, ver. 9.—And to promote their perfection, being abſent he had written theſe things to them, that when preſent he might not need to act ſharply againſt them, according to the miraculous power which the Lord Jeſus had given him, for edifying and not for deſtroying his church, ver. 10.

The apoſtle having now finiſhed his reproofs to the faction, turned his diſcourſe to the whole church, and bade them farewell; gave them a few directions, which if they followed, God would be with them; deſired them to ſalute one another with a kiſs, expreſſive of their pure mutual love; told them that *the ſaints* (meaning the brethren of Macedonia where he then was) ſaluted them, in token of their regard for them; then concluded with giving them his own apoſtolical benediction, ver. 11.—14.

New Translation.

CHAP. XIII. 1 *I am coming this third time* to you:[1] *by* the mouth of two *witneſſes, or three*, every *matter* ſhall be eſtabliſhed.

Commentary.

CHAP. XIII. 1 *I am coming this third time to you*, fully reſolved to puniſh the obſtinate. *By the teſtimony of two witneſſes or three, every matter ſhall be eſtabliſhed:* For I will hold that to be true, which ſhall be ſo proved.

ſuppoſed, and ſpent ſome months in it, his return to Corinth would be his ſecond coming; conſequently, *the coming* ſpoken of in this verſe, was his *coming the third time to them.* Eſtius, becauſe the apoſtle, 2 Cor. i. 15. ſpeaks of his beſtowing on the Corinthians *a ſecond gift*, on his coming to them from Epheſus, argues, that if he had gone to them then, it would have been his *ſecond viſit:* and infers, that the whole of his eighteen months abode in Corinth, was conſidered by him as his firſt coming. But this concluſion does not follow; becauſe the apoſtle may have conferred no gifts on the Corinthians, after his return from the countries of Achaia.

2 I told you before, and fortel you as if I were preſent the ſecond time, and being abſent, now I write to them which heretofore have ſinned, and to all other, that if I come again I will not ſpare:

2 Προειρηκα, και προλεγω ὡς παρων το δευτερον, και απων νυν γραφω τοις προημαρτηκοσι και τοις λοιποις πασιν, ὁτι εαν ελθω εις το παλιν, ȣ φεισομαι,

3 Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty in you.

3 επει δοκιμην ζητειτε τȣ εν εμοι λαλȣντος Χριςȣ, ὁς εις ὑμας ȣκ ασθενει, αλλα δυνατει εν ὑμιν.

4 For though he was crucified through weakneſs, yet he liveth by the power of God: For we alſo are weak in him, but we ſhall live with him by the power of God toward you.

4 Και γαρ ει εςαυρωθη εξ ασθενειας, αλλα ζῃ εκ δυναμεως Θεȣ· και γαρ και ἡμεις ασθενȣμεν εν αυτῳ, αλλα ζησομεθα συν αυτῳ εκ δυναμεως Θεȣ εις ὑμας.

5 Examine yourſelves, whether ye be in the faith; prove your own ſelves:

5 Ἑαυτȣς πειραζετε ει εςε εν τῃ πιςει· ἑαυτȣς δοκι-

Ver. 2. *I will not ſpare you.* If this is ſeparated from the following verſe by a full ſtop, the ſenſe of that verſe will evidently be incomplete. But if the two verſes are ſeparated only by a comma, as I have done, the meaning will be, *when I come again I will not ſpare you, ſince ye demand a proof of Chriſt ſpeaking by me.*—This, with the other threatenings in the apoſtle's letters to the Corinthians, is a ſtrong proof of the righteouſneſs of the cauſe in which he was engaged. For if he had been carrying on an impoſture with the aid of his diſciples, he would have flattered them in their vices, inſtead of threatening to puniſh them: as he muſt have known that ſuch threatenings, while he himſelf was more culpable than they, would have provoked them to diſcover the cheat.—It is ſuppoſed, that in theſe threatenings the apoſtle had the falſe teacher particularly in his eye, though he uſes the plural number. And Michaelis is of opinion, that at his coming to Corinth, he exerciſed the rod on that impoſtor ſo ſeverely, that he obliged him to leave the city: or, that being terrified by the threatenings in this letter, he fled of his own accord before the apoſtle arrived.

Ver. 3. *Is ſtrong among you.* Whitby's note on this verſe, is as follows: "Chriſt ſhewed his power among the Corinthians, by enabling St. Paul to preach the goſpel to them in *demonſtration of the Spirit and of power*, ſo efficaciouſly as to convert them to the faith,

2 *I foretold*, *and I NOW* foretel *as preſent in SPIRIT* the ſecond time, and being abſent *IN BODY*, *I now* write to them *who have before* ſinned, and to all *the reſt;* (οτι, 260.) *Certainly when* I come again, I will not ſpare[1] *YOU*,

2 *I foretold* formerly, that the delivering of the inceſtuous perſon to Satan, would be followed with the deſtruction of his fleſh; *and I now foretel as preſent in ſpirit*, *the ſecond time*, that the ſame thing will follow the cenſures I ſhall inflict: *and being abſent in body*, *I now write to them who have ſinned before* ye received my letter, *and to all the reſt* who have ſinned ſince, and have not repented; *Certainly when I come again*, *I will not ſpare you*,

3 Since *ye demand* a proof of *Chriſt's* ſpeaking *by* me, *who* (εις, 151.) *towards you* is not weak, but is *ſtrong* (εν, 172.) *among* you.[1]

3 *Since ye* inſolently *demand a proof of Chriſt's ſpeaking by me* the threatenings in my firſt letter, *who towards you is not weak*, *but is ſtrong among you*, by the ſpiritual gifts conferred on you, and by the puniſhments already inflicted on you.

4 For though *indeed* he was crucified (εξ) through weakneſs, yet he liveth by the power of God:[1] (και γαρ, 98.) *and though* we alſo are weak *with* him, *we ſhall*, *nevertheleſs*, live with him, by the power of God (εις, 149.) *among* you.

4 *For, though indeed Chriſt was crucified*, *by reaſon of* the *weakneſs* of his human nature which was liable to death, *yet he* now *liveth by the power of God. And though I alſo*, his apoſtle, *am weak* as he was, being ſubject to perſecution, infamy, and death, *I ſhall nevertheleſs* ſhew *myſelf alive with him*, *by* exerciſing *the power of God among you*, puniſhing you ſeverely if ye do not repent.

5 *Try* yourſelves, whether ye be in the faith;[1]

5 I ſay, ſince ye demand a proof of Chriſt's ſpeaking by me, *Try*

" 1 Cor. ii. 4. In that variety of gifts conferred on them, together " with the goſpel, by which their *teſtimony of Chriſt was confirmed*, " 1 Cor. i. 6. By his power conſpicuous in ſeconding St. Paul's de- " livery of the inceſtuous perſon up to Satan, 1 Cor. v. 4, 5. By " the chaſtiſements they ſuffered for communicating in the Lord's " ſupper unworthily."

Ver. 4. *He liveth by the power of God* Here *the power of God* is declared to be, not only the cauſe of Chriſt's reſurrection, but the proof of his being now alive. In this latter view, *the power of God*, ſignifies the power of God communicated by Chriſt to his apoſtles, to enable them to work miracles, and to confer the ſpiritual

 gifts

know ye not your own ſelves, *how* that Jeſus Chriſt is in you, except ye be reprobates?

μαζετε· η ουκ επιγινωσκετε ἑαυτους, ὁτι Ιησους Χριϛος ἐν ὑμιν εϛιν; ει μη τι αδοκιμοι εϛε.

6 But I truſt that ye ſhall know that we are not reprobates.

6 Ελπιζω δε ὁτι γνωσεσθε ὁτι ἡμεις ουκ εσμεν αδοκιμοι.

7 Now I pray to God that ye do no evil; not that we ſhould appear approved, but that ye ſhould do that which is honeſt, though we be as reprobates.

7 Ευχομαι δε προς τον Θεον μη ποιησαι ὑμας κακον μηδεν· ουχ ἱνα ἡμεις δοκιμοι φανωμεν, αλλ᾽ ἱνα ὑμεις το καλον ποιητε, ἡμεις δε ὡς αδοκιμοι ωμεν.

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gifts on believers, and to puniſh offenders, for the confirmation of the goſpel.

Ver. 5.—1. *Try yourſelves, whether ye be in the faith.* Eſtius thinks *faith* here, ſignifies *the faith of miracles*, becauſe that was a clear proof of Chriſt's ſpeaking to the Chriſtians by Paul, who had conferred on them that gift. But as the expreſſion, *in the faith*, is no where elſe uſed in that ſenſe, I rather think *in the faith*, ſignifies, *in the faith of the goſpel*; ſee chap. i. 24. And that when the apoſtle deſired the faction to *try themſelves whether they were in the faith*, he meant, that they ſhould try whether by their faith they were become a church of Chriſt, and poſſeſſed the ſpiritual gifts which every church of Chriſt enjoyed. For if they poſſeſſed any ſpiritual gift, having received it from the apoſtle, it was a clear proof to them that Chriſt ſpake by him. This interpretation of the phraſe, *in the faith*, is not materially different from that of Eſtius: but it agrees better with what follows in the verſe.

2. *Prove yourſelves.* Becauſe the faction had required the apoſtle to ſhew them a proof of Chriſt's ſpeaking by him, he deſired them to prove themſelves, whether they had received any ſpiritual gifts from him; that being a proof which ought to have convinced them; of his apoſtolical authority.

3. *Know ye not yourſelves?* This being ſpoken to the faction, who were in ſuch a ſtate of wickedneſs, that it cannot be ſo much as ſuppoſed that Jeſus Chriſt was in them, in the ſenſe in which our tranſlators underſtood the phraſe, we muſt tranſlate and interpret the paſſage as I have done.—Some are of opinion, that in this queſtion, *Know ye not yourſelves?* the apoſtle alluded to the greateſt of all the precepts of the Greek philoſophy, *Know thyſelf.* And that he ridiculed the faction for being ignorant of themſelves, that is, of the gifts which they poſſeſſed, and of the efficacy of theſe gifts to prove the perſon from whom they had received them, to be an apoſtle of Chriſt.—The irony in

prove *yourſelves*;[2] know ye not *yourſelves*,[3] *that* Jeſus Chriſt is (εν, 172.) *among* you?[4] *unleſs perhaps*[5] ye be *without proof*.[6]

yourſelves, whether ye be in the faith: prove yourſelves, whether as a church, ye poſſeſs ſpiritual gifts: *know ye not yourſelves, that Jeſus Chriſt is among you* as a church, *unleſs perhaps ye be without proof*.

6 But I truſt that ye ſhall know that we are not *without proof*.

6 *But* though ye ſhould be without proof of Chriſt's preſence among you, having quenched the Spirit, *I truſt that ye ſhall know, that I am not without* the *proof* of Chriſt's ſpeaking by me.

7 (Δε, 100.) *Nevertheleſs*, I pray to God that ye do *nothing* evil; not *WISHING* that we *may* appear *having proof*, but that ye *may do what is good* (δε, 100.) tho' we *ſhould* be (ως, 319.) *indeed without proof*.[1]

7 *Nevertheleſs, I pray to God that ye do nothing evil; my wiſh being, not that I may appear having proof* as an *apoſtle* by puniſhing you, *but that ye may do what is good*, may repent; *although*, in conſequence thereof, *I ſhould be indeed without proof* of my apoſtleſhip, having no occaſion to puniſh you.

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this paſſage will appear the more pointed, if we recollect, that the Corinthians valued themſelves exceedingly on their knowledge of the Grecian philoſophy, and on their ſkill in reaſoning.

4. *That Jeſus Chriſt is among you?* Whitby thinks the apoſtle alluded here to the ſpeech of the rebellious Iſraelites in the wilderneſs, who after all the the proofs which God had given of his preſence among them, ſaid, Exod. xvii. 7. *Is the Lord among us or not?*

5. *Unleſs perhaps.* In this tranſlation of the phraſe ει μη τι, I have followed the Vulgate verſion, which has here, *Niſi fortè*.

6. *Ye be*, αδοκιμοι, *without proof*, namely, *of Chriſt's preſence among you*. So the word ſignifies ver. 3. *Since ye deſire*, δοκιμην, *a proof of Chriſt's ſpeaking by me*. The proof of Chriſt's preſence in any church, was the exiſtence of miraculous powers, and ſpiritual gifts in that church. For theſe being ſent down by Chriſt, Acts ii. 33. were tokens both of his preſence and power.—In ſuppoſing that the faction might be without this proof, the apoſtle indirectly, but ſharply rebuked them for their vices, (chap. xii. 20, 21.) becauſe the Spirit of God is provoked to depart both from ſocieties and from individuals, by their wickedneſs.—The word αδοκιμοι, which our tranſlators have rendered *reprobates*, does not admit of that meaning in this paſſage, as is plain from the ſcope of the diſcourſe, and from the apoſtle's applying that word to himſelf, ver. 7. which he could not do in its common ſignification. See the note on that verſe.

Ver. 7. *Though we ſhould be*, ως αδοκιμοι, *indeed without proof*; without that proof of our apoſtleſhip which would be given to you, were we miraculouſly to puniſh the obſtinate offenders among you.

8 For we can do nothing againſt the truth, but for the truth.

8 Ου γαρ δυναθεμα τι κατα της αληθειας, αλλ' ὑπερ της αληθειας.

9 For we are glad when we are weak, and ye are ſtrong: and this alſo we wiſh, *even* your perfection.

9 Χαιρομεν γαρ ὁταν ἡμεις ασθενωμεν, ὑμεις δε δυνατοι ητε· τουτο δε και ευχομεθα, την ὑμων καταρτισιν.

10 Therefore I write theſe things being abſent, leſt being preſent, I ſhould uſe ſharpneſs, according to the power which the Lord hath given me to edification, and not to deſtruction.

10 Δια τουτο ταυτα απων γραφω, ἱνα παρων μη αποτομως χρησωμαι, κατα την εξουσιαν ἡν εδωκε μοι ὁ Κυριος εις οικοδομην, και ουκ εις καθαιρεσιν.

11 Finally, brethren, farewel: Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace ſhall be with you.

11 Λοιπον, αδελφοι, χαιρετε, καταρτιζεσθε, παρακαλεισθε, το αυτο φρονειτε, ειρενευετε· και ὁ Θεος της αγαπης και ειρηνης εσαι μεθ' ὑμων.

That in this paſſage the word αδοκιμοι ſignifies *perſons without proof*, and not *reprobates*, every reader muſt ſee, when he conſiders that the Corinthians *doing that which was good*, could not have any influence to render the apoſtle *a reprobate*, in the modern ſenſe of the word, And even though it could have had that influence, is it to be ſuppoſed, that the apoſtle would have conſented to be made a reprobate, in order that the Corinthians might do that which was good. In the language of modern times, *a reprobate* is one who is excluded from the poſſibility of ſalvation, by an abſolute decree of God; one who is delivered over to perdition. But no where in ſcripture, is the word αδοκιμος uſed in that ſenſe. It is applied to various ſubjects, but always agreeably to its literal ſignification, *without proof*. Thus αδοκιμος is applied to ſilver, Prov xxv. 4. Iſai. i 22. αργυριον αδοκιμον, *adulterated ſilver*, ſilver which doth not abide the proof—It is applied likewiſe to land which, notwithſtanding, it is properly cultivated, and receiveth the influences of the heavens, bringeth forth nothing but briers and thorns. For that kind of land is ſaid, Heb. vi. 8. to be αδοκιμος, *without pooof*, namely, of fertility; conſequently it is deſerted by the huſbandman, and allowed to remain under the curſe of ſterility.—It is applied to thoſe who offered themſelves as combatants in the ſacred games, and who on being examined were found not to have the neceſſary qualifications, and therefore were rejected

8 For we can do nothing against the truth,[1] but for the truth.

8 *For we* apoſtles *cannot exerciſe our miraculous power, in oppoſition to the truth, but* alway *in ſupport thereof.*

9 (Γαρ, 93.) *Therefore we rejoice* when we are weak, and ye are ſtrong; and this alſo we *pray for*, EVEN your *reſtoration.*[1]

9 *Therefore*, inſtead of delighting to ſhew my power, *I rejoice when I can inflict no puniſhment on you, becauſe ye are ſtrong* in virtue. *And this alſo I pray for, even your reformation.*

10 *For this reaſon, being abſent*, I write theſe things, *that when preſent I may not act ſharply*, according to the power which the Lord hath given me (εις, 142. 2.) *for* edification, and not *for* deſtruction.

10 *For this reaſon, being abſent, I write theſe threatenings* againſt the obſtinate, *that when preſent, I may not need to act ſharply, according to the power* of puniſhing, *which the Lord hath given me for edifying* the church, by reclaiming the vitious and confirming the virtuous, *and not for* the *deſtruction* of its members without cauſe.

11 Finally, brethren, farewell: *be ye reſtored*,[1] *comfort yourſelves; mind the ſame thing:*[2] live in peace; and the God of love and peace *will* be with you.

11 *Finally, brethren, farewell. Be ye reſtored* by repentance; *comfort yourſelves* with the proſpect of eternal life; *purſue the ſame great objects; live in peace* by avoiding thoſe emulations which hitherto have rent your church. *And the God* who delights to ſee his creatures living in *love and peace, will be with you* to direct and protect you.

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rejected by the judges. 1 Cor. ix. 27. *I bruiſe my body, and lead it captive, leſt, perhaps, having proclaimed to others, I myſelf*, αδοκιμος γενωμαι, *ſhould be one not approved.*—It is applied to thoſe who are not able to diſcern what is good in doctrine and morals, 2 Tim. iii, 8. *Men of corrupt minds*, αδοκιμοι περι την πιστιν, *without diſcernment concerning the faith.*—Tit. i. 16. *They profeſs, to know God, but in works they deny him, being abominable and diſobedient, and to every good work*, αδοκιμοι, *without diſcernment.* Rom i. 2 *As*, ουκ εδοκιμασαν, *they did not approve of holding God with acknowledgment*, παρεδωκεν αυτους ὁ Θεος εις αδοκιμον νουν, *God delivered them over to an unapproving mind;* a mind not capable of diſcering and approving what is right, *to work thoſe things which are not ſuitable*

Ver. 8. *We can do nothing.* In this verſe, churchmen are taught for what end the cenſures of the church are to be inflicted. Not to gratify revenge or private pique, but for reforming the vicious, and for ſupporting the cauſe of truth and virtue.

12 Greet one another with an holy kiſs.

13 All the ſaints ſalute you.

14 The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, *be* with you all. Amen.

12 Ασπασασθε αλληλȣς εν ἁγιῳ φιληματι.

13 Ασπαζονται ὑμας οἱ ἁγιοι παντες.

14 Ἡ χαρις τȣ Κυριȣ Ιησȣ Χριςȣ, και ἡ αγαπη τȣ Θεȣ, και ἡ κοινωνια τȣ ἁγιȣ πνευματος μετα παντων ὑμων. Αμην.

Ver. 9. *Even your reſtoration.* The word καταρτιζειν, properly ſignifies to *reduce a diſlocated member* to its right place in the body: alſo *to reſtore* and make things *whole* which have been broken, Matth. iv. 21. Gal. vi. 1. Ezr. iv. 12, 13. LXX. The word therefore, is applied with great propriety to a church, in which many of its members had miſbehaved and put themſelves out of their places.

Ver. 11.—1. *Be reſtored.* The original word καταρτιζεσθε, may be tranſlated *Be ye fully reſtored;* namely, by repentance and reformation.

2. *Mind the ſame thing.* Wall is of opinion, that το αυτο φρονειτε, ſhould be tranſlated, *Be unanimous,* namely, in your deliberations on all matters relating to your union as a church. But I rather think the apoſtle's meaning is, that they ſhould ſet their affections on the ſame great objects, namely, the glory of God, and the interests of the goſpel. See 1 Cor. i. 10. where the ſame exhortation is given.

Ver. 14.

12 *Salute* one another (ἐν) with an holy kiſs. (See Rom. xvi. 16. note 1.)

12 When ye meet, or part, *Salute one another with an holy kiſs*, in token of that pure love which ye bear to one another, as the diſciples of Chriſt.

13 All the ſaints ſalute you.

13 *All the diſciples of Chriſt* who are with me, *ſend their good wiſhes to you.*

14 The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt,[1] BE with you all. Amen. (See Eph. vi. 24. note 2.)

14 Receive ye my apoſtolical benediction: *The favour of the Lord Jeſus Chriſt, and the love of God, and the common fruition* of the gifts and aids *of the Holy Ghoſt, be* ever *with you all* who love the Lord Jeſus Chriſt. *Amen.*

Ver. 14. *The communion of the Holy Ghoſt.* Κοινωνια τȣ ἁγιȣ πνευματ☉. For the different ſenſes of the word κοινωνια, ſee 1 John i. 3. note 3. Here it ſignifies, as in the commentary, the joint fruition or the participation of the gifts and graces of the Holy Spirit. This the apoſtle wiſhed to the Corinthians, that in all their public tranſactions they might be animated by one ſpirit.

END OF VOL. II.

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